



A N
H E L P
For the more Easy and Clear Understanding
O F T H E
H O L Y S C R I P T U R E S :
B E I N G

All the Epistles of S^t P A U L,

Explain'd after the following Method, viz.

- I. The Original or *Greek Text* amended according to the Best and most Antient Readings.
- II. The Common *English Translation* render'd more Agreeable to the Original.
- III. A *Paraphrase*, wherein not only the *Difficult Expressions* and *Passages* are explain'd, but also the *Design* of the Apostle, and the *Method* used by Him in prosecuting his Design, are set forth by Proper Divisions into *Sections* and *Paragraphs*; and withall are exhibited in One View by a *Synopsis* subjoin'd to the End of the Epistle.
- IV. Short *Annotations*, relating (as Occasion requires) to the Several Particulars afore-mention'd.

By *Ed. Wells* D. D. Rector of *Cotesbach* in *Leicester-shire*.

O X F O R D,

Printed at the THEATER, for *James Knapton* at the
Crown in *S. Paul's Church-Yard*, *London*. 1715.

Imprimatur,

BERN. GARDINER

VICE-CAN. OXON.

Decemb. 7. 1714.

ANNO DOMINI 1714
MCCCLXXIV

Die 7. Decembris
Bernardus Gardiner
Vice-Cancellarius
Universitatis Oxoniensis
Imprimatur

ANNO DOMINI 1714
MCCCLXXIV

ANNO DOMINI 1714

T H E

General Preface.

I Have, by God's Blessing, now gone thro' the *Epistles of St PAUL*. When I began, I acquainted the Publick, that I design'd to take the said Epistles, in the *Order of Time* wherein they were written. And for that reason I first publish'd the Two Epistles to the *Thessalonians*, together with that to the *Galatians*: in the Preface to which I gave a large Account of the *Design and Method* of this Work.

I shall therefore here only give the Reader a Synopsis of the several *Times*, wherein the several *Epistles* were written, according to the judgment of the most Learned in Chronology: And withall inform him, that the Remain-

ing Epistles of the New Testament, viz. the Epistles of St *James*, St *Peter*, St *John*, and St *Jude*, have been for some time Ready for the Press, and so will now be sent to it without Delay; and that the Book of the *Revelation* is, the much greatest Part of it, likewise already fitted for the Press; and consequently will, by the Divine Blessing, be quite finish'd and ready for the Press, by that Time the Catholick Epistles are printed off.

A SYNOPSIS

*A SYNOPSIS of the Years, wherein the
Epistles of St PAUL are judg'd to have
been written.*

A. D.

The First Epistle to the <i>Thessalonians</i>	52 or 54.
The Second Epistle to the <i>Thessalonians</i>	53 or 54.
The Epistle to the <i>Galatians</i>	57 or 58.
The Epistle to the <i>Romans</i>	57 or 60.
The First Epistle to the <i>Corinthians</i>	57 or 59.
The Second Epistle to the <i>Corinthians</i>	57 or 60.
The Epistles to the <i>Ephesians</i> , <i>Phi-</i> <i>lippians</i> , <i>Colossians</i> , and <i>Philemon</i> }	62 or 64.
The Epistle to the <i>Hebrews</i>	63 or 64.
The First Epistle to <i>Timothy</i> , and the } Epistle to <i>Titus</i> }	65.
The Second Epistle to <i>Timothy</i>	67 or 66.

N. B. The first Series of Numbers in the foregoing Synopsis is according to Bishop *Pearson*; the other is according to the Dates lately printed to each Epistle in our Folio Bibles, and said to be according to the Computation of *Another Learned Prelate* yet living.

Books &c. written by Edward Wells D.D.

TWO *Geographical Tables* one of *Ancient*, and the other of *Modern* Geography. A.D. 1690. By Edward Wells A.B. and Student of Christ Church, Oxon.

Elementa Arithmeticæ Numerosæ & Speciosæ. In usum Juventutis Academicæ. 8vo. A.D. 1698. Authore Ed. Wells A. M. Ædis Christi Oxon. Alumno.

A New Set of Maps both of *Ancient* and *Present Geography*, (being forty one in Number, three whereof contain the *Bible-Geography*.) wherein not only the *Latitude* and *Longitude* of many Places are *Corrected*, according to the latest Observations; but also the most remarkable *Differences* of Ancient and Present Geography may be quickly *discern'd by a bare Inspection* or Comparing of Correspondent Maps; which seems to be the most Natural and Easy Method to lead Young Students (for whose use the Work is principally intended) unto a competent Knowledge of the Geographical Science. A.D. 1700. By Ed. Wells A. M. and Student of Christ Church, Oxon.

A Treatise of *Ancient* and *Present Geography*, particularly adapted to the Use and Design of the foremention'd Set of Maps. 8vo. A.D. 1701. By the same Author.

Τῆς Πάλαι καὶ τῆς νῦν Οἰκουμένης Περιήγησις, five Dionysii Geographia Emendata & locupletata, additione scilicet *Geographiæ Hodiernæ*, Græco Carmine pariter donatæ, cum 16 Tabulis Geographicis. 8vo. A.D. 1704. Authore Edv. Wells A. M. Ædis Christi Oxon. Alumno.

Controversial Tracts against the Dissenters 8vo. A.D. 1706. By Ed. Wells D.D. Rector of Cotesbach in Leicester-shire.

The *Common Christian* Rightly and Plainly instructed in the *Grounds of Christianity*; or, an Exposition of the *Church-Catechism* more particularly adapted to the Capacities and Circumstances of the *Common People*. 8vo. A.D. 1707. By Ed. Wells D.D. &c.

Prayers on Common Occasions, appertaining to the foremention'd Exposition of the Church-Catechism. 8vo. A.D. 1707. By the same Author.

Epistola ad Authorem Anonymum Libelli non ita pridem editi: Cui Titulus, *Stricturæ Breves* in Epistolas D.D. *Genevensium & Oxoniensium*. 4to. 1708. By the same Author.

An Help for the more Easy and Clear Understanding of the Holy Scriptures: Being All St *Paul's* Epistles paraphras'd, with the Original or Greek Text amended according to the Best MSS, &c. 4to. A.D. 1709, &c. By Ed. Wells D.D.

The Duty of being Grtev'd for the Sins of Others: Briefly set forth, in a Sermon preach'd in St *Martin's* Church in *Leicester*, April the 25. 1710. at the Visitation of the Reverend the Arch-deacon of *Leicester*.
Publish'd

Publiſh'd at the Requeſt of the Reverend the Arch-deacon and Clergy
by Ed. Wells D. D.

A Letter to a Friend concerning the Great Sin of *Taking GOD'S
Name in Vain*. A. D. 1710. By the ſame Author.

An *Hiſtorical Geography*, of the *Old and New Teſtament*, being a
Geographical and Hiſtorical Account of the ſeveral Places or People
mention'd in the Holy Scriptures; very Uſeful for Underſtanding the
Hiſtory of the Holy Scriptures, and of ſeveral particular Texts. The
Whole is illuſtrated with *Maps* and other *Cuts*, and *Chronological Tables*.
In four Volumes 8vo. A. D. 1710, &c. By the ſame Author.

Harmonia Grammaticalis, Or a View of the Agreement between the
Latin and Greek Tongues; as to the Declining of words. 8vo. A. D. 1711.
By the ſame Author.

The *Young Gentleman's Courſe of Mathematicks*: Containing ſuch
Elements as are moſt Uſeful & eaſy to be known, in *Arithmetick*, *Geo-
metry*, *Trigonometry*, *Mechanicks*, *Opticks*, *Aſtronomy*, *Chronology*, and
Dialling. In three Volumes 8vo. A. D. 1712. By the ſame Author.

Unworthineſs no Excuse for Not coming to the Sacrament of the
Lord's Supper: Briefly ſhewn by way of Dialogue between a Mini-
ſter and his Pariſhioner. 8vo. A. D. 1713. By the ſame Author.

Remarks on Dr *Clarke's* Introduction to his Scripture-doctrin of the
Trinity. 8vo. A. D. 1713. By the ſame Author.

A Letter to the Reverend Dr *Clarke* Rector of St James Weſtminiſter
in answer to his Letter to Dr *Wells*. 8vo. A. D. 1713. By the ſame.

Books publiſh'd by Ed. Wells Student of Chriſt Church Oxon.

Xenophontis Opera omnia, Græcè & Latinè. Cum *Chronologiâ Dæ-
dalæ*, & quatuor *Tabulis Geographicis*. 5 Vol. 8vo. A. D. 1689. &c.

A
SPECIMEN

Of an HELP for the
More Easy and Clear Understanding
OF THE
HOLY SCRIPTURES:

BEING
St. PAUL's Two Epistles to the *Thessalonians*,
And his Epistle to the *Galatians*,

Explained after the following Method, viz.

- I. The Original or *Greek Text* amended according to the Best and most Ancient Readings.
- II. The Common *English Translation* render'd more Agreeable to the Original.
- III. A *Paraphrase*, wherein not only the *Difficult Expressions* or *Passages* are explained, but also the *Design* of the Apostle in Each Epistle, and the *Method* used by Him in prosecuting his Design, is set forth by Proper Divisions into *Sections* and *Paragraphs*; the Contents of the Several Divisions being not only set down in their Proper Places, but also exhibited All together in One View by a *Synopsis* subjoin'd to Each Epistle.
- IV. Short Annotations, relating (as Occasion requires) to the Several Particulars afore-mentioned.

The Second Edition.

L O N D O N,

Printed for James Knapton at the Crown in St. Paul's Church-Yard. 1716.

Imprimatur,

ARTH. CHARLETT.

15 Sept. 1708.

Vice-Can. OXON.

To the Right Reverend Father in GOD,

W I L L I A M,

Lord Bishop of LINCOLN.

My LORD,

IT is with no small Satisfaction, that I lay hold of this Opportunity Publickly to shew the Great and Sincere Respect I have for your Lordship, both as my *Present Diocesan*, and also as my *Old Friend*.

I have indeed, since your Lordship's Promotion to this See, had Occasion more than once to appear in Print. But designing to Publish these Papers in no long time, and judging the Publication of them would afford me a more Proper Opportunity to address my self to your Lordship, I chose to defer till now making this Publick Acknowledgment of the Favours I have formerly received from your Lordship. So that my Delay herein will (I doubt not) be readily excused, since it has proceeded, not from *Want of Gratitude*, but from a Desire of *Expressing my Gratitude after the most Suitable Manner*.

What I here present your Lordship with, is a *Specimen* of my Labour and Study in understanding the *Holy Scriptures*; which (I promise my self) will be a Present Not Unacceptable to your Lordship, and that not only on account of the Goodness of the Design, but also whilst it is considered, not as to the Smalness of the Volume, wherein it at present appears, but rather as the *First-Fruits* of a Great and Large Work, which hereby becomes *Dedicated* to your Lordship.

Could I have enjoy'd the Convenience of Consulting your Lordship as I drew up these Papers, they might have been Free from those Imperfections, they now come Abroad with. But since I could not be so Happy, if your Lordship will be now pleased to set me Right, where you shall find me Wrong, it shall be Sincerely esteemed as a New Addition to your Lordship's Former Favours.

To enlarge on your Lordship's *Learning* and *Piety*, would be very easy for me, was it not that it would create no little Uneasiness in your Lordship. On which account, it will be one piece of Respect to your Lordship, even to Pass by those Topicks. And Others, (I hope) will the more readily excuse me, since your Lordship's *Piety* receives a much Greater Lustre from your *Own Practice*, than it can from *Any other's Praises*; and your Lordship's *Learning* is much better set forth already by your *Own Pen*, than it can be by *Mine*.

What remains therefore, is to Beseech Almighty God to grant your Lordship Life and Health, and so to Direct both your Lordship, and All the Rest of your High and Sacred Order within this Realm, as shall most Conduce to the Welfare and Prosperity of his truly Apostolical Church established among Us. After which I beg leave to Recommend my self to your Lordship's Prayers, that God would be pleased to bless All my Ministerial Labours, and that by His Grace my Chief Aim may always be, to Approve my self a Faithfull Minister of Our Lord and Master JESUS CHRIST, and thereby

Your Lordship's most Faithfull

And Dutiful Servant,

Cotesbach, May 2.
1709.

EDWARD WELLS.

THE PREFACE.

AS it is not to be denied, but that the Division of the Sacred Books into Chapters and Verses, is of great Conveniency in referring to Passages of Scripture; so it must be confess'd, that the said Division is not altogether free from Inconveniency: inasmuch as it seems to have been the Occasion of Misunderstanding several Places of Scripture, and of Not clearly seeing the Drift and Design of the Inspired Writers, and the Method used by them in prosecuting their Design.

Now this Inconveniency arises from Persons being apt, in Reading the Bible, to give too much Regard to the Received Division into Chapters and Verses. For hence it comes to pass, that they are often misled so far as to think, that such a Sentence or Argument begins or ends with such a Verse, or such an Head of Discourse with such a Chapter; when 'tis quite otherwise, some Sentences or Arguments (perhaps) neither beginning nor ending with a Verse, nor some Heads of Discourse with a Chapter. And Men being thus mistaken, 'tis no wonder that they are wont to be at a loss for the Genuine and True Sense of the Sacred Writings, and for Due Connexion between their several Parts.

On this consideration I judg'd it might be of Good Use, to attempt a New Division of the Sacred Books, after such a Method, as should seem most Proper and Conductive to remove the foremention'd Inconveniency, namely, by dividing each Book into Sections, shewing the General Heads treated of therein; and each Section into Paragraphs, shewing the several Particulars relating to the said Section or General Head; and withall not wholly to lay aside the Common Division into Chapters and Verses, but to retain them so far as barely to take notice of them, and to set them down in a Running Line, as they

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they term it. And because it is of Great Use to have a Clear and Distinct Notion of the Design and Method in each Epistle, therefore the better to convey and settle the same in the Mind of the Reader, I have to each Epistle subjoin'd a Synopsis of the Sections and Paragraphs, whereby is represented in One View the Design and Method of the Apostle in the foregoing Epistle.

That my Undertaking might be yet more Beneficial, I judg'd it requisite to interweave with the Scripture it self a Paraphrase, for to explain the Scriptural Phrase or Manner of Expression, and also to unfold and lay open more fully the strength of the Arguments made use of by the Sacred Writers, as also the Connexion between the several Parts of the Sacred Books, which some are too forward to complain of as Wanting in the Inspired Pen-men, especially St. Paul. The Text it self is put in the Roman Character, and the Paraphrase in the Italick. I have omitted the Hooks made use of by some, as cumbring the Pages, and not being necessary; forasmuch as the Additions made to the Text in the common Translation are very small; and even of These, Many, if not the Most, can't be properly called Additions, since they are no more than the Pronoun or Verb actually express'd in Our Translation, out of compliance to the English Idiom, which will not allow of the same to be understood, in like manner as the Greek does.

I judg'd it farther convenient to adjoin some short Annotations, chiefly to refer to such Parallel places of Scripture, as tend to confirm the Interpretation given by Me of the Place; to which the Annotations belong.

This is an Account of what I at first intended, and consequently the Substance of the Preface I drew up, when I first designed to Publish this Piece; which is now Upwards of Two years since, as is known not to One or Two Others. This I take Particular Notice of, because, when I first designed it for the Press, I had never so much as heard of Any such New Division attempted by Any Other. Some Accidents intervening, which delayed the Printing for some time, I heard in the mean while of a Paraphrase newly come out, and said to be drawn up by Mr. Lock. Having procured it, as I was pleased to see so Fam'd a Person of the same judgment with my self as to the Usefulness of a New Division, so I thought that what I had done, was not however rendred superfluous, and that for these Reasons. Two of the Three Epistles, which make up this Specimen, are not at all meddled with by Mr. Lock; and his Method of Dividing the Third is very different from Mine. He divides it (as also the Rest,
that

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that he, has done) only into ſo many Sections, thereby multiplying as it were too much the General or Diſtinct Heads of the Epistle; whereas I humbly conceive, that a much Better way to convey to the Reader, and fix in his mind, a juſt Notion of the Deſign and Method of Each Epistle, is, to diſtinguiſh it into as Few Sections or Diſtinct Heads as may be; and then to ſubdivide each Section into Paragraphs, ſhewing the ſeveral Particulars that relate to each Section; which is the Method obſerved by Me. I paſs by the Fundamental Error, wherein Mr. Lock (if he was the Author of the ſaid Paraphraſe) too plainly falls in with the Socinians, as not ſo immediately relating to the New Diviſion of the Sacred Books, the more Particular End of this my Undertaking.

About the ſame time Dr. Mill's New Teſtament came out; and I thought I had thereby an Opportunity given me of adding another Improvement to what I at firſt deſigned, namely by Printing the Greek Text, amended according to the Beſt and moſt Ancient Readings or Copies, and ſetting down the Authority I go upon, where any ſuch Amendment is made.

And having reſolved upon this, I was of Opinion, that the Work would be ſtill more Compleat, by adjoining to the Greek Text our Engliſh Bible Tranſlation, amended likewise and rend'ed more Agreeable to the Original. Such Amendments, at leaſt the more Remarkable, are mark'd with an Aſterisk. I ſhall here at preſent take notice but of one ſort of Amendment, our Bible-Tranſlation ſtands in need of, which is occaſion'd by rend'ring the Same word in the Original by Different words in the Tranſlation. There are two or three Inſtances of this nature in the ſecond Chapter of the Epistle to the Galatians, herewith publiſhed. For τοῖς δοκῶσι v. 2. is rend'ed in our Bible, to them that were of Reputation, and that agreeably to the intent of the Apoſtle; but then v. 6. οἱ δοκῶντες in the latter part of the verſe, is rend'ed, they who ſeemed to be ſomewhat, and that (it ſeems) in reference to ἀπὸ τῆς δοκίμης ἀναί τι at the beginning of the verſe, which is there rendred alſo, of them who ſeemed to be ſomewhat. Now 'tis obvious, that theſe two Expreſſions, they that were of Reputation, and they who ſeemed to be ſomewhat, carry in them two very different Ideas, not properly applicable to the ſame Perſons; and yet 'tis as obvious, that S. Paul all along ſpeaks of the ſame Perſons, and that not by way of Contempt, but with a Due Reſpect. Whence it follows, that the ſame manner of Expreſſion ſhould have been kept in each place of Our Tranſlation, as well as it is in the Original. So v. 8. ὁ ἐνεργήσας in the beginning of the verſe, is render'd,

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der'd, He that wrought effectually, and in the end every one is rend'ed, was Mighty: by which change of words the Beauty of the Apostle's Expression is quite lost in our Translation. And there are other Instances of a Like Nature in several other Places; but these may suffice to be mention'd here

It may be farther observed, that the Judicious Reader, having here laid before him in One View the Original, Translation, and Paraphrase, will thereby be enabled the more Easily and Readily to judge of the Interpretation I have given in the Paraphrase; and if I am Mistaken, to set me Right; which I shall sincerely take as a Favour, the Great End I aim at in this Undertaking being the Knowledge of the TRUTH. To the Better promoting and attaining this end, Any Person, that thinks he can give me such Information as is serviceable thereto, may, as he has Opportunity, leave what He has to offer, with Mr. Knapton at the Crown in S. Paul's Church-yard, London, who will take care and convey it to me.

And thus I have given an Account of the Design of my Undertaking, and the Method I have made choice of, as most conducive to attain the End design'd by me. It remains briefly to acquaint the Reader, why I thought Good to Print no more at a time; and why these Three Epistles of St. Paul.

As to the first, I thought it Best to give at present only this short Specimen for these Reasons, viz. that if what I have done should be generally Disapproved, or judg'd Needless, I might however be the more Readily Excused, since I have troubled the Publick but with a very Little of it; if it should be Generally Approved, or judg'd Useful, I might not only be the more Encouraged to go on, but also might entertain Greater Hopes of bringing this Work in time to some Due Perfection; namely, thro' the Advice and Assistance of Others, since such as would not care, or have not time, to Examine Larger Volumes, may perhaps be induced by the smalness of this Specimen (and the like Pieces, which may follow) carefully to peruse it, and make Observations, where it may be Altered for the Better, and to Communicate (by the way above-mentioned) such their Observations to Me, who shall Gratefully receive them, and give them Due Consideration.

As to the other Particular, I was determin'd to begin with S. Paul's Epistles, as being (I think) universally look'd upon to be the most Difficult of the Sacred Writings. And being thus determin'd to begin with the Epistles of S. Paul, I judg'd it might be Best, at least for Me and as to the Work I design'd, to take them in the Or-
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THE PREFACE.

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If I go on, I ſhall publiſh next the Epistle to the Romans, being induced thereto by reaſon of the Great Affinity of the Subject Matter thereof with that to the Galatians; what is briefly diſpatch'd in this, being largely and fully diſcuſs'd in that, which indeed contains an Entire View of the Divine Oeconomy as to the Salvation of Mankind.

During the Delays of the Preſs, which this Specimen has met with, I have ſpent ſome time already on the Epistle to the Romans: whereby I perceive, that to ſay All that is requiſite to be ſaid (namely in order to give the Reader a Right and Clear Notion both of the Doctrine therein taught by the Apoſtle, and alſo of the Arguments whereby he proves and maintains his Doctrine) will run out into too great a Bulk to be contained, either in a Paraphraſe, or in Annotations, or in a Preface, or any Proæmial Diſcourſe; and will better make a Diſtinct Treatiſe by it ſelf. Which (if compleated) by reaſon of its treating of the moſt Important Heads of the Chriſtian Religion, that have been of Late Ages ſo much Controverted, might perhaps in ſome ſort ſerve Young Students, as an Introduction to True Chriſtian Divinity.

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THE FIRST EPISTLE
OF
PAUL
THE APOSTLE
TO THE
THESSALONIANS.

THE PREFACE.

IT is agreed on by the Learned, that this Epistle was written the First of All the Epistles of *S. Paul*, that are extant among the Canonical Books of the New Testament, and that about *A. D. 52*.
I. The Time, when this Epistle was writ.

The main Design of it was to confirm the *Thessalonians* (not long before converted by *S. Paul*) in their Christian Profession, notwithstanding the Afflictions they had or should meet with on that account; and herewith is taken up the first three Chapters, the several parts thereof being excellently adapted to the Apostles Design, as will appear by the Marginal Notes adjoin'd to the several Paragraphs. In the two remaining Chapters the Apostle gives them such Instructions, as he judged most suitable to their Circumstances; the several Heads, to which these Instructions may be reduced, may be seen likewise in the Marginal Notes.
II. The Design of it.

As to the Place, from whence this Epistle was writ, 'tis with good Reason generally thought by the judicious to be *Corinth*; of which see more in the Annotation on the Subscription at the end of this Epistle.
III. The Place, where it was written.

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΘΕΣΣΑΛΟΝΙΚΕΙΣ
ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

THE FIRST EPISTLE
OF
PAUL
THE APOSTLE
TO THE
THESSALONIANS.

T E X T.

TRANSLATION.

Κ Ε Φ. α.

C H A P. I.

Ι ΠΑΥΛΟΣ, ἡ Σιλουανὸς ἡ
Τιμόθεος τῇ ἐκκλησίᾳ Θεσ-
σαλονικέων ἐν Θεῷ πατρὶ ἡ Κυρίῳ
Ἰησοῦ Χριστῷ χάρις ὑμῖν καὶ εἰρήνη.^α
ἀπὸ Θεοῦ πατρὸς ἡμῶν, ἡ Κυρίου Ἰη-
σοῦ Χριστοῦ."

2 Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε
περὶ πάντων ὑμῶν, μνησθῆναι ὑμῶν ποιή-
ματι ἐπὶ τῇ προσευχῇ ἡμῶν, 3 ἀδια-
λείπτως μνημονεύοντες ὑμῶν ἐν ἔργῳ τῷ
πίστεως, ἡ τῷ λόγῳ τῇ ἀγάπῃ, ἡ τῇ
ἐπαμονῇ τῇ ἐλπίδι τῇ Κυρίῳ ἡμῶν
Ἰησοῦ Χριστῷ ἐμπροσθεν τῷ Θεῷ ἡ πά-
τρι ἡμῶν 4 εἰδότες, ἀδελφοὶ ἡγα-

Ι PAUL and Silva-
nus and Timothy
unto the Church
of the Thessaloni-
ans in God the Father and
the Lord Jesus Christ: Grace
unto you and Peace from
God our Father and the
Lord Jesus Christ.

2 We give thanks to God
always for you All, making
mention of you in our
prayers,

3 Remembering without
ceasing * before God even
our Father your work of
Faith, and labour of Love,
and patience of Hope of * our
Lord Jesus Christ;

4 Knowing, Brethren

^α This is wanting in *Vulg. Syr.* and *Æthiop.* Versions, and in *Roe's Copy*, as *Dr. Mill* tells us; whence some think it has been added from the other Epistles. But since it is read in the second Epistle to the *Thessalonians*, and all the rest of *S. Paul's*, (but that to the *Hebrews*) and since it is found even in this place in other Ancient Copies; why may it not be more reasonably thought, that *S. Paul* used the same form here in this Epistle also, and that therefore it is the true Original Reading.

THE FIRST EPISTLE
OF
PAUL
THE APOSTLE
TO THE
THESSALONIANS.

PARAPHRASE.

The Inscription or Introductory Salutation.

CHAP. I. **P**AUL and Silvanus ^a and Timothy unto the Church of the Theſſalonians in God the Father and the Lord Jeſus Chriſt, *i. e. unto the Church of God which in Chriſt Jeſus is at Theſſalonica* ^b: Grace unto you and Peace, *i. e. All Bleſſings Spiritual and Temporal be unto you, from God our Father as the Fountain of them, and the Lord Jeſus Chriſt as the Channel thro' which they are derived to Mankind.*

SECTION I.

An Account of what paſſ'd upon St. Paul's coming and preaching to the Theſſalonians, till he left them.

2 We give thanks to God always for you All ^c that believe, whether Jews or Gentiles, making mention of you in our prayers. 3 remembering without ceasing, *i. e. never failing in our prayers to remember,* before ^d God even our Father, your Work proceeding of Faith, and Labour proceeding of Love, and Patience proceeding of the Hope of the Coming ^e of our Lord Jeſus Chriſt; 4 knowing, Brethren

^a He is othwiſe called *Silas*, *Act.* 15. 40. and 17. 4. ^b Compare 1 *Theſſ.* 2. 14. and 1 *Cor.* 1. 2. ^c All is not here an impertinent Word, but Emphatical, and the Emphaſis is, I think, beſt accounted for by the Expoſition I give it, and which is agreeable to the Hiſtory, *Act.* 17. 4. ^d This

ſeems to be the moſt natural Conſtruction of the Words, and ſo they ſtand in the Syriac Verſion; whence thro' oversight they are ſaid by Dr. Mill's Various Readings to be Omitted in Syriac. whereas they are only placed differently, ^e See § 10. and Tit. 2. 13.

^{I.} S. Paul by way of commendation reminds the Theſſalonians, how readily they at firſt received the Goſpel, tho' in much Affliction; admirably intimating thereby, that they ought to perſevere in the Faith, notwithstanding the continuance of ſuch their Affliction.

PARAPHRASE.

beloved of God, ^a your Election to a State of Salvation, if you continue therein. ^b 5 For that our Gospel, i. e. the Gospel which we preach, came not unto you in Word only, by a bare Human Assertion of the Truth of it, or by Rhetorical Persuasion, but also in the Divine ^c Power of Miracles, and in the Demonstration ^c of the Holy Ghost by his manifold Gifts, and in much Assurance or ^d Courage, whereby we were embold'ned to speak freely the Truth of the Gospel, notwithstanding all the Tribulations we had suffered a little before at Philippi; as you know, what manner of Men (of which more by and by, Chap. 2.) we were among you for your sake in order to bring you over to the Faith. 6 And hereupon accordingly ye became Followers of Us, and so of the Lord himself, having received the Word in much outward Affliction, but yet with inward Joy of the Holy Ghost; 7 So that ye became Ensamples of Readily receiving the Gospel to All that believe in Macedonia and in Achaia. ^e 8 For from you sounded out ^f the Word of the Lord, not only in Macedonia and Achaia, but also in every place your Faith toward God is spread abroad; so that we need not to speak any thing thereof to others. 9 For they themselves having, as I said, received afore an account of it, are able to tell of Us, what manner of entrance in we had, i. e. with what power and assistance of the Holy Ghost, and courage we preached the Gospel (ψ 5,) unto you, and how thereupon ye readily turned to God from Idols, namely from serving Dead Idols and False Gods to serve the Living and True God, 10 and to wait for the Coming of his Son from Heaven, whom he raised from the Dead, even Jesus, who delivers Us from the Wrath to come, if so be we persevere in the Faith we have received.

CHAP. II. Such was the manner of your Conversion to the Faith; for the better disposing of you whereto, you know, as I have observed (Chap. I. ψ 5) what manner of Men we were among you for your sake. For (to remind you now more largely of our Behaviour among you) yourselves, Brethren, know our entrance in unto you, that it was not vain either as to its Motive or to its effect. 2 First we preached

II. S. Paul reminds them, both from the Motive and Effect of his Preaching, that the Gospel he preached was no other than the Word of God, thereby strongly proving, that they ought to adhere to it, notwithstanding a-ny Persecution they might suffer for it. And

^a So Vulg. Syr. Arab. Æth. Compare also 2 *Theff.* 2. 13. ^b Compare 2 *Theff.* 2. 13, 15. God has from the beginning chosen you to Salvation—therefore stand fast, &c. Also 1 *Theff.* 3. 5. ^c See 1 Cor. 2. 3, 4. ^d See Chap. 2. 1—12. ^e What Countries these two Names denoted at the time the Apostle writ, or in what Sense they are to be taken in N. T. see in my *Histori-*

cal Geog. of N. T. Part. 2. p. 119. Hereby may be understood, either that the Gospel it self, was published thence into the other parts of Macedonia and into Achaia; or else that the Fame of the great Success of the Gospel at Thessalonica was so published, and did dispose others to embrace the Gospel, or jointly both.

T E X T T R A N S L A T I O N

^a προπαθόντες" ἢ ὑβριζόντες, καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαρρησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ Εὐαγγέλιον ᾧ Θεῷ ἐν πολλῷ ἀγῶνι. 3 Ἡ γὰρ πρῶτη κλησις ἡμῶν ὅτι ἐν πλάνῃ, εἰδὲ ἐξ ἀκαθαρσίας, εἰδὲ ἐν δόλῳ. 4 ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ Εὐαγγέλιον, ἔγω λαλῶμεν, ἔχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. 5 Οὔτε γὰρ ποτε ἐν λόφῳ κηλακείας ἐγεννήθημεν, καθὼς οἴδατε. ἔτε ἐν προφάσει πλεονεξίας, Θεὸς μάρτυς. 6 ἔτε ζητῶντες ἐξ ἀνθρώπων δόξαν, ἔτε ἀφ' ὑμῶν ἔτε ἀπ' ἀλλῶν, διωάμηντοι ἐν βάρει εἶναι, ὡς Χριστὸς Ἀποστόλοι. 7 ἀλλ' ἐγεννήθημεν ἥτιοι ἐν μέσῳ ὑμῶν. Ὡς ἀνθρώπος θάλπη τὰ ἑαυτῆς τέκνα, 8 ἔτως ἡμετέροισι ὑμῶν, διδοῦμεν μετὰδοῦναι ὑμῖν, ἢ μόνον τὸ Εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχὰς, διότι ἀγαπήτοι ἡμῖν ^b ἐγεννήθητε. 9 Μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον ^c νυκτὸς καὶ ἡμέρας" ἐργαζόμενοι, πρὸς

2 But after that we had suffered before, and had been shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention.

3 For our exhortation was not out of imposture, * nor out of uncleanness, nor in guile:

4 But as we have been approved * of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, who tries our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God is witness;

6 Nor of men sought we glory, neither of you nor of others, when we might have been burdensome, as the Apostles of Christ:

7 But we were gentle among you. * Even as a nurse cherisheth her own children,

8 So being affectionately desirous of you, we were willing to have imparted unto you, not only the Gospel of God, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and toil: *namely* * working day and

^a καὶ is omitted in Alex. Cler. and 12 other Copies; as also in Vulg. Syr. Chrysost. Theodoret, &c. ^b Alex. Cler. Ger. Roem. &c. as also Chrysost. Basil. &c. ^c τὰς is not read in Alex. Cler. and most other Copies, nor yet in Vulg. and 'tis not to be doubted but 'twas added by way of Connexion; especially since Syr. and Æth. connect the Clauses, but after such a way as shews they also had not τὰς in the Copies used by them.

τὸ μὴ ὀνειδισθῆναι τινα ὑμῶν, ἐκ
 ρύξαντες εἰς ὑμᾶς τὸ Εὐαγγέλιον
 Θεοῦ. 10 Ὑμεῖς μάρτυρες, καὶ ὁ
 Θεός, ὡς ὁσίως καὶ δικαίως ἡ ἀμέμ-

night, that we might * not
 be burdensome * unto any
 of you, we preached unto
 you the Gospel of God.

10 Ye are witnesses, and
 God also, how holily and just-

P A R A P H R A S E.

not unto you out of any Vain or Unwarrantable Motive, but as a
 proof of the Goodness thereof, after that we had suffered not long be-
 fore, and had been shamefully entreated (as ye know) at Philippi, ^a For he insists
 we were however not at all disheartened thereby, but were bold upon the At-
 in our God to speak unto you the Gospel of God with much con- tention of his Prea-
 tention against the unbelieving Jews. ^b 3 For our Exhortation ching.
 you to receive the Gospel was not (as I said, out of any Vain or
 Unwarrantable Motive, not) out of Imposture, ^c as if we went
 about to impose upon or seduce you; nor was it out of Unclean-
 ness, or any wicked design to corrupt your Morals by preaching Do-
 ctrines agreeable to the corrupt desires of the Flesh; nor, lastly, was
 it in Guile or cunning to promote any worldly Interest of our own:
 4 but on the contrary as we have been approved of God to be
 put in trust with the Gospel, even so we at all times and in all
 places speak, not as pleasing Men, but God who tries our hearts.
 5 For, as to you in particular, neither at any time, whilst we were
 with you, used we Flattering Words, as ye your selves know; nor
 used we a Cloak of Covetousness, i. e. any pretence to promote any
 covetous end we had secretly in our hearts, as God who knows the
 heart is witness; 6 nor of Men sought we Glory in requiring ei-
 ther Great Deference to be paid us outwardly, or Liberal Provision
 to be made for us; we sought (I say) this neither of you nor of
 others, when we might have been burdensome in these respects, as
 the Apostles of Christ: 7 but on the contrary we were Gentle
 among you. Even as a nurse cherisheth her own children, 8 so
 we being affectionately desirous and fond of you, were willing to
 have imparted unto you, not only the Gospel of God, but also our
 Own Souls, i. e. Lives, because ye were dear unto us. 9 For you
 cannot but remember, Brethren, our labour and toil; namely that
 working night and day, that we might not be burdensome or Chargeable
 unto any of you, we preached unto you the Gospel of God. 10 What
 I have alledged (v. 5 --- 9) is sufficient to shew that our Exhortation

^a Act. 16. 23.

^b Act. 17. 5.

^c Imposture is indeed a sort of Deceit, but All Deceit is not Imposture in the appropriated sense of the word, to which rather answers the Greek πλάνη.

Hence Syr. and Arab. render it by words denoting Imposture, and Vulg. by errore. Deceit in the English rather an- swers Gr. δόλος.

TEXT.

TRANSLATION.

πῶς ὑμῖν τοῖς πιστεύουσιν ἐγεννήθημεν.

11 Καθάπερ οἶδατε, ὡς ἓνα ἕκαστον ὑμῶν, ὡς πατήρ τέκνα ἑαυτοῦ, 12 παρακαλῶντες ὑμᾶς καὶ παραμυθόμενοι καὶ μαρτυρόμενοι, εἰς τὸ πεπαλῆσαι ὑμᾶς ἀξίως τοῦ Θεοῦ τοῦ καλέσαντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.

13 Διὰ τούτου καὶ ἡμεῖς ὡχαρῶσθμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ, ἐδέξασθε καὶ λόγον ἀνθρώπων, ἀλλὰ (καθὼς ἐστὶν ἀληθῶς) λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. 14 Ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν ἐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι ταῦτα ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων, 15 τὴν καὶ τὸν Κύριον ἀποκλεισάντων Ἰησοῦ, καὶ τὰς προφῆτας, καὶ ἡμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ ὁμολογούντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων. 16 κωλύοντες ἡμᾶς ποῖς ἔθνεσι λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάνθ' ὅτι ἐφθασε ἡ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

ly and unblameably we behaved our selves among you that believe.

11 As you know, how we exhorted, and comforted, and charged every one of you, as a father doth his children,

12 That ye would walk worthy of God, who has called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, that when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which also effectually worketh in you that believe.

14 For ye, brethren, became followers of the Churches of God, which are in Judea in Christ Jesus; for that also ye have suffered like things of your own Countrymen, even as they have of the Jews.

15 Who have both killed the Lord Jesus, and the Prophets, * and have persecuted us; and who please not God, and are contrary to All men.

16 Hindring*us from speaking to the Gentiles that they might be saved, to fill up their sins always: but the wrath is come upon them to the uttermost.

* Alex. Vulg. Syr. Arab. Æth. etc. b ἰδίως is wanting in Alex. Cler. Ger. etc. Vulg. Æth. Orig. etc. Tertullian saith it was added by Marcion. Tertul. l. 5. c. 15. contra Marc.

PARAPHRASE.

was not out of *Imposture*, nor in *Guile* or for any *Worldly Interest* of our own; it remains now only to shew, that it was not out of *Uncleanness*: and as to this I need only say, that ye are witnesses and God also, how holily and justly and unblameably we behaved our selves among you that believe. 11. As you know likewise, how we were so far from any ways enticing you to any *Uncleanness*, that on the contrary we used all means to stir you up to *Holiness*; we Exhorted, and Comforted, and Charged every one of you, as a Father does his Children, 12 that ye would walk *Worthy of the calling* ^a of God, who has called you unto his Kingdom of *Grace and Holiness* here, and so of *Glory hereafter*.

13 I have from Chap. 2. v. 1. hitherto shew'd, that Our Entrance in unto you was not vain as to the Motive of it; I proceed now to shew, that it was not Vain as to its Effect. For this cause also then thank we God without ceasing, that when ye received the Word of God which ye heard of us, ye received it not as the Word of Men speaking of their own *Human Wisdom*, but (as it is in truth) the Word of God, which was not barely received or heard by you, but also effectually worketh in you that believe, as other Good Fruits, so particularly the Fruits of *Christian Patience*. 14 For ye, Brethren, became followers of the Churches of God, which are in Judea in Christ Jesus; for that ye also have suffered Patiently like things of your own Countreymen, even as they have of the Jews, 15 who have both killed the Lord Jesus, and before him the Prophets, and since him have persecuted us his Apostles, and who herein please not God, and are contrary to, or oppose the spiritual Good of All Men, 16 hindring ^b us by all the means they can from speaking to the Gentiles, that they (the Gentiles) by embracing the Gospel we preach might be saved; and this the Jews are given up by God to do in order to fill up the measure of their sins always, that upon them might come all the Righteous Blood shed from the beginning, and the Punishment of all the sins, which they and their Forefathers ever committed: ^c for the Wrath of God is come, or just coming or hastning, upon them, not for a Punishment during a short time, as was the Babylonian Captivity, but to the uttermost, or so as to make an utter end ^d both of their Religious and Civil State.

III.

Secondly upon the Effect or Success of his Preaching: where S. Paul puts them in mind, that by their sufferings they became Followers of other Churches (admirably intimating thereby that they feared no worse than other Christians) as also of the Prophets and Apostles, yea of Christ himself, the most powerful Motive to encourage True Christians to persevere under Affliction.

^a See Eph. 4. 1. ^b Gr. κωλύω denotes not only to forbid, but to hinder in general, by any other way whatever. ^c Compare Matih. 23. 32---36. ^d When God threatened the Jews with the Babylonian Cap-

tivity, he expressly declares he would not then make an utter end with them, Jer. 4. 27. and 5. 10. but now their Punishment was to be εἰς τέλος, to an utter end.

T E X T.

TRANSLATION.

17 Ἡμεῖς ᾧ, ἀδελφοί, ἀπορ-
 νηθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας,
 προσώπῳ, & καρδίᾳ, πεισσομένως ἐ-
 παυδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν
 ἐν πολλῇ θηθυμίᾳ. 18 Διὸ ἠελή-
 σαμεν ἐλθεῖν πρὸς ὑμᾶς (ἐγὼ μὲν
 Πῶλ[Ⓢ]) καὶ ἅπαξ καὶ δις, καὶ ἐνεκοίμην
 ἡμᾶς ὁ Σατανᾶς. 19 Τίς γὰρ ἡμῶν
 ἐλπίς, ἢ χαρὰ, ἢ σέφαν[Ⓢ] καυχή-
 σεως (ἢ ἔχθρη καὶ ὑμῖς;) ἐμπροσθεν τοῦ
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ
 παρουσίᾳ; 20 ὑμεῖς γὰρ ἐστέ ἡ δόξα
 ἡμῶν, καὶ χαρὰ.

Κ Ε Φ. γ'.

1 Διὸ μηκέτι σέγοντες, ὁδοκίσα-
 ρον καθ'αυτοὺς ἐν Ἀθήναις μόνοι.
 2 καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελ-
 φὸν ἡμῶν, καὶ διάκονον τοῦ Θεοῦ, καὶ
 συνεργὸν ἡμῶν ἐν τῷ Εὐαγγελίῳ τοῦ
 Χριστοῦ, εἰς τὸ στερεῖν ὑμᾶς, καὶ ὥρα-
 καλέσαι ὑμᾶς ὑπὲρ τῆς πίστεως ὑμῶν.
 3 ὅτι μὴδὲν σάινεα[Ⓢ] ἐν ταῖς θλί-
 ψεσι ταύταις.

Αὐτοὶ γὰρ οἶδαν, ὅτι εἰς τὸ πρὸς
 μεθ' ὑμῶν. 4 Καὶ γὰρ ὅτε πρὸς ὑμᾶς
 ἦμεν, προελέγομεν ὑμῖν, ὅτι μέλλο-

17 But we, Brethren, being
 taken from you for a short
 time, in person, * not in
 heart, endeavoured the more
 abundantly with great desire
 to see your face.

18 Wherefore we would
 have come unto you (even I
 Paul) once and again, but
 Satan hindered us.

19 For what will be * our
 Hope, or Joy, or Crown of
 Glorifying * (will not also *
 ye?) in the presence of our
 Lord Jesus Christ at his
 Coming?

20 For ye are our Glory
 and Joy.

C H A P. III.

1 Wherefore when we
 could no longer forbear, we
 thought it good to be left at
 Athens alone;

2 And sent Timothy our
 Brother, and a Minister of
 God, and our Fellow-labourer
 in the Gospel of Christ,
 that he * might establish you,
 and comfort you concerning
 your Faith;

3 That no man might be
 moved by these afflictions:
 for your selves know, that
 we are appointed hereunto.

4 For verily when we were
 with you, we told you be-
 fore, that we should suffer

^a Alex. Cler. Ger. etc. Vulg. Chrysost. Ambros. ^b Alex. Lin. Compl. and this
 seems to be the true Reading, and to refer to εἰς v. 2. and so to be a continu-
 —εἰς τὴν μὲν. σάινεα[Ⓢ], which therefore I have rendered alike in both places in
 our Translation.

TEXT.

TRANSLATION.

μη θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ
εἶδατε. ὁ δὲ τὸτο καὶ γὰρ μηκέτι σέ-
γαν, ἐπεμψα εἰς τὸ γινῶναι τὴν πίστιν
ὑμῶν, μήπως ἐπιείρῃεν ὑμᾶς ὁ πει-
ρίζων, καὶ εἰς κενὸν γένῃται ὁ κόπος
ἡμῶν.

afflictions; even as it came
to pass, and ye know.

For this cause when I
could no longer forbear, I
sent to know your Faith, lest
by some means the Tempter
have tempted you, and our
labour be in vain.

PARAPHRASE.

SECTION. II.

*An Account of S. Paul's Mindfulness of, and Great Concern
for the Thessalonians, since he left them.*

17 But We, Brethren, being *by the Malice of the Jews* ^a taken
from you for a short time, in Person only, not in Heart, with great
desire endeavoured the more abundantly to see your face *again*.

18 Wherefore we would have come unto you (even I Paul *in par-*
ticular) once and again, but Satan hindred us. 19 For what will
be our Hope, or Joy, or Crown of Glorying in the presence of our
Lord Jesus Christ at his Coming? will not also you ^b *among the*
Rest who are converted by our Ministry? 20 For ye are *even at*
present our Glory and Joy.

I.
S. Paul inti-
mates to them
the great Duty
of Perseverance.
First, by his
Earnest desire
to come again
to them him-
self, in order
to confirm them
in the Truth:.

CHAP. III. Wherefore when we could no longer forbear *to*
be satisfied as to your state and affairs, we thought it good to be left
at Athens alone, 2 and sent Timothy our Brother, and a Minister
of God, and our Fellow-labourer in the Gospel of Christ, that he
might establish you, and comfort you concerning your Faith,
that *so* no man might be moved or shaken in his Faith by these
afflictions.

II.
Secondly, by send-
ing Timothy to
them for the
same end, foras-
much as he
could not come
himself.

3. For your selves know *from what we told you*, that we *Chri-*
stians are appointed ^c thereunto. 4 For verily when we were with
you, we told you before *hand*, that we should suffer Afflictions:
even as it came to pass, and ye know. ^d 5 For this cause when I
could (*as I said v. 1.*) no longer forbear, I sent Timothy to know
your Faith, *whether you persevered therein or no*, lest by some means
the Tempter have tempted you, and our Labour be in vain.

III.
Thirdly, by re-
minding them,
that from the
first he had told
them, they were
to expect Persecu-
tion; and that
without Perseve-
rance All his la-
bour on them
would be in-
vain.

^a Act. 17. 5. ^b See Phil. 4. 1 ^c 1 Pet. 2. 21. ^d Act. 17. 5—10.

T E X T.

TRANSLATION.

6 Αρα ὅ ἐλθόντων Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ διαγγελισαμένους ἡμῖν τὴν πίσιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχειτε μνησίαν ἡμῶν ἀγαθὴν πάντῃ, ὁπιποθέητες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς. 7 Διὰ τῆς παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν, ὅτι πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν, διὰ τῆς ὑμῶν πίστεως. 8 ὅτι νῦν ζῶμεν, ἐὰν ὑμεῖς σήκειτε ἐν Κυρίῳ. 9 Τίνα γὰρ χάριστιαν δυνάμεθα τῷ Θεῷ ἀναποδῆναι περὶ ὑμῶν, ὅτι πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν. 10 νυκτὸς καὶ ἡμέρας ὑπὲρ ἐκπερισσῶς δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν; 11 Αὐτὸς ὁ Θεὸς καὶ πατὴρ ἡμῶν, καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς καθίσθηναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. 12 ὑμᾶς ὁ Κύριος πλεονάζει, καὶ περισσεύει τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς. 13 εἰς τὸ σημεῖον ὑμῶν τὰς καρδίας ἀμέμπλως ἐν ἀγιωσίῃ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἀγίων αὐτοῦ, Ἀμήν."

6 But now when Timothy came from you unto us, and brought us good tidings of your Faith and Charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you.

7 Hereupon, Brethren, we were comforted over you, in all our affliction and distress, by your Faith;

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly, that we might see your face, and might perfect that which is wanting in your Faith?

11 Now God himself and our Father, and so also our Lord Jesus Christ direct our way unto you:

12 And the Lord make you to increase and abound in love, one towards another and towards all men, even as we do towards you:

13 To the end he may stablish your hearts in Holiness, unblameable * before God even our Father, at the coming of our Lord Jesus Christ with all his Saints, Amen.

* Alex. Cler. Ger. Vulg. Arab. Æthiop. Compare Rom. 11, 36.

TEXT.

TRANSLATION.

K E Φ. δ.

CHAP. IV.

1 Τὸ λοιπὸν οὖν, ἀδελφοί, ἐρωτῶ-
μεν ὑμᾶς καὶ ὀφθαλόμεν ἐν Κυρίῳ
Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν τὸ
πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν

1 Furthermore then we be-
seech you, Brethren, and ex-
hort you by the Lord Jesus,
that as ye have received of
us, how ye ought to walk
and to please God, and as

P A R A P H R A S E.

6 But now when Timothy came back from you unto us, and brought us good tidings of your *Perseverance in the Faith* and of *your Charity*, and that ye have Good remembrance of Us always, desiring greatly to see Us *again*, as we also to see you: 7 here- upon, Brethren, we were comforted over or concerning you in All our Affliction and Distress, by reason of the Constancy of your Faith. 8 For now we live, *i. e. are very well satisfied notwithstanding our own Affliction and Distress*, if ye do but stand fast in the Lord. 9 For what *sufficient* thanks can we render to God for you, for all the Joy wherewith we joy for your sakes, *i. e. for your Conversion to and Constancy in the Faith* before our God? 10 Night and day praying exceedingly, that we might again see your Face, and so might have opportunity to perfect that which by reason of our short stay with you ^a is lacking in your Faith, as to a full knowledge of what you are required by the Gospel to Believe and Do, and particularly as to the Belief of the Resurrection.^b 11. Now God himself even our Father, and our Lord Jesus Christ direct our way unto you. 12 And the Lord make you to increase and abound in Love, One towards Another as *Christians and Spiritual Brethren*, and towards All Men, even as We do towards you: 13 to the end he may stablish your hearts in Holiness, unblameable ^c before God even our Father, at the Coming of our Lord Jesus Christ with All his Saints, Amen.

IV. Fourthly, by the great Comfort and Joy he had upon hearing of their *Perseverance*, and by his Prayers for its Continuance to the end.

SECTION III.

Several Instructions for the Future.

CHAP. IV. Furthermore then we beseech you, Brethren, and exhort you by the Lord Jesus, that as ye have received of Us

I. Instructions against Unclean-
ness.

^a Act. 17. 1—10. ^b Of this the Thessalonians seem to have been at first ignorant, as may be gathered from

Chap. 4. 13. ^c Compare Eph. 1. 4. Col. 1. 22. Jud. v. 24.

TEXT.

TRANSLATION.

Θεῷ, * καθὰς καὶ περιπαλεῖτε," ἵνα
περισσώτε μάλλον.

2 Οἶδατε γὰρ τίνας ᾠδηγελίας
ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ.

3 Τὰ τοιαῦτα ἐστὶν θέλημα τοῦ Θεοῦ ὁ ἁγί-
ασμός ὑμῶν· ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς
πορνείας· 4 εἰδέναι ἕκαστον ὑμῶν τὸ

ἑαυτοῦ σκεῦος κληῖσθαι ἐν ἁγιασμῷ καὶ τι-
μῇ· 5 μὴ ἐν πάθει ἐπιθυμίας κατὰ περ
καὶ τὰ ἔθνη τὰ μὴ εἰδότες τὸν Θεόν·

6 τὸ μὴ ὑπερβαίνειν, καὶ πλεο-
νεκτεῖν ἐν τοῖς ᾠδηγμοῖς τὸν ἀδελ-
φὸν αὐτοῦ· διότι ἐκδικὸς ὁ Κύριος

παρὰ πάντων τούτων, καθὼς καὶ
προείπαμεν ὑμῖν καὶ διεμαρτυράμε-
θα.

7 Οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ
Θεὸς ἐπὶ ἀκαθαρσία, ἀλλ' ἐν ἁγιασ-
μῷ.

8 Τοιαῦτα οὖν ὁ ἀδελφῶν, ἐκ ἁν-
θρωπίνων ἀφελῆτε, ἀλλὰ τὸν Θεόν, τὸν
καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον
εἰς ἡμᾶς.

9 Περὶ δὲ τῆς φιλαδελφίας· εἰ
χρεῖαν ἔχετε θεάσθαι ὑμῖν. αὐτοὶ γὰρ

ὑμεῖς θεοδιδασκτοὶ ἐστε εἰς τὸ ἀγαπᾶν
ἀλλήλους.

10 καὶ γὰρ ποιεῖτε αὐτὸ
εἰς πάντας τοὺς ἀδελφούς τοὺς ἐν
ὅλῃ τῇ Μακεδονίᾳ· παρακαλῶμεν δὲ

ὑμᾶς ἀδελφοί, περισσεύειν μάλλον,

you do walk, * so ye would
abound more and more.

2 For ye know what com-
mandments we gave you by
the Lord Jesus.

3 For this is the will of
God, even your sanctificati-
on; that ye should abstain
from fornication;

4 That every one of you
should know, how to possess
his vessel in sanctification
and honour.

5 Not in the lust of concu-
piscence, even as the Gen-
tiles, who know not God:

6 That no man go beyond,
and be inordinate with * his
brother in the * matter: be-
cause that the Lord is the
avenger of all such, as we
also have forewarned you
and testified.

7 For God has not called
us unto Uncleaness, but
unto Holiness.

8 He therefore that despi-
ses, despises not man, but
God, who has also given
unto us his Holy Spirit.

9 But as touching Bro-
therly love, ye need not that
I write unto you: for ye
your selves are taught of
God to love one another.

10 And indeed ye do it
towards all the Brethren,
which are in all Macedonia:
but we beseech you, Bre-
thren, that ye abound more
and more,

^b Alex. Cler. Ger. &c. &c. and this Reading best answers to περισσεύετε
in the last clause, the Apostle's exhorting them to abound, supposing they did al-
ready walk so in some degree. Compare v. 9, 10.

TEXT.

TRANSLATION.

11 καὶ φιλοψυχεῖσθε ἑαυτοὺς, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις

11 And that ye study to be quiet, and to do your own business, and to work with

PARAPHRASE.

directions, how you ought to walk and to please God, and (*to do you Right*) as ye do *already actually* walk in a good degree, so ye would abound more and more, go on still to do so in an higher degree, 2 For ye know what Commandments we gave you by the Lord Jesus. 3 For, as we told you before when we were with you, this is the Will of God, even your Sanctification; that is, to be more particular, that ye should abstain from Fornication or *Any Uncleaness*; 4 that every one of you should know, how to possess his *Body*, the Vessel wherein the Soul dwells naturally, and the Holy Spirit by the Gift of God, in Sanctification and Honour; ^a 5 not in the dishonourable ^a lusts of Concupiscence, even as *those of the Gentiles do*, who know not God, nor consequently his Will (*ψ 3.*) namely their Sanctification; 6 that no man go beyond the bounds of Matrimony, and be inordinate with his Brother in the matter ^b too vile to be plainly mentioned; because the Lord is the Avenger of All such Lewd Persons, in a more exemplary and severe manner, as we also have forewarned you and testified. 7 For God has not called Us *Christians* unto Uncleaness, but unto Holiness. 8 He therefore that despises this Commandment here given by Us to abstain from Fornication, despises not Man or Us *Apostles*, but God himself, who has also given unto Us his Holy Spirit, by whose particular direction ^c we give this Command in a special manner to the Gentile Converts; the Sins of Uncleaness being Chief Reigning Sins in the Gentile World; and because you might therefore be more addicted to these before your Conversion, and even after it may be still inclined to be again intangled ^d therein, I have for these Reasons insisted the longer against them.

9 But as touching Brotherly Love ye need not that I write so largely unto you: for ye your selves are taught of God by his Spirit shed abroad in your Hearts, and by the very Nature and Design of the Gospel, to Love One another. 10 And indeed ye do it towards All the Brethren, that are in all Macedonia: but we beseech you, Brethren, that ye abound more and more in this Great Christian Duty of Charity.

II.
For the increase
of Brotherly
Love.

11 And we beseech you also, that ye make it your special study to be Quiet, and to do your Own Business, and to work with

III.
Against Idle-
ness and Imper-
tineny.

^a See Rom. 1. 26. *πᾶν αἰτιμία*. ^b Compare Eph. 5. 12. ^c See Act. 15. 28, 29. ^d 2 Pet. 2. 20.

TEXT.

TRANSLATION.

χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγέ-
λαμεν· 12 ἵνα περπατῆτε ὀρθο-
νως πρὸς τὰς ἑξῶς, ἢ μηδενὸς χρεῖαν
ἔχητε.

13 Οὐ^a θέλομεν^a δὲ ὑμᾶς ἀγνοεῖν,
ἀδελφοί, περὶ τῶν κεκοιμημένων, ἵνα
μὴ λυπηθῆτε, καθὼς ἔ· οἱ λοιποὶ οἱ
μὴ ἔχοντες ἐλπίδα. 14 Εἰ γὰρ πιστεύο-
μεν ὅτι Ἰησοῦς ἀπέθανε ἢ ἀνέστη· ἔτω
ἢ ὁ Θεὸς τὰς κοιμηθέντας διὰ τὸ
Ἰησοῦ ἀξίαι σὺν αὐτῷ. 15 Τῷ γὰρ
ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι
ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι
εἰς τὴν παρουσίαν τοῦ Κυρίου, ἢ μὴ
φθάσωμεν τὰς κοιμηθέντας· 16 ὅτι,
αὐτὸς ὁ Κύριος ἐν κελύσματι, ἐν
φωνῇ ἀρχαγγέλου, ἢ ἐν σάλπιγγι
Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, ἢ οἱ
νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶ-
τον· 17 ἔπειτα ἡμεῖς οἱ ζῶντες, οἱ
περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἀρ-
παγησόμεθα ἐν νεφέλαις εἰς ἀπάν-
τησιν τοῦ Κυρίου εἰς αἴρα, ἢ ἔτω
πάντῃ σὺν Κυρίῳ ἐσόμεθα· 18 ὥστε
ᾤψακαί τε ἀλλήλους ἐν τοῖς λόγοις
τούτοις.

Κ Ε Φ. ε.

1 Περὶ δὲ τῶν χρόνων ἢ τῶν
καιρῶν, ἀδελφοί, ἢ χρεῖαν ἔχετε ὑμῖν

^a Alex. Clem. Ger. Sc. Vulg. Arab. Æthiop. Theophylact. Sc.

your own hands, as we com-
manded you,

12 That ye may walk de-
cently * toward them that
are without, and may have
lack of nothing.

13 Moreover we would
not have you to be ignorant,
Brethren, concerning them
who are asleep, that ye for-
row not; even as the rest
who have no hope.

14 For if we believe that
Jesus died and rose again;
even so them also who sleep
in Jesus, will God bring with
him.

15 For this we say unto
you by the word of the Lord,
that we who are alive and
remain unto the Coming of
the Lord, shall not prevent
them that are asleep:

16 For the Lord himself
shall descend from heaven
with a shout, with the voice
of the Archangel, and with
the trump of God; and the
Dead in Christ shall rise first:

17 Then we who are alive
and remain, shall be caught
up together with them in
the clouds, to meet the Lord
in the air; and so shall we
ever be with the Lord.

18 Wherefore comfort one
another with these words.

C H A P. V.

1 But of the Times and
Seasons, Brethren, ye have no
need that I write unto you.

Hieronymus. Chrysost. Orig. Theodoret.

TEXT.

TRANSLATION.

γράφεται. 2 Αὐτοὶ γὰρ ἀκριβῶς οἶδατε, ὅτι ἡ ἡμέρα Κυρίου, ὡς κλέπτῃς ἐν νυκτί, ἔτως ἔρχεται. 2 For your selves know perfectly, that the Day of the Lord so comes, as a Thief in the night.

P A R A P H R A S E.

your Own Hands, as we commanded you; 12 that so ye may walk decently toward them that are without, *not giving them occasion to think Ill of the Gospel^a because of your Laziness and other like Misbehaviour*, and that ye may have lack of Nothing from Any other especially Any Heathen or Unbeliever.

13 Moreover, to supply now in some measure what seems chiefly lacking in your Faith, we would not have you ignorant, Brethren, concerning the Resurrection of them that are Dead, or rather asleep in Christ; that ye sorrow not immoderately for them, even as the Rest of the Gentiles, who have no Hope of the Resurrection. 14 For if we believe that Jesus died and rose again, even so we must believe, that them also who sleep in Jesus, will God bring with him at his Coming. 15 For this we positively say unto you, and that by the word or revelation of the Lord himself, that We Christians, who are then alive and remain under the Coming of the Lord, shall not prevent them that are asleep, so as to receive our Glorious Change before their Resurrection. 16 For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the last^b trump of God; and then the Dead in Christ shall rise First: 17 then we who are alive and remain on the earth, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we, Faithful Christians, for ever be with the Lord. 18 Wherefore comfort one another concerning your Deceased Friends with these Words.

IV.
Against immoderate Grief for the Dead, together with a short account of the Resurrection.

CHAP. V. But of the Exact Times and Seasons, when the Coming of the Lord shall be, Brethren, ye have no need that I write unto you. 2 For your selves, by what I taught you when I was with you, already know perfectly, what is of chief moment to be known in reference to this matter, namely that the Day of the Lord so uncertainly and unexpectedly comes as a Thief^c in the night. 3 For

V.
Of the Time and Manner of Christ's Coming, and the Influence it ought to have upon them.

^a Tertullian saith, one Objection of the Heathen against the Christians was this, that they were infructuous in negotiations. Apol. c. 42. ^b Compare I Cor. 15. 52. whence in Dial contra Mar-

cion. and Chrysost. Comment. this passage is cited expressly thus, ὡς τῇ ἐξατῇ σαλπύγι. ^c So Matt. 24. 43, 44. Luk. 12. 39. and 17. 26. 2 Pet. 3. 10. Rev. 3. 3.

TEXT.

TRANSLATION.

3 Ὅταν γὰρ λέγωσιν, Εἰρήνη ἔσται· τότε αἰφνίδιος αὐτοῖς ἐφίσηται ὁλεθρὸς, ὥστε ἢ ὡδὴν τῇ ἐν γαστρὶ ἐχούσῃ, ἢ ἢ μὴ ἐκφυγῶσιν.

4 Ὑμεῖς δὲ, ἀδελφοί, οὐκ ἐστὲ ἐν σκοτεινίᾳ, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃς καταλάβῃ· 5 πάντες ὑμεῖς υἱοὶ φωτός ἐστε, ἢ υἱοὶ ἡμέρας· οὐκ ἐσμὲν νυκτός, οὐδὲ σκοτεινός.

6 Ἀρα εἴν μὴ καθύδωμεν ὡς ἢ οἱ λοιποὶ, ἀλλὰ ζηγοῦμεν καὶ νήφωμεν. 7 Οἱ γὰρ καθύδοντες, νυκτὸς καθύδουσι· ἢ οἱ μεθύσκομοι, νυκτὸς μεθύουσιν.

8 Ἡμεῖς δὲ ἡμέρας ὅλγες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως ἢ ἀγάπης, καὶ περικεφαλαίαν, ἐλπίδα σωτηρίας.

9 Ὅτι οὐκ ἔδειτο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν, ἀλλ' εἰς ἐπιποίησιν σωτηρίας διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 10 τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα ἢτε ζήσομεν ἢτε καθύδωμεν, ἅμα ζωὴν αὐτοῦ ζήσομεν.

11 Διὸ ὁρῶμεν ἀλλήλους, ἢ οἰκοδομεῖτε ἓς τὸν ἓνα, καθὼς καὶ ποιεῖτε.

12 Ερωτοῦμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, ἢ προστάμενος ὑμῶν ἐν Κυρίῳ, ἢ νενοστήσαντες ὑμᾶς, 13 καὶ ἡγεῖσθαι αὐτοὺς ὑπὲρ ἐκπερισσῆς ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν.

3 For when they shall say, Peace and Safety; then sudden Destruction comes upon them, as Travail upon a woman with child, and they shall not escape.

4 But ye, Brethren, are not in Darkness, that that Day should overtake you as a Thief:

5 Ye are all the children of Light and the children of the Day: we are not of the Night, nor of Darkness.

6 Therefore let us not sleep as do the Rest, * but let us watch and be sober.

7 For they that sleep, sleep in the night; and they that be drunk, are drunk in the night.

8 But let us who are of the Day, be sober, putting on the Breastplate of Faith and Love, and for an Helmet, the Hope of Salvation.

9 For God has not appointed us unto Wrath, but to obtain Salvation by our Lord Jesus Christ,

10 Who died for us, that whether we wake or sleep, we should live together with Him.

11 Wherefore comfort one another, and edify one the other, even as also ye do.

12 And we beseech you, Brethren, to know them who labour among you, and are over you in the Lord, and admonish you,

13 And to esteem them very highly in love for their

Εἰρη-

Εἰρηνύετε ἐν ἑαυτοῖς. 14 πα- works fake. Be at peace a-
καταλῆμψιν ᾧ ὑμᾶς, ἀδελφοὶ, νᾶ- mong your selves.
θεῖτε τὰς ἀτάκτους, παραμυθεῖ- 14 And we exhort you,
Brethren, warn them that
are Disorderly, comfort the

P A R A P H R A S E.

when they, *i. e.* the Unbelievers and false Christians shall say, Peace and Safety; then sudden Destruction comes upon them, as Travail upon a Woman with Child; and they shall not escape. 4 But ye, Brethren, are not now in the Darkness of ignorance, that that Day of the Lord should overtake you unexpectedly as a Thief. 5 Ye by embracing the Gospel, are become All of you the Children of Light, as having the Light ^a of the Gospel and believing in it, and the Children of the Day of Grace, ^b and of Salvation: ^c We Believers are not of the Night nor of the Darkness of Ignorance in these matters, as are all that do not believe the Gospel, both Jews and Gentiles. 6 Therefore let us not sleep as do the Rest that Believe not, living securely in Sin, and without expecting or preparing for Judgment, but let us, as those that expect the Day of Judgment, watch and be sober in order to prepare ourselves for it. 7 For as they that sleep natural sleep, usually sleep in the Night, and they that be drunk, are usually drunk in the Night: so the spiritual sleep of sin falls only on such as are in the night of infidelity. 8 But let us who are of the Day-light of the Gospel, be sober, putting on the Breastplate of Faith and Love, and for an Helmet, the Hope of Salvation. 9 For God has not appointed Us Believers, as he has Unbelievers, to Wrath, but to obtain Salvation by our Lord Jesus Christ, 10. who died for us, that whether we wake or sleep, *i. e.* whether we are Alive or Dead ^d at Christ's Coming, we should thenceforth live together with him. 11 Wherefore comfort one another with this Hope, and edify one the other, even as also ye do.

12 And we beseech you, Brethren, to know, *i. e.* with due Re- VI.
gard to take notice of Them who labour in the Ministry among you, Of Reverence
and are Over you in the Lord, and admonish you; 13 and to esteem Guides.
them very Highly in Love for their Work's fake.

Be at peace ^e among your selves. 14 And to this end we exhort you, VII.
Brethren, warn them that are Disorderly ^f who work not at all, but are Of Behaviour
Busy-bodies, and by this means disturb the Outward Peace or Quiet towards Others.
and as for those who want Inward peace of mind, comfort the Feeble-

^a John 12. 36. Eph. 5. 8. ^b Rom. 8. 9. ^c See Mark 9. 50. ^f Compare 13. 12, 13. ^e 2 Cor. 6. 2. ^d Rom. 14. Chap. 4. 11. and 2 Thess. 3. 6—12.

T E X T.

TRANSLATION.

Θε τὰς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀδυνάτων, μακροθυμεῖτε πρὸς πάντας· 15 ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινὶ δοποδῶ· ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε, καὶ εἰς ἀλλήλους ἔεις πάντας.

16 Πάντοτε χαίρετε. 17 Ἀδιαλείπτως προσέχετε. 18 Ἐν παντὶ εὐχαρισεῖτε· τὰτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

19 Τὸ πνεῦμα μὴ σβέννυτε. 20 Προφητείας μὴ ἐξουθενεῖτε. 20 Πάντα δοκιμάζετε· τὸ καλὸν κατέχετε. 22 Ἀπὸ παντὸς εἶδος πονηροῦ ἀπέχεσθε.

23 Αὐτοὺς ᾧ ὁ Θεὸς τῆς εἰρήνης ἀγιασμοῦ ὑμᾶς ὁλοκληρεῖ· ἔοκλήρον ὑμῶν τὸ πνεῦμα, καὶ ἡ ψυχὴ, ἔοκλῆμα ἀμέμπλως ἐν τῇ παρρησίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖν.

24 Πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

25 Ἀδελφοί, προσέχετε πρὸς ἡμῶν. 26 Ἀσπάσασθε τὰς ἀδελφὰς πάντας ἐν φιλήματι ἁγίῳ. 27 Οἰκίζω ὑμᾶς πὺν Κύριον, ἀναγνωθῆναι τὴν ἐπιστολήν πᾶσι τοῖς ἁγίοις ἀδελφοῖς.

28 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ ὑμῶν. Ἀμήν.

Πρὸς Θεσσαλονικεῖς πρώτη ἐξάφη ἀπὸ Ἀθηνῶν.

Feeble-minded, support the Weak, be patient toward All men:

15 See that none render Evil for Evil unto Any man: but ever follow that which is Good, both towards one another & towards All men.

16 Rejoyce evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the Will of God in Christ Jesus towards you.

19 Quench not the Spirit.

20 Despise not Prophecys.

21 Prove All things; hold fast that which Good.

22 Abstain from all Appearance of Evil.

23 And the very God of Peace sanctify you wholly: and may your whole Spirit and Soul and Body be preserved Blameless unto the Coming of our Lord Jesus Christ.

24 Faithful is he that calls you, who also will do it.

25 Brethren, pray for Us.

26 Greet All the Brethren with an Holy Kiss.

27 I charge you by the Lord, that this Epistle be read unto All the Holy Brethren.

28 The Grace of our Lord Jesus Christ be with you, Amen.

The First Epistle to the Thessalonians was writ from Athens.

P A R A P H R A S E .

mind^d or *Faint-hearted* under afflictions, support the Weak in Faith^a or *Scrupulous*: be patient toward All men: 15^f see that None of you render Evil for Evil to Any man; but ever follow that which is Good, both towards one another *who are Believers*, and to All other Men.

16 In whatever condition you be, Rejoyce evermore^b in Christ; 17 and be sure to Pray without ceasing, i. e. never to fail in observing conscientiously the Returns of Prayer both Publick and Private, this being a most proper means to turn every thing to your Good: 18 and as you are to Pray, so in Every thing or condition you are likewise to give Thanks, ^bfor this is the Will of God in Christ Jesus towards you, forasmuch as All things shall work together for Good to you who love God, and are called according to his purpose.

VIII.
Of Behaviour
towards God in
All Conditions.

19 Quench not the Spirit by resisting his Ordinary motions of Grace, or by slighting and abusing his Extraordinary Gifts: 20 more especially Despise not Prophesyings or the Gift of interpreting Scripture; but Prove or examine All things delivered by such as pretend to that Gift, whether or no they be agreeable to the Rule^c of Faith; and then hold fast that which is Good or agreeable to the said Rule. 22 In a word, Abstain from Every Kind or All so much as Reasonable Appearance of Evil.

IX.
Of using aright
the Means of
Grace.

The C O N C L U S I O N .

23 And that you may observe the foregoing Directions, and especially that of Preserving Peace among you, the very God of Peace sanctify you wholly: and may your whole Spirit or Rational Faculty, and Soul or Animal Faculty, and Body be preserved Blameless unto the Coming of our Lord Jesus Christ. 23 Faithful is he that calls you unto such Holiness,^d who also will certainly do his part towards it.

I.
S. Paul prays
for the Thessalo-
nians.

25 Brethren, pray for Us. 26 Greet All the Brethren with an Holy Kiss. 27 I charge you by the Lord, that this Epistle be read unto All the Holy Brethren.^e

II.
Desires their
Prayers for him
with some Direc-
tions.

28 The Grace of our Lord Jesus Christ be with you, Amen.

III.
The Closing
Salutation.

The First Epistle to the Thessalonians was writ from^f Athens.

^a Rom. 14. 1. ^b 'Tis obvious that the Apostle in these directions has an eye on the main design of this Epistle, viz. to Comfort the *Thessalonians* under their Afflictions; to which end he teaches them by these Rules, that they ought to be so far from Repining or Forsaking Christianity on account of Persecutions, that they ought on the contrary even to Rejoyce in them, and Give thanks for them. Compare Rom. 5. 3, 4, 5. ^c See Rom. 12, 6. ^d Com-

pare Chap. 4. 7. ^e Compare Col. 4. 16. Hence Learned Men reasonably infer, that S. Paul by the Charge given in this place intended to order, that this Epistle should be read in the Church or publick Congregation. ^f 'Tis with good Reason; that the Subscriptions added to the Epistles of S. Paul are judged by the Learned to be of no Great Authority, not such as may be relied upon; forasmuch as they are not the same in All Copies, are Different in the

Syriac

Syrac and the *Arabic* Versions; and are wholly wanting in some antient *Greek* Copies. Hence they are reasonably supposed to have been at first added only upon Probable Conjectures; and when at any time they truly represent the Place whence, or Person by whom the Epistle was sent, 'tis not that they are of themselves to be Relied upon, but because there is some other Concurring Authority to confirm the same.

On this score it is, that altho' the *Subscription* at the end of this Epistle saith it was writ from *Athens*, yet the Learned judge this to be no other than

a mistake (arising perhaps from the mention made of *Athens*, *ch.* 3. 1.) and do rationally infer, that this Epistle was rather writ from *Corinth*. For the *Inscription* running thus, *Paul and Sylvanus and Timothy*—plainly shews, that *Sylvanus* and *Timothy* were with *S. Paul* when he writ it. But these are expressly said *Act.* 18. 1—5. not to have come from *Macedonia* till after that *S. Paul* was departed from *Athens*, and was come to *Corinth*, whence therefore this Epistle is most probably inferred to have been written.

S Y N O P S I S.

I. The Inscription or Introductory Salutation, *Chap.* I. 1.

1. By reminding them by way of Commendation, how readily they at first received the Gospel, tho' in much affliction, *Chap.* I. 2—10.

2. By reminding them, both from the *Motive* and *Effect* of his Preaching, that the Gospel he preached was no other than the Word of God: and that by their Suffering they became more like unto the Prophets of old, and the Apostles, and even *Christ* himself, *Chap.* II. 1—16.

3. By acquainting them with his Earnest Desire to be with them again in order to Confirm them, *Chap.* II. 17—20.

4. By sending *Timothy* to them for the same end, *Chap.* III. 1—3.

5. By reminding them that from the first he had told them, they were to expect Persecution, and that without their Perseverance All his Labour on them would be in vain, *Chap.* III. 4, 5.

6. By the Great Comfort and Joy he had upon hearing of their Constancy and Perseverance, and by his Prayers for its Continuance to the end, *Chap.* III. 6—13.

II. The Main Design of the Epistle, viz. to Confirm them in the Faith, and to Exhort them to Perseverance under their Persecutions; which he do's

1. Against Uncleanness, *Chap.* IV. 1—8.

2. For the increase of Brotherly Love, *Chap.* IV. 9, 10.

3. Against Idleness and Impertinency, *Chap.* IV. 11, 12.

4. Against Immoderate Grief for the Dead, wherein *S. Paul* gives them a short account of the Resurrection, *Chap.* IV. 13—18.

5. Concerning the Time and Manner of *Christ's* Coming, and the influence it ought to have upon them. *Ch.* V. 1—11.

6. Of Reverence to Spiritual Guides, *Chap.* V. 12, 13.

7. Of Behaviour towards Others, *Chap.* V. 14, 15.

8. Of Behaviour towards God in All Conditions, *Chap.* V. 16—18.

9. Of Using aright the Means of Grace, *Chap.* V. 19—22.

III. Instructions for the future;

IV. The Conclusion, *Chap.* V. 23—28.

THE SECOND EPISTLE
OF
PAUL
THE APOSTLE
TO THE
THESSALONIANS.

THE PREFACE.

THIS Second Epistle to the *Thessalonians* is generally, and that with great probability, supposed to have been writ within a short time after the Former, and consequently A. D. 52 or 53, and from the same place, namely *Corinth*.

I.
The Time and
Place of writing
this Epistle.

The chief Occasion of it was to Rectify the Mistake of the *Thessalonians* concerning the *Day of Christ*, or of Judgment *being at hand*, which the Apostle do's *Chap. 2. 1--12.* Having this occasion to write to them, he takes the opportunity to commend their Growth in the Faith, and to exhort them to Persevere, wherewith is taken up *Chap. 1. and Chap. 2. 13--17.* and he closes this Epistle with Directions for the Future, especially concerning the Disorderly or Idle, which takes up *Chap. 3.*

II.
The Occasion of
it, and its other
Two General
Heads.

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

THE SECOND EPISTLE
OF

PAUL
THE APOSTLE
TO THE

THESSALONIANS.

T E X T.

TRANSLATION.

Κ Ε Φ. α΄.

C H A P. I.

Ι ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ
Τιμόθεος τῇ ἐκκλησίᾳ Θεσ-
σαλονικέων ἐν Θεῷ πατρὶ ἡμῶν, καὶ
Κυρίῳ Ἰησοῦ Χριστῷ· 2 Χάρις ὑμῖν
καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ
Κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐχαριστοῦμεν ὀφείλομεν τῷ Θεῷ
πάντῃ· πρὸς ὑμῶν, ἀδελφοί, καθὼς
ἀξιὸν ἐστίν, ὅτι ὑπερβαίνει ἡ πίστις
ὑμῶν, ἡ πολυαγαπή ἡ ἀγάπη ἐνὸς
ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους·
4 ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι
ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ
τῆς ὑπομονῆς ὑμῶν ἡ πίστεως ἐν
πᾶσι τοῖς διωγμοῖς ὑμῶν, καὶ ταῖς
θλίψεσιν αἷς ἀνέχεσθε· 5 ἔνδειγμα
τῆς δικαίας κλήσεως τοῦ Θεοῦ, εἰς
τὸ καταξιώσθαι ὑμᾶς τῇ βασιλείᾳ

PAUL and Silva-
nus and Timothy
unto the Church
of the Thessaloni-
ans in God our Father and
the Lord Jesus Christ:

2 Grace unto you and
Peace from God our Father,
and the Lord Jesus Christ.

3 We are bound to thank
God always for you, Bre-
thren, as it is meet, because
that your Faith grows ex-
ceedingly, and the Charity
of Every one of you All to-
wards each other abounds:

4 So that we our selves
glory in you in the Churches
of God, for your Patience
and Faith in all your perfec-
tions and tribulations that
ye endure:

5 Which is a manifest token
of the Righteous judgment
of God, that ye may be
counted worthy of the King-

THE

THE SECOND EPISTLE
OF
PAUL
THE APOSTLE
TO THE
THESSALONIANS.

PARAPHRASE.

The Inscription or Introductory Salutation.

CHAP. I. **P**AUL and Silvanus and Timothy, unto the Church of the Thessalonians in God our Father and the Lord Jesus Christ; ² Grace unto you and Peace from God our Father, and the Lord Jesus Christ.

SECTION I.

S. Paul commends the Thessalonians Perseverance and Progress in Christianity, and prays for the Continuance of the same.

³ We are bound to thank God always for you, Brethren, and ^{I.} *that after such a special manner as it is meet or worthy of, because that your Faith grows exceedingly, and the Charity of Every one of you All, both Jewish and Gentile Converts, towards Each other abounds: ⁴ so that we our selves Glory in you in the Churches of God, for your Patience and Faithfulness in All the Persecutions and Tribulations that ye endure: ⁵ which your Suffering is a manifest Token or Evidence of the Righteous Judgment of God that is to come, ⁶ these Persecutions and Tribulations befalling you now, that by reason of your Patience and Faithfulness in them ye may be then counted worthy of the Kingdom of God,*

S. Paul commends the Thessalonians for their Perseverance & Growth in the Faith; and withal comforts them under their Sufferings, by the Consideration of their Own Future most Happy State, and the most unhappy Estate of their Persecutors hereafter.

^a See v. 7. when the Lord Jesus shall be revealed, &c.

T E X T.

TRANSLATION.

τῷ Θεῷ, ὑπὲρ ἧς ἔ πάσχει. 6 Εἰ-
περ δίκαιον ὡς αὐτὸς Θεῷ, ἀνταποδῆ-
ναι τοῖς θλιβουσιν ὑμᾶς θλίψιν· 7 καὶ
ὑμῖν τοῖς θλιβομένοις ἀνεσθί μεθ' ἡμῶν,
ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ
ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως
αὐτοῦ, 8 ἐν πυρὶ φλογός, δίδόντος
ἐκδίκησιν τοῖς μὴ εἰδόσι Θεόν, καὶ τοῖς
μὴ ὑπακούσιν τῷ Εὐαγγελίῳ τοῦ Κυ-
ρίου ἡμῶν Ἰησοῦ Χριστοῦ. 9 οἵτινες
δικῶς τίσασθαι, ὅλεθρον αἰώνιον, ἀπὸ
προσώπου τοῦ Κυρίου, καὶ ἀπὸ τῆς δό-
ξης τῆς ἰσχύος αὐτοῦ. 10 ὅταν ἔλ-
θῃ ἐνδοξαδοῦναι ἐν τοῖς ἁγίοις αὐτοῦ,
καὶ θαυματοῦναι ἐν πάσι τοῖς ἁ-
γιάσασιν, (οἳ ἐπιστάθη τὸ μαρτυρεῖ-
ον ἡμῶν ἐφ' ὑμᾶς) ἐν τῇ ἡμέρᾳ
ἐκείνῃ.

II Εἰς ὃ καὶ προσδοχομεθα πάν-
τοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς
κλησεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ
πᾶσαν ὁδοκίαν ἀγαθωσύνης, καὶ ἔρ-
γον πίστεως ἐν δυνάμει. 12 ὅπως
ἐνδοξαδοῦν τὸ ὄνομα τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ,
καὶ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου
Ἰησοῦ Χριστοῦ.

dom of God, for which ye
also suffer.

6 Seeing it is a righteous
thing with God, to recom-
pence tribulation to them
that trouble you;

7 And to you who are
troubled, Rest with us, when
the Lord Jesus shall be re-
vealed from Heaven, with
his mighty Angels,

8 In flaming fire, taking
vengeance on them that
know not God, and that o-
bey not they Gospel of our
Lord Jesus Christ:

9 Who shall be punished
with Everlasting destruction
from the presence of the
Lord, and from the Glory
of his Power;

10 When he shall come to
be glorified in his Saints, and
to be admired in All them
that believed * (because our
Testimony among you was
believed) in that Day.

11 Wherefore also we pray
always for you, that our God
would make * you worthy
of this calling, and fulfil all
the good pleasure of his
Goodness, and the work of
Faith with Power;

12 That the Name of our
Lord Jesus Christ may be
glorified in you, and ye in
him, according to the Grace
of our God, and the Lord
Jesus Christ.

^a So *Alex. Clerm. Ger.* with 12 other Copies; as also *Vulg. Chrysost. Theodo-
ret. Theophylact. Oecum. Iren. Ambros. etc.*

P A R A P H R A S E.

which ye not only believe and hope for, but for which ye also ^a suffer. 6 I say your Suffering is a manifest token of the Righteous Judgment of God that is to come, seeing it is but a Righteous thing with God, to recompence tribulation to them that trouble you, 7 and to you who are troubled like as we are, Rest and Happiness together with Us, namely then, when the Lord Jesus shall be revealed from Heaven, with his mighty Angels, 8 in flaming fire, taking vengeance on them, that among the Gentiles know not God as far as they might by the Light of Reason, and that among the Jews and Gentiles, having heard, obey not the Gospel of our Lord Jesus Christ: 9 who shall be punished with Everlasting destruction, which shall be insisted on them, from the Presence or Person of the Lord ^b himself, and from the Glory of his Power, i. e. by his Glorious Power; 10 when He shall come to be Glorified in his Saints by reason of the Great Glory he shall then confer ^c upon them, and for the same to be Admired ^d by the Unbelievers in All them that bearing the Gospel believed (particularly in you, because our Testimony of Christ and his Gospel among you was believed: All this I say shall be done) in That Day, when the Lord Jesus shall be revealed with his Mighty Angels.

*11 Wherefore also we pray always for you, that our God would make ^e you worthy of this Calling, whereby (I have told you 1 *Theff.* 2. 12.) he has called you to his Kingdom and Glory, i. e. that he would give you Grace to walk worthy thereof, ^f and that he would so fulfil All the Good pleasure of his Goodness, and the Work of Faith with power, i. e. would enable you with the powerful assistance of his Holy Spirit to bring forth All the several Fruits of Faith, and thereby intirely bring about that which of his infinite Goodness is his Good Pleasure toward you, namely 12 that the Name of our Lord Jesus Christ may be glorified in you by your Patience and Piety now, and you in him, by his rewarding hereafter your Patience and Piety with eternal Glory, according to the promises made in the Gospel to that end out of the Free Grace or Favour of our God and the Lord Jesus Christ.*

II.
S. Paul prays
for their Perse-
verance unto
the end.

^a Compare *Phil.* 1. 29. ^b See *Mat.* 25. 41. Then shall he, i. e. the King, say, &c. ^c See *v.* 12. as also *Col.* 3. 4. ^d Compare *Wisdom* 5. 1, 2, &c. ^e So Syriac Version renders it. And

'tis to be noted in general, that S. Paul often uses the Active Indefinite Tense in Greek to answer to the Hiphil Conjugation in Hebrew. ^f *Eph.* 4. 1.

TEXT.

TRANSLATION.

Κ Ε Φ. Β'.

1 Ερωῶμεν ἡ ὑμᾶς, ἀδελφοί,
 ὑπερ τῆς παρουσίας τῆ Κυρίας ἡμῶν
 Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς
 ἐπ' αὐτὸν, 2 εἰς τὸ μὴ ταχέως
 σαλευθῆναι ὑμᾶς διὰ τῶ νοῦς, μήτε
 θροεῖσθαι, μήτε διὰ πινύματος, μή-
 τε διὰ λόγου, μήτε δι' ἐπιστολῆς ὡς
 δι' ἡμῶν, ὡς ὅτι ἐνέσηκεν ἡ ἡμέρα
 τῆ Κυρίας. ^a 3 Μήτις ὑμᾶς ἐξα-
 παλήση καὶ μηδένα τρόπον· ὅτι ἐὰν
 μὴ ἔλθῃ ἡ διαποσασία πρῶτον, καὶ διαπο-
 καλυφθῇ ὁ ἄνθρωπος τῆς αἰμαρίας,
 ὁ υἱὸς τῆς ἀπωλείας, 4 ὁ ἀντικεί-
 μνος, καὶ ὑπεραιρόμνος ἐπὶ πάντας λε-
 γόμενον Θεὸν ἢ σέβασμα, ὥστε αὐτὸν
 εἰς τὸν ναὸν τῆ Θεῶ ^b καθίσαι, διαπο-
 δεικνύτω αὐτὸν ὅτι ἐστὶ Θεός. 5 Οὐ
 μνημονεύετε, ὅτι ἔτι ὦν πρὸς ὑμᾶς,
 ταῦτα ἔλεγον ὑμῖν; 6 καὶ νῦν τὸ
 κατέχον οἶδατε, εἰς τὸ διαποκαλυφθῆ-
 ναι αὐτὸν ἐν τῷ αὐτοῦ καιρῷ. 7 Τὸ
 γὰρ μυστήριον ἡδὴ ἐνεργεῖται τῇ ἀνομίας·
 μόνον ὁ κατέχων ἄρτι, ἕως ἐκ μέσου
 γένῃται. 8 καὶ τότε ἀποκαλυφθήσεται ὁ
 ἄνομος, ὃν ὁ Κύριος Ἰησοῦς ἀνελεῖ ^c τῷ

CHAP. II.

1 Now we beseech you,
 Brethren, as concerning * the
 Coming of our Lord Jesus
 Christ, and our Gathering
 together unto him,

2 That ye be not soon
 shaken in mind, nor trou-
 bled, either by Spirit, or by
 Word, or by Epistle as from
 us, as that the Day of the
 Lord is at hand.

3 Let no man deceive you
 by any means: for *that day*
shall not come, except there
 come a Falling away first, and
 that man of sin be revealed,
 the Son of Perdition:

4 Who opposes and exalts
 himself above All that is cal-
 led God, or that is worship-
 ped; so that he sits * in the
 temple of God, shewing him-
 self that He is God.

5 Remember ye not, that
 when I was yet with you,
 I told you these things?

6 And now ye know what
 with-holds, that he might be
 revealed in his time.

7 For the Mystery of Ini-
 quity doth already work;
 only there is that with-holds
 as yet, * until he be taken
 out of the way;

8 And then shall that wick-
 ed one be revealed, whom
 the Lord Jesus shall kill *

^a Alex. Clerm. Ger. etc. Vulg. Syr. Epiphani. Origen. Hippolyt. Theodor. Tertull.
 etc. ^b Ως Θεὸν is omitted in Alex. Clerm. Ger. etc. Vulg. Syr. Æth. Hippolyt. Iren.
 Orig. Cyril. Hieros. Tertull. Cyprian. etc. so that 'tis not to be doubted, but that it
 has been added to the Text. ^c Alex. Cler. Ger. etc. Vulg. Syr. Æthiop. Orig. Hip-
 polyt. Theodor. Chrysost. Theophylact. Constitut. Apost. Iren. Tertull. Cyprian.

T E X T.

TRANSLATION.

πνεύματι τῷ ἑαυτοῦ αὐτοῦ, καὶ κατα-
 ἀργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας
 αὐτοῦ. 9 ὃ ἐστὶν ἡ παρουσία κατ'

with the breath of his own
 mouth, and shall destroy
 with the brightness of his
 Own Coming.

9 *Even him, whose Coming*

P A R A P H R A S E.

S E C T I O N II.

S. Paul rectify's the Theſſalonians Miſtake, concerning the Day of Chriſt being at hand, acquainting them that Anti-chriſt muſt firſt come, and giving ſome deſcription of Him.

CHAP. II. Now we beſeech you, Brethren, as concerning the Coming of our Lord Jeſus Chriſt, and our Gathering together unto him *in the Clouds,*^a 2 that ye be not ſo ſoon ſhaken in mind, nor be troubled *and affrighted,* either by *any pretended Revelation of the Spirit,* or by *any Word ſpoken by us and miſunderſtood by others,* or by *any thing contained in my former Epiſtle as being ſent from Us,* as that the Day of the Lord, *i. e. of Judgment*^b is at hand. 3 Let no man deceive you *in this point* by any means: for *that Day ſhall not come,* except there come a *Great Apoſtaſy* or Falling away from the Faith firſt; and that Man of ſin, *more emphatically called the Antichriſt,* be revealed, *who alſo may be fitly ſtyled as was Judas the Traitor,* the Son of Perdition:^c 4 who oppoſes and exalts himſelf above All that is called God, or that is worſhipped: ſo that He ſits in the Temple of God, ſhewing himſelf that he is God. 5 Remember ye not, that when I was yet with you, I told you theſe things? 6 And now ye know, what with-holds, that He be revealed in His Own time. 7 For the Myſtery of Iniquity do's already work: only there is that with-holds as yet, until he be taken out of the way; 8 and then ſhall That wicked One be revealed, whom the Lord Jeſus ſhall kill with the breath of his Own Mouth; and ſhall deſtroy with the brightness of his Own Coming; 9 *Even him, whoſe Coming is after the Work-*

^a See 1 *Theff.* 4. 17. ^b See *Chap.* 1. 7. ^c *John* 17. 12. See alſo *Rev.* 17. 11. whence it appears, that the Antichriſt here ſpoken of is called the *Son of Perdition,* becauſe *he goes into Perdition.* I ſhall not take upon me to

expound the ſeveral parts of this Prophecy; but ſhall leave Every one to his own Judgment therein; and perhaps He may judge Beſt, who thinks it is not to be Fully underſtood, till the time of its Accompliſhment is Fully come.

T E X T.

TRANSLATION.

ἐνεργείαν τῆς Σατανᾶ, ἐν πάσῃ δυνά-
μει καὶ σημείοις, καὶ τέρασι ψεύδους,
10 καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας^a
τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὸ αὐτὸ ἀγά-
πῃ τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ
σωθῆναι αὐτούς. 11 Καὶ διὰ τῆς
πρόβλεψις αὐτοῖς ὁ Θεὸς ἐνεργείαν πλά-
νης, εἰς τὸ πειθεῖσθαι αὐτούς τῷ ψεύ-
δει. 12 ἵνα κρατῶσι πάντες οἱ μὴ
πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' ὁδοκή-
σαντες ἐν τῇ ἀδικίᾳ.

13 Ἡμεῖς ᾧ ὀφείλομεν ὀχαρμεῖν
τῷ Θεῷ πάντῃ ὡς ὑμῶν, ἀδελφοὶ
ἡγαπημένοι ὑπὸ Κυρίου, ὅτι ἔλαβον^b
ὑμῶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς ζωήσαν,
ἐν ἀγαπῇ πνεύματος, καὶ πίστεως ἀλη-
θείας. 14 εἰς ὃ ἐκάλεισεν ὑμᾶς διὰ
τῆς Εὐαγγελίας ἡμῶν, εἰς πεποιθήσιν
δόξης τῆς Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
15 Ἀγαθὸν, ἀδελφοὶ, στήθε, καὶ κρα-
τεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε,
εἴτε διὰ λόγον εἴτε δι' ἐπιστολῆς ἡμῶν.
16 Αὐτὸς ᾧ ὁ Κύριος ἡμῶν Ἰησοῦς
Χριστός, καὶ ὁ Θεὸς καὶ πατὴρ ἡμῶν, ὁ
ἀγαπήσας ὑμᾶς, καὶ δὲς παράκλησιν
αἰώνιαν, καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι.
17 ὥστε καταλίσαι ὑμῶν τὰς καρδίας,
καὶ τηρεῖσθαι ὑμᾶς ἐν παντί λόγῳ καὶ ἔρ-
γῳ ἀγαθῷ.

is after the working of Sa-
tan, with all power, and
signs, and lying wonders,

10 And with all deceiva-
bleness of Unrighteousness
to* them that perish, be-
cause they received not the
Love of the Truth, that
they might be saved.

11 And for this cause God
shall send them strong delu-
sion, that they should be-
lieve a lie;

12 That they all might be
judged, who believed not the
Truth, but had pleasure in
Unrighteousness.

13 But we are bound to
give thanks always to God
for you, Brethren beloved of
the Lord, because God has
from the beginning chosen
you to salvation thro' fan-
ctification of the Spirit, and
Belief of the Truth:

14 Whereunto he called
you by our Gospel, to the
obtaining of the Glory of
our Lord Jesus Christ.

15 Therefore, Brethren,
stand fast, and hold the tra-
ditions, which ye have been
taught, whether by Word
or by our Epistle.

16 Now our Lord Jesus
Christ himself, and God even
our Father, who has loved
us, and has given us everlast-
ing consolation, and good
hope thro' Grace,

17 Comfort your hearts,
and stablish you in every
good word and work.

^a Ev is not read in Alex. Cler. Ger. Vulg. Æthiop. Orig. Iren. Tertull. &c. ^b Alex. Cler. and most Copies.

P A R A P H R A S E.

ing of Satan, with all Power, and Signs, and Lying Wonders,
 10 And with all Deceivableness of Unrighteousness to them that
 perish; because they received not the Love of the Truth, that
 they might be saved. 11 And for this cause God shall send them
 strong Delusions, *which shall have this effect upon them*, that they
 shall believe a Lye; 12 that they All might be judged, who be-
 lieve not the Truth of the Gospel preached unto them, but had plea-
 sure in Unrighteousness or Falshood, falling still from one Sin and Er-
 ror into Another Greater to their Final Damnation.

S E C T I O N III.

*From what is afore said concerning Antichrist and his Fol-
 lowers, S. Paul takes occasion to thank God for the Faith
 of the Thessalonians, and to exhort them to Perseverance.
 After which he adjoins some Directions, chiefly in refe-
 rence to the Disorderly or Idle.*

13 But We are bound to give thanks always to God for you,
 Brethren beloved of the Lord, because God has from the Beginning^a of the World chosen you to salvation, thro' Sanctification of the
 Spirit, and Belief of the Truth: 14 whereunto consequently^b he
 has called you by our Gospel, *i. e. the Gospel preached by us*, to
 the obtaining of the Glory of our Lord Jesus Christ, *i. e. the Glo-
 ry which he has purchased for us; and whereby we shall be made like*^c
unto him. 15 Therefore on consideration of this Great Glory, Bre-
 thren, stand fast notwithstanding all Persecutions, and hold the Tra-
 ditions or Instructions, which ye have been taught of Us, whether
 by Word of mouth or by our former Epistle. 16 Now our Lord
 Jesus Christ himself, and God even our Father, who has loved us,
 and has given us Everlasting Consolation and Good Hope thro'
 Grace, 17 comfort your hearts and stablish you in every Good
 Word and Work.

^a Compare Eph. 1. 4. 2 Tim. 1. 9. *did predestinate, them he also called.*—
 Tit. 1. 2. ^b Rom. 8. 30. *Whom he* ^c See Phil. 3. 21. and 1 John 3. 2.

T E X T.

TRANSLATION.

Κ Ε Φ. γ'.

1 Το λοιπόν προσδέχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου ἡμεῶν ἡμεῖς καὶ δοξάζεται, καθὼς ἔστι πρὸς ὑμᾶς. 2 καὶ ἵνα ῥυθῶμεν ἀπὸ τῶν ἀπίστων καὶ πονηρῶν ἀνθρώπων. ἔστι γὰρ πάντων ἡ πίστις.

3 Πιστὸς δὲ ἐστὶν ὁ Θεὸς ὃς τηρεῖ ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. 4 Περιποιήσασθε ᾧ ἐν Κυρίῳ ἔφ' ὑμᾶς ὅτι αὐτὸς παραγγέλλομεν ὑμῖν, καὶ ποιῆτε καὶ ποιήσετε. 5 Ὁ ᾧ Κύριος καλεῖσθαι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, ἔστι εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.

6 Παραγγέλλομεν ᾧ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα ἕλλησθε ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν, ἣν παρέλαβον ἀπὸ ἡμῶν. 7 Αὐτοὶ γὰρ οἶδατε, πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι οὐκ ἠΐκα τίσαμεν ἐν ὑμῖν. 8 ἔστι δὲ δωρεὰν ἄρτον ἐφάγομεν ὡς τινας, ἀλλ' ἐν κόπῳ καὶ μόχθῳ νύκτα καὶ ἡμέραν ἐβλάζομεν πρὸς τὸ μὴ ἐπιβαρῆσθαι τίνα ὑμῶν. 9 ἔστι ὅτι ἐκ

C H A P. III.

1 Furthermore, *Brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you :

2 And that we may be delivered from Unreasonable and Wicked men; for All men have not Faith.

3 But God * is Faithful, who shall stablish you, and keep you from the evil one.*

4 And we have confidence in the Lord concerning you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the Love of God, & into the Patience of Christ.

6 Now we command you, Brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from Every Brother that walks disorderly, and not after the tradition, which they have received of us.

7 For yourselves know, how ye ought to follow us; for we behaved not ourselves disorderly among you;

8 Nor did we eat any man's bread for nothing, but wrought with labour and toil night and day, that we might not be burdensome to any of you :

* Alex. Clerm. Ger. Vulg. Æthiop. Ambros. etc. b So several Copies, as also Vulg. and Æthiop. Versions, Chrysost. Basil. Theodoret. Oecum. Theophyl. etc. παραβάσαντες Alex. Ger. ἐλάσαντες Clerm.

TEXT.

TRANSLATION.

ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς
τύπον δώμεν ὑμῖν, εἰς τὸ μιμεῖσθαι
ἡμᾶς. 10 Καὶ γὰρ ὅτε ἦμεν πρὸς
ὑμᾶς, τᾷτο παρηγγέλλομεν ὑμῖν,
ὅτι εἴ τις ἔθελει ἐργάζεσθαι, μηδὲ
ἐσθιέτω.

9 Not that we have not
power, but to make our
selves an Ensample unto you,
to follow us.

10 For even when we were
with you, this we command-
ed you, that if Any man
would not work, neither
should he eat.

PARAPHRASE.

CHAP. III. Furthermore, Brethren, pray for Us, that the Word
of the Lord may have Free course, and be glorified *among Others*
Even as it is with you; 2 and that we may be delivered from Un-
reasonable and Wicked Men: for All men have not *the Grace of Faith*,
forasmuch as they hinder or deprive themselves of the same by their
Wickedness, Ill Practices, Obstinate Prejudices, and the like.

II.
He Desires their
Prayers for the
Success of the
Gospel.

3 But *however Faithless and Unbelieving such are*, God is Faithful,
who shall *do his part to stablish you*, and keep you from the Evil
One, ^a *lest he deprive you of your Faith.* 4 And therefore we have
confidence in the Lord concerning you, that *thro' his Grace thus*
stablishing and keeping you ye both do and will do the things which
we by his Authority command you. 5 And *to this end* the Lord di-
rect your hearts into the Love of God, and into the Patience of
Christ, *i. e. into the like patience as that of Christ,* ^b *or into the pa-*
tience which is for the sake of Christ ^c.

III.
S. Paul is con-
fident of their
Readiness to
follow his Di-
rections.

6 Now we *being thus confident of your Ready Obedience* command
you, Brethren, in the name of our Lord Jesus Christ, that ye with-
draw your selves from Every Brother, that walks Disorderly, and
not after the Tradition which they received of Us. 7 For you
your selves know *from the Ensample we set you*, how *or after what*
manner you ought to follow us: for we behaved not our selves
Disorderly among you, 8 nor did we eat any man's bread for nothing,
but wrought with Labour and Toil night and day, that we might not
be Burdenome to Any of you: 9 not that we have not power to de-
mand *suitable provision*, but to make our selves an Ensample of *Indus-*
try and Diligence unto you, to follow Us therein. 10 And besides
our Ensample we gave you plain positive Directions to this purpose: for
when we were with you, even this we *positively* commanded you,
that if Any man *being able* would not work, neither should he eat.

IV.
Dire&ions con-
cerning the Dis-
orderly or Idle.

^a See 1 John 5. 18. ^b 1 Pet. 2. 21. and 2 Tim. 2. 12. ^c Rev. 1. 9.

TEXT.

TRANSLATION.

11 Ακόμην γάρ τινας περιπατω-
 τας ἐν ὑμῶν ἀτάκτως, μηδὲν ἐργα-
 ζομένους, ἀλλὰ περιεργαζομένους· 12
 τοῖς ᾧ πιστοῖς ὡς ἀγγέλλομαι καὶ ὡς ἀ-
 καλῶς ἐν Κυρίῳ Ἰησοῦ Χριστῷ, ἵνα
 μὲν ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρ-
 τον ἐσθίσωσιν. 13 Ὑμεῖς ᾧ, ἀδελφοί,
 μὴ ἐκκακήσητε καλοποιῶντας· 14 εἰ δέ
 τις ἔχῃ ὑπακᾶν τῷ λόγῳ ἡμῶν διὰ
 τῆς ἐπιστολῆς, τῷτον ζημιώσατε, καὶ μὴ
 συναναμίγνυσατε αὐτῷ, ἵνα ἐντραπή·
 15 καὶ μὴ ὡς ἐχθρὸν ἡγήσασθε, ἀλλὰ
 καθέξεσθε ὡς ἀδελφόν.

16 Αὐτὸς ᾧ ὁ Κύριος τῆς εἰρήνης
 δώῃ ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παν-
 τὶ τρόπον· ὁ Κύριος μὲν πάντων ὑμῶν.
 17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύ-
 λου, ὃ ἐστὶν ζημιῶν ἐν πάσῃ ἐπιστολῇ, ἔ-
 τω γράφω. 18 Ἡ χάρις τῇ Κυρίῳ
 ἡμῶν Ἰησοῦ Χριστῷ μὲν πάντων ὑμῶν.
 Ἀμήν.

Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη
 ἀπὸ Ἀθηνῶν.^b

11 For we hear that there
 are some, who walk among
 you disorderly, working not
 at all, but are busy bodies:

12 Now them that are such,
 we command and exhort in
 the Lord Jesus Christ, that
 with quietness they work,
 and eat their own bread.

13 But ye, Brethren, be not
 weary in well doing.

14 And if any man obey
 not our Word by this Epistle,
 note that man, and have no
 company with him, that he
 may be ashamed:

15 Yet count him not as an
 Enemy, but admonish him as
 a Brother.

16 Now the Lord of Peace
 himself give you Peace al-
 ways by all means. The Lord
 be with you All.

17 The Salutation of me
 Paul with my own hand,
 which is the token in Every
 Epistle; so I write:

18 The Grace of our Lord
 Jesus Christ be with you All.
 Amen.

The second Epistle to the
 Thessalonians was writ
 from Athens.

^a Alex. Cler. Ger. &c. Vulg. Æthiop. &c. ^b Athanasius in Synopsi reads Ρώμης,
 as also Oecumenius in the account he gives of this Epistle; and so one MS. Copy.
 The Syriac Version instead of Athens mentions Laodicea of Pisidia, as the place
 whence this Epistle was writ.

P A R A P H R A S E.

11 *And this as to our Doctrine and Practice in this case I here remind you of, for that we hear that there are some who walk among you Disorderly, Working not all, but are Busy bodies, or such as make it their only Work to go about from house to house, and to concern themselves with the Business of Others, and so to disturb the Outward Peace among you.* 12 Now them that are such, we command and exhort in the Lord Jesus Christ, that with Quietness they set to work, and so eat their Own Bread, *i. e. Bread earn'd by their own labour.* 13 But the Rest of ye, Brethren, be not weary of Well-doing and distributing ^a your Goods, *because some have abused your Charity to Idleness.* 14 And if any Man obey not this our Word or Precept concerning Industry repeated to you by this second Epistle, note that Man, and have no Company with him, that he may be ashamed: 15 yet count him not as an Enemy, but admonish him as a Brother.

The C O N C L U S I O N.

16 Now that the foregoing Directions for to restore and preserve Peace among you may have effect, I pray that the Lord of Peace himself would give you Peace always and by All means, ^b both Outwardly among one another, and Inwardly in your Minds and Consciences. The Lord be with you All.

I.
S. Paul prays
for them, and
particularly for
Peace.

17 The Closing Salutation of me Paul, written with my Own hand, which is the Token in Every Epistle of Mine, that it comes from me; by way of Salutation, I say, and for such a token so I write: 18 The Grace of our Lord Jesus Christ be with you All. Amen.

II.
The Closing
Salutation.

The second Epistle to the Thessalonians was writ from ^c Athens.

^a Compare Heb. 13. 16. ^b Compare 1 Thess. 5. latter part of v. 13. and v. 14. ^c Notwithstanding this Epistle is here said in the Inscription to have been writ from Athens, yet 'tis generally and with the greatest probability supposed by the Learned, to have been writ (as well as the First) from Corinth. For in the Subscription of this Second Epistle (as well as of the First)

mention is made of *Silvanus* and *Timothy*, who seem to have left S. Paul before he left Corinth to go to Syria, as is infer'd from *Act.* 18. 18. where mention is made only of *Priscilla* and *Aquila* sailing with him into Syria. Besides the Scripture-history is altogether silent as to any Return of S. Paul from Corinth to Athens.

SYNOPSIS.

- I. The Inscription or Introductory Salutation, *Chap. I. 1, 2.*
- II. The Main Design of the Epistle; which is {
1. Usher'd in by commending their Growth in Faith, and comforting them under their Persecutions with the Hope of their Future Reward, *Chap. I. 3—12.*
 2. It self insisted upon, viz. their Mistake concerning *the Day of Christ being at hand* is rectified; and they are informed that *Antichrist* must first come, of whom and his Followers a Description is given, *Chap. II. 1—12.*
 3. Clos'd with a Thanksgiving to God for Calling the *Thessalonians* to the Faith, and exhorting them to Perseverance, *Chap. II. 13—17.*
- III. Directions or Instructions, viz. {
1. To pray for the Success of the Gospel, *Chap. III. 1, 2.*
 2. Concerning the Disorderly and Idle, usher'd in with the Apostle's Confidence of their Readiness to follow his Directions, *Chap. III. 3—15.*
- IV. The Conclusion, *Chap. III. 16—18.*

THE

THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
GALATIANS.

THE PREFACE.

THIS Epistle is judged by the Learned in Chronology to have been written A. D. 57 or 58 at farthest.

I.
The Time when
this Epistle was
writ.

The Occasion of it was this: Some short time after S. Paul had converted the *Galatians*, certain Judaizers got amongst them, who went about to persuade them, that in order to their Salvation 'twas necessary they should be Circumcised, and observe Other Rites of the Law; and the more easily to induce the *Galatians* to receive this their False Doctrine, they craftily represented S. Paul as an Apostle only at second hand, and who did not so thoroughly understand the Design of the Gospel as did Peter, James and John, (who were made Apostles by Christ himself) seeming also to intimate, that these Other Apostles were of their mind, and did maintain Circumcision to be still necessary; nay that S. Paul himself did elsewhere preach and practise Circumcision. These being the Arguments made use of by the Judaizers, S. Paul begins this Epistle with vindicating the Authority both of his Apostleship and Doctrine by Considerations drawn from such Circumstances as attended them, Chap. I—III. 5. Then he proceeds to establish the Truth of his Doctrine from the Scripture, Chap. III. 6—IV. 7. After this he shews the Great Weakness and Folly of the *Galatians* in going about to subject themselves to the Law, Chap. IV. 8—V. 12. Lastly he concludes with Instructions for the future, Chap. V. 13. to the end of the Epistle.

II.
The Occasion
of it.

This Epistle is probably conjectured to have been writ either at *Ephesus*, during S. Paul's stay there mentioned *Act.* 19. 10. or else at *Troas* during his stay there mentioned *Act.* 20. 6. It can't with any probability be supposed to have been written from *Rome*, as is said in the Subscription to the Epistle, of which see more in the Note there.

III.
The Place,
whence it was
writ.

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΓΑΛΑΤΑΣ
ΕΠΙΣΤΟΛΗ.

THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
GALATIANS.

TEXT.

TRANSLATION.

ΚΕ Φ. α'.

CHAP. I.

Ι ΠΑΥΛΟΣ Απόςτολος (ὅκ
ἀπ' ἀνθρώπων, ἔδὲ δι' ἀν-
θρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ
Θεοῦ πατρὸς ὃ ἐγείραντος αὐτὸν ἐκ
νεκρῶν·) 2 καὶ οἱ σὺν ἐμοὶ πάντες
ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλα-
τίας· 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Θεοῦ πατρὸς, καὶ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, 4 ὃς δόντος ἑαυτὸν ὡς ἵνα
ἁμαρτιῶν ἡμῶν, ὅπως ἐξέλθαι ἡμᾶς
ἐκ τῆς ἐνεσῶντος αἰῶνος πονηρίας, κατὰ τὸ
θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν· 5
ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων,
Αμήν.

6 Θαυμάζω ὅτι ἔτι ταχέως μετε-
τίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν
χάρει Χριστοῦ εἰς ἕτερον Εὐαγγέλιον·

Ι PAUL an Apostle
(not from * Men,
nor by Man, but
by Jesus Christ &
God the Father, who raised
him from the Dead)

2 And all the Brethren
who are with Me, unto the
Churches of Galatia:

3 Grace unto you and Peace
from God the Father and our
Lord Jesus Christ,

4 Who gave himself for our
sins, that he might * take
us out of this present Evil
World, according to the Will
of God even our Father:

5 To whom be Glory for
ever and ever, Amen.

6 I marvel that ye are so
soon * gone over from him
that called you into the
Grace of Christ, unto An-
other Gospel:

^a Alex. Clerm. Ger. etc. Origen. etc.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

PARAPHRASE.

SECTION I.

A Vindication of S. Paul's Apostleship and Doctrine, by several Considerations drawn from his Immediate Mission and Instruction by Christ himself; and from other Circumstances that attended his Ministry.

CHAP. I.

PAUL an Apostle, (who received my Mission and Instruction not originally from Men, as do False Apostles or Teachers, but from God; nor yet so much as mediately by Man, as do the True Ordinary Teachers of the Gospel Ordained by my Self or some other Apostle, but immediately ^a by Jesus Christ himself and God the Father who raised him from the Dead: I Paul thus an Apostle of the highest rank) ² and all the Brethren who are with Me, and who by thus joining with Me in this Epistle do testify their Assent to the Doctrine I preach, as the True Doctrine of Christ, unto the Churches of ^b Galatia: ³ Grace unto you and Peace from God the Father and our Lord Jesus Christ, ⁴ who gave himself for our Sins, that he might take us out of this present Evil World, i. e. out of the Bulk of Mankind at present consisting mostly of Unbelieving Jews and Vicious Gentiles, and so purify ^c to himself a Peculiar People zealous of Good works, according to the Will of God even our Father, who ^d wills our Sanctification, and that it should be brought about ^e by our Lord Jesus Christ; ⁵ to whom be Glory for ever and ever, Amen.

⁶ Remembring with ^f what Great zeal and affection ye received the Gospel not long since from me, I can't but marvel that ye are so soon gone over from Him, viz. God, who called you by me into the Grace of Christ, i. e. the Covenant of Grace in Christ, unto another sort of Doctrine

^a Read Act. 22. and 26. ^b See Hist. Geogr. of N. T. Part. 2. pag. 65. ^c Compare Tit. 2. 14. ^d 1 Thess.

4. 3. Hebr. 10. 5—9. ^e Hebr. 10. 10. ^f Galat. 4. 14, 15. ^g Act. 16. 6. and 18. 23.

I. The Introduction excellently adapted to the grand Design of the Epistle, as containing briefly a Vindication of his Apostleship v. 1. and also of his Doctrine concerning Justification by Faith, v. 4.

II. S. Paul pronounces the Opposers of his Doctrine to be Accursed, and proves his Sincerity in preaching the Truth of the Gospel from the Troubles and Persecutions he suffered on account thereof.

T E X T.

TRANSLATION.

7 ὃ ἔκ ἐστιν ἄλλο, εἰ μὴ τινὲς εἰσιν οἱ παρασχοῦντες ὑμᾶς, καὶ θέλοντες μετατρέψαι τὸ Εὐαγγέλιον τοῦ Χριστοῦ.
 8 Ἀλλὰ καὶ ἐὰν ἡμεῖς, ἡ ἄγγελος ἐξ οὐρανόθεν εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.
 9 ὡς προειρήκαμιν, ὁ ἄρτι πάλιν λέγω, Εἴ τις ὑμῖν εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. 10 Ἀρτι γὰρ ἀνθρώπους πείθω, ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκων; εἰ ἔτι ἀνθρώποις ἡρέσκον, Χριστὸς ὁ ἄλλος ἔκ ἐκ ἐμῶν.

11 Γνωρίζω ᾧ ὑμῖν, ἀδελφοί, τὸ Εὐαγγέλιον τὸ εὐαγγελισθέν ἐστὶ ἐμὸν, ὅτι ἔκ ἐστι κατὰ ἄνθρωπον.
 12 εἰδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ, εἰδὲ ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.
 13 Ἡκέστατε γὰρ τὴν ἐμὴν ἀναστροφὴν ὡς ἐν τῷ Ἰουδαϊσμῷ, ὅτι κατ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ καὶ ἐπόρευον αὐτήν. 14 Ὁ πρότερον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλὰς Ἰουδαίων ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.
 15 Οἷον ᾧ ἐδόκησεν ὁ Θεός, (ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ)

7 Which is not Another, but there be some that trouble you, and would pervert the Gospel of Christ.

8 But though We, or an Angel from Heaven, preach any other Gospel unto you, than that we have preached unto you, let him be accursed: 9 As we said before, so say I now again: If any one * preach any other Gospel unto you, than that ye have received, let him be accursed.

10 For do I now persuade Men, or God? or do I seek to please Men? If I yet pleased Men, I should not be the Servant of Christ.

11 But I certify you, Brethren, that the Gospel, which was preached of me, is not after Man:

12 For I neither received it of Man, nor was I taught it, but by the Revelation of Jesus Christ.

13 For ye have heard of my Conversation in time past in the Jews Religion, how that beyond measure I persecuted the Church of God, and wasted it:

14 And *made proficiency in the Jews Religion above many my * contemporaries of my own nation, being more exceedingly zealous of the Traditions of my Fathers.

15 But when it pleased God, (who separated me from my Mother's womb, and called me by his Grace)

* Γὰρ is not read in Alex. Clerm. Ger. &c. nor in Vulg. &c.

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as the True Gospel of Christ: 7 which is not by any means to be looked on by you as Another Gospel of Christ, taught by his other Apostles; but the only true occasion of such Different doctrines is this, that there be some that trouble you with false accounts of what is taught by the other Apostles, and would pervert the Gospel of Christ. 8 But whatever these may suggest to you concerning the doctrine of Peter, James, or Any of the other Apostles, I plainly say, tho' We Apostles, or even an Angel from Heaven, preach any other sort of Doctrine for Gospel unto you, than that we have formerly preached unto you, let him be Accursed: 9 and that you may not think I speak this Rashly, as we said before, so say I now again: If Any one, whether Man or Angel, preach Any Other Gospel unto you, than that you have received already from Me, let him be Accursed. 10 For to prove my sincerity in preaching the True Gospel of Christ, I need but put these Questions to you: Do I now in the execution of my Apostleship persuade,^a or go about to gain the Favour of Men, or God? or to speak more plainly, do I seek to Please Men? You can bear me witness I do not: and indeed if I yet, as before my Conversion, pleased Men, if I made this my Business, I should not be the Faithful Servant of Christ in asserting the Truth of his Gospel, which makes me so much Hated by the Jews, and causes me so much Trouble and Danger every where.

11 But, as a farther Proof of the Truth of my Doctrine, I certify you, Brethren, that the Gospel which was preached to you by Me, is not after Man, i. e. Humane in any respect. 12 For I neither received it of Man by way of Tradition, nor was I particularly taught it by any Man, but by the Immediate Revelation of Jesus Christ. 13 And herein you may be more fully satisfied from my Former Conversation, before I turned a Christian: for ye have heard of my Conversation in time past in the Jews Religion, how that beyond measure^b I persecuted the Church of God and wasted it: 14 and made proficiency in the Jews Religion above many my Contemporaries of my own Nation, being more exceedingly zealous than they, not only of the Law itself, but even of the Traditions of my Fathers, or those Rites, which were added by our Rabbies to the Law of Moses. Such I say was my Conversation in time past. 15 But when it pleased God (who in design separated me from my Mother's Womb, and in his due time actually called me by his Grace or Favour)

III.

S. Paul farther provest the Truth of his Doctrine from his receiving it not of Any Man whatever, but immediately of Christ by Revelation.

^a Compare *Matth.* 28. 14. and *Act.* 12. 20.

^b *Act.* 7. 58. and 8. 1—3. 9. 1, 2. and 22. 3, 4.

T E X T.

TRANSLATION.

16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ, ἵνα διαγγελιζώμαι αὐτὸν ἐν τοῖς ἔθνεσιν, ὧς καὶ προσανεθέμην σαρκὶ καὶ αἵματι. 17 ἔδὲ ἀνῆλθον εἰς Ἱερουσόλυμα πρὸς τοὺς πρὸ ἐμοῦ Ἀποστόλους, ἀλλ' ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν. 18 Ἐπεὶ μὲν ἔτη τρεῖς ἀνῆλθον εἰς Ἱερουσόλυμα ἰσορῆσαι Πέτρον, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε. 19 ἕτερον δὲ τῶν Ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. 20 Ἀ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ ἐψύδομαι.

21 Ἐπεὶ ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας. 22 Ἡμῶν δὲ ἀγνωστὸς τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χερσῶν. 23 μόνον δὲ ἀκρόοις ἦσαν ὅτι ὁ διώκων ἡμᾶς ποτε νυνὶ διαγγελλίεσθαι πίστεν, ἣν ποτε ἐπόρευτο. 24 καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν.

K E Φ. β'.

1 Ἐπεὶ δεκάτεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱερουσόλυμα. μετὰ Βαρνάβαν, συμπαραλαβὼν καὶ Τίτον. 2 Ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ Εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι, κατ' ἰδίαν δὲ τοῖς δοκῶσι, μήπως εἰς

16 To reveal his Son to me, that I might preach him among the Gentiles; immediately I applied * not myself to flesh and blood;

17 Nor went I up to Jerusalem, to them that were Apostles before Me: but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days:

19 But other of the Apostles saw I none, save James the Lord's Brother.

20 Now the things which I write unto you, behold, before God I lie not.

21 Afterwards I came into the Regions of Syria and Cilicia:

22 And was unknown by face unto the Churches of Judea, which are in Christ:

23 But they had heard only, that he that persecuted us in time past, now preached the Faith which he once destroyed:

24 And they glorified God in Me.

C H A P. II.

1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took also Titus with Me.

2 And I went up by Revelation and communicated to them that Gospel which I preach among the Gentiles, but privately to them which were of Note, lest by any

PARAPHRASE.

16 to Reveal his Son to me, that I might preach him among the Gentiles; immediately I applied not my self to Flesh and Blood, *i. e. to Any Man to receive Instruction from Him*; 17 Nor went I up to Jerusalem, to them who were Apostles before me (*as I must have done, had I wanted Instruction from them*) but I went from Damascus where I was converted into Arabia, and returned again unto Damascus. 18 Then after three years from my Conversion I went up to Jerusalem to see Peter, and abode with him no longer than fifteen days: 19 but Other of the Apostles saw I none, save James the Lord's Brother, *who being constituted Bishop of Jerusalem did ordinarily reside there.* 20 Now the things which I write unto you, *as they are a manifest proof of my not Receiving the Gospel from Any of them who were Apostles before me, or Any other of the Church at Jerusalem: so for your greater Assurance in a matter of such Importance in reference to your present Case, I take my Solemn Oath of it, Behold, before God I lye not.* 21 Afterwards I came into the Regions of ^a Syria and ^b Cilicia: 22 and was so far from receiving Instruction from Any one appertaining to the other Churches of Judea besides that of Jerusalem, that all this while I was unknown by face unto the other Churches of Judea: 23 but they had heard only, that He who persecuted us in time past, now preached himself the Faith which he once destroyed, 24 and on account of this my Preaching they glorified the Grace of God in me, which they would not have done, if the Observation of the Law had been necessary to be added to the Gospel, contrary to what I every where preached.

CHAP. II. Then fourteen years after I went up again to Jerusalem with Barnabas, and took also Titus a Gentile by Birth and an Uncircumcised Person with me, namely, as an Instance of my Not being Ashamed to assert even at Jerusalem, that Circumcision was not now Necessary to the Believing Gentiles. 2 And I went up at that time by Revelation, and communicated unto them at Jerusalem, That Gospel which I preach among the Gentiles, but Severally or Privately to them who were of Note, as the Apostles James, Peter, and John: and the reason of my doing this Severally or Privately was, lest by any means thro' the Misrepresentations of False Brethren

IV.
S. Paul goes on to prove the Truth of his Doctrine, inasmuch as neither it, nor his Practice agreeable thereto, were Opposed or Condemned, but Approved by the Other Apostles.

^a See Geogr. of N. T. Part 1. p. 13. ^b Ibid Part 2. p. 36.

T E X T.

TRANSLATION.

κενὸν πρέχω, ἢ ἔδραμον. 3 Ἀλλ' εἰ
 οὐκ ἔστι Τίτος ὁ σὺν ἐμοί, Ἑλλῶ ὢν,
 ἠναγκάσθη περιμεθεῖναι. 4 καὶ
 ὅτι τὰς παρεισάκτας ψευδαδέλφους
 οἵτινες παρεσηλθον κατασκοπεῖσαι
 τὴν ἐλευθερίαν ἡμῶν ἣν ἐχομεν ἐν
 Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδου-
 λώσωσιν. 5 οἷς εἰς τὸ πρὸς ὥραν
 ὑποτάγη, ἵνα ἡ ἀλή-
 θεια τοῦ Εὐαγγελίου διαμείνῃ πρὸς
 ὑμᾶς. 6 Ἀπὸ τοῦ τῶν δοκούντων
 εἶναι τι, ὅποιοι ποτε ἦσαν, εἰδέν
 μοι διαφέρει. (πρόσωπον ὁ Θεὸς
 ἀνθρώπου εἰ συλλαμβάνει) ἐμοί
 γὰρ οἱ δοκῶντες εἰδέν προστα-
 νέθησιν. 7 ἀλλὰ τουναντίον ἰδόν-
 τες ὅτι πεπίσθμαι τὸ Εὐαγγέλιον
 τῆς ἀκροβυστίας, καθὼς Πέτρος
 τῆς περιτομῆς. 8 (ὁ γὰρ ἐνε-
 γήσας Πέτρος εἰς Αποστολὴν τῆς

means I should run, or had run in vain.

3 But *not so much as Ti- tus, who was with me, be- ing a Gentile, was compelled to be circumcised:

4 And that because of False Brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom *not so much as for an hour did we yield by subjection, that the Truth of the Gospel might continue with you.

6 And *whatsoever those who appeared to be of some Note were, it makes no mat- ter to me (God accepts no Mans Person) for they who were of Note, *in conference added nothing unto me:

7 But on the contrary, when they saw that the Gospel of the Uncircumcision was com- mitted unto Me, as the Gospel of the Circumcision was to Peter;

8 (For he that wrought effec- tually in Peter toward the A-

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I, meeting with any Opposition to my Doctrine from Any of the said Apostles, should hereafter run or labour, or had already run or laboured in vain. 3 But so far was I from meeting with any opposition, that not so much as Titus, who was with me, being a Gentile, was compelled to be Circumcised: 4 and that (namely Titus was not Circumcised ^a like Timothy) because of False Brethren unawares brought in among us, who came in privily and slyly to Jerusalem to spy out, if we would main- tain there likewise our Liberty from the Mosaical Law, which we have

^a Act. 16. 3.

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in Christ Jesus; that *in case they should see us there by the Circumcision of Titus or any the Like Instance submit to the said Law (as we had done out of Condescension, and may do at other times and in other places for due Reasons) they might report this amongst you and other Believing Gentiles; and so drawing from our Own Practice a seeming Argument against our Liberty from the Mosaical Law, they might bring Us into Bondage to the said Law:* 5 to whom therefore not so much as for an hour did we yield by way of subjection or necessary obligation to the Law, that so the Truth of the Gospel as to our being Freed from the Law, which I had preached among you, might continue with you. 6 And^b whatsoever Those who^c appeared to be of some Note were, as to the Personal privileges of being Called afore me, having conversed with Christ here on Earth, &c. it makes no matter to me; (God accepts no man's Person, i. e. regards not those Personal privileges I just afore mentioned, so as to Bestow Greater Knowledge in the Gospel or the Like on such account: wherefore I say, whatsoever Those were as to the said Personal privileges, it makes no matter to me, it do's not at all set me below them as to the Knowledge of the Truth of the Gospel; as plainly appears from bare matter of Fact) for they who^d were of Note, in the Conference we had, added nothing to me, ^e acquainted me with nothing in relation to the True Doctrine of the Gospel, which I knew not afore. 7 But on the contrary, when they saw that the Preaching of the Gospel to those of the Uncircumcision was more especially committed to Me, as the Preaching of the Gospel to those of the Circumcision was unto Peter: (8 for this they saw inasmuch as He that wrought effectually in Peter towards the enabling him to execute success-

^b I think the most Easy way for to account for the Grammatical Construction of this passage in the Greek, is by supposing an Ellipsis of the Article οἱ before δὲ τῶν δοκούντων: this being no other sort of Expression than is used in other places of N. T. as Matt. 27. 9. δὲ ἡὺν for οἱ δὲ ἡὺν, and John 16. 17. ἐκ τῶν μαθητῶν for οἱ ἐκ τῶν μαθητῶν. ^c Tho' our Bible Translation, who seemed to be somewhat, do's Literally answer the Greek ὅτι δοκούντων εἶναι τι, yet both the Word seemed, and also the Word somewhat from their use in our English Tongue carry in them a Diminishing and Ironical sense contrary to the intent of the Apostle. I have therefore chose to render τι of some Note, and δοκούντων by who appeared, as likewise δοκούντες, v. 9. where S. Paul doubtless did not design to de-

tract from James, &c. as those who only seemed and were not really Pillars of the Church, but to speak of them as such as were really of the Highest Rank in the Church. The Greek Phrase οἱ δοκούντες very well agrees to the French, Homme d'apparence ^d The words here οἱ δοκούντες being the same with τοῖς δοκῶσι, v. 2. should be render'd alike in both places, since εἶναι τι is omitted in both. ^e All between v. 6. and v. 10. seems to be a Parenthesis: for omitting v. 7—9. the sense seems to be continued thus—added nothing to me, Only that we should remember—However because v. 8. is also a Parenthesis between v. 7. and 9. I have chosen to render it so as to omit the larger Parenthesis, repeating at the end of v. 9. added nothing to me—

πείλομῃς, ἐνήρησε καὶ ἐμοὶ εἰς τὰ
ἔθνη) 9 Ὁ γνόβης τὴν χάριν τὴν
δοθεῖσάν μοι, Ἰάκωβος καὶ Πέτρος^a
καὶ Ἰωάννης, οἱ δοκῶντες σύλοι εἶναι,
δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβαν κοι-
νωνίας, ἵνα ἡμεῖς^b μὲν εἰς τὰ ἔθνη,
αὐτοὶ δὲ εἰς περιτομὴν. 10 μόνον
δὲ τῶν πτωχῶν ἵνα μνημονεύωμεν,
ὅ καὶ ἐπαύδασα αὐτὸ τέτοιο ποιῆσαι.

11 Ὅτε ὁ ἦλθε Πέτρος εἰς
Ἀντιόχειαν, κατὰ πρόσωπον αὐτῶν
ἀνέστην, ὅτι κατεγνωσμένον ἦν.

12 Πρὸ ἧς γὰρ ἔλθῃν τινὰς ἀπὸ
Ἰακώβου, μετὰ τῶν ἔθνων συνήθισεν.
ὅτε ὁ ἦλθον, ὑπέστειλε ὁ ἀφώ-
ρizen ἑαυτὸν, φοβέμενον τὰς ἐκ
περιτομῆς. 13 καὶ συνυπεκρίθη-

σαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι.
ὥς Βαρνάβας συναπήχθη αὐτῶν τῇ
ὑποκρίσει. 14 Ἀλλ' ὅτε εἶδον ὅτι

ἐκ ὀρθοποδεῖσι πρὸς τὴν ἀλήθειαν
ἦν Εὐαγγελίς, ἔπειον τῷ Πέτρῳ ἐμ-
πορεύειν πάντων. Εἰ σὺ Ἰουδαῖος ὑπάρ-
χων, ἐθνικῶς ζῆς ὡς οἱ Ἰουδαῖοι,

postleship of the Circumci-
sion, *the same* wrought effe-
ctually also * in me toward
the Gentiles)

9 And when James, Peter,
and John, * who appeared to
be Pillars, perceived the Grace
that was given unto Me, they
gave to me and Barnabas the
Right hand of fellowship,
that we should go unto the
Gentiles, and they unto the
Circumcision.

10 Only *they would* that we
should remember the Poor,
the same which I also was
forward to do.

11 But when Peter was
come to Antioch, I with-
stood him to the Face, be-
cause he was to be blamed.

12 For before that certain
came from James, he did eat
with the Gentiles: but when
they were come, he with-
drew and separated himself,
fearing them who are of the
Circumcision:

13 And the other Jews dis-
sembled likewise with him;
inasmuch that Barnabas also
was carried away with their
dissimulation.

14 But when I saw that they
walked not uprightly accord-
ing to the Truth of *the Gospel*,
I said unto Peter before them
All: If thou being a Jew, liv-
est after *the manner of the Gen-*
tiles and not do as the Jews;

^a So Clerm. Germ. Tertull. Ambr. Theodoret. &c. In Alex. Κηφᾶς is all along
this Epistle read for Πέτρος: and 'tis but probable, that S. Paul used either the One
or the Other all along; and therefore according to the Original Reading either
Πέτρος is all along to be changed in ο Κηφᾶς, or Κηφᾶς here into Πέτρος. ^b A-
lex. Ger. Laud. 2. Roe 2. Steph. δ. ε. θ. &c.

TEXT.

TRANSLATION.

^a πῶς τὰ ἔθνη ἀνασκάζεις Ἰσραήλ- * how constrainest thou the
 ζειν ; 15 Ἡμεῖς φύσσει Ἰσραῆλοι, 15 We who are Jews by Na-

^a Alex. Clerm. Ger. &c. Vulg. Syr. Æthiop.

PARAPHRASE.

fully his Apostleship among those of the Circumcision, the same wrought effectually in me towards the enabling me to execute successfully my Apostleship among the Gentiles) 9 and when James, Peter, and John, who appeared to be Pillars of the Church, perceived the Grace of God that was given unto Me in an eminent degree of Knowledge and Miraculous Power for the better execution of my Apostolical Office, they gave to Me and Barnabas as my Fellow Labourer the Right hand of Fellowship, concluding that we should still go on to preach more especially unto the Gentiles; and they unto the Circumcision: but as I said afore, in Conference they added nothing to Me as to Matter of Doctrine: 10 ^c Only they would that we should Remember the Poor Christians in Judea, so as to get Collections for them among the Gentiles; the same which I also of my self was forward to do, had they not mentioned it.

11 But when Peter was come to Antioch, I withstood him to the Face, because he was to be blamed. 12 For before that certain Jewish Brethren came from James, i. e. the Church of Jerusalem whereof James was Bishop, He did eat and freely converse with the Gentiles: but when they were come he withdrew and separated himself from the Conversation of the Gentiles, fearing to offend or exasperate them of the Circumcision, who were newly come thither from Jerusalem: 13 and the Other Believing Jews that resided or dwelt there at Antioch, dissembled likewise with Him: inso-much that even Barnabas also was carried away with their Dissimulation. 14 But when I saw that they herein walked not Uprightly ^a according to the Truth of the Gospel, I said unto Peter as the Chief leader herein, before them All: If thou being a Jew livest at other times after the manner of the Gentiles (freely conversing with Gentiles and eating with them, as since the Vision ^b thou sawest in relation to this matter, thou hast done) and not as do the Jews who abstain from Eating or Conversing with the Gentiles, how, i. e. with what face or colour of pretence, constrainest thou, or by thy present example dost in effect teach it to be necessary for, the Gentiles to live as do the Jews? 15 We who are Jews by Nature or Birth,

^a By the Truth of the Gospel is meant here and all along this Epistle, the Christian Freedom from the Law of

Moses. Compare v. 5. ^b Act. 10. 10, 11, &c.

v.
S. Paul proceeds to prove the Truth of his Doctrine, inasmuch as He doubted not Openly to Reprove Peter for Acting contrary thereunto at Antioch; shewing withal the Absurdity of Peter's so acting.

T E X T.

TRANSLATION.

καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοὶ,
 16 εἰδότες ὅτι καὶ δικαιοῦνται ἄνθρω-
 πως ἐξ ἔργων νόμου, ἐὰν μὴ διὰ
 πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς
 Χριστὸν Ἰησοῦν ἐπιστάμεθα, ἵνα δι-
 καιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ
 οὐκ ἐξ ἔργων νόμου· διότι καὶ δικαιοθή-
 σεται ἐξ ἔργων νόμου πάντα σὰρξ.
 17 Εἰ ὃ ζητοῦντες δικαιοθῆναι ἐν
 Χριστῷ, ἐρέθημεν καὶ αὐτοὶ ἁμαρτω-
 λοὶ, ἄρα Χριστὸς ἁμαρτίας διάκο-
 νος; μὴ γένοιτο. (18 Εἰ γὰρ ἀ-
 κατέλυσα, ταῦτα πάλιν οἰκοδομῶ,
 παραβάτω ἐμαυτὸν σωίσημι.)
 19 Εγὼ γὰρ διὰ νόμον νόμῳ ἀπέ-
 θανον, ἵνα Θεῷ ζήσω. 20 Χρι-
 στῷ συνεσταύρωμαι, ζῶ ὃ οὐκ ἔτι
 ἐγώ· ζῇ ὃ ἐν ἐμοὶ Χριστὸς, ὃ ὃ
 νῦν ζῶ ἐν σαρκί, ἐν πείρῃ ζῶ τῇ

ture, and not sinners of the Gentiles,

16 Knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, and not by the Works of the Law: for by the Works of the Law shall No Flesh be justified.

17 But *if seeking to be justified by Christ, we our selves also are found sinners, is therefore Christ the Minister of sin? God forbid.

(18 For if I build again the things which I destroyed, I make my self a transgressor.)

19 For I thro' the Law am dead to the Law, that I might live unto God.

20 I am crucified with Christ, * & I no longer live, but Christ liveth in me, and the Life I now live in the Flesh, I live in.

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and not such sinners as those of the Gentiles, 16 knowing that a Man is not justified by the Works of the Law, but only by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, and not by the Works of the Law; for as I said before, we know from plain ^a Scripture, that by the Works of the Law shall no flesh, and consequently Jews no more than Gentiles, be justified. 17 But if thus ^b seeking to be justified not by the Works of the Law, but only by Christ, We Christians our selves also are found sinners by so doing, is it not a necessary Consequence, that therefore Christ is the Minister of sin, as teaching us so to do? This is plainly a necessary Consequence of the forementioned Supposition; and therefore since God forbid Anyone should be so Wicked as to think the Consequent true, it must be acknowledged that the Ante-

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cedent can't be true, i. e. it must be acknowledged that seeking to be justified by Christ, we are not thereby sinners. 18 Now the fore-mentioned supposition is here introduced by me, as naturally arising from, and so excellently tending to shew the absurdity of the Behaviour of Peter and his Followers in withdrawing and separating from the Gentiles upon the Coming of those I spake of from James; for if I by thus withdrawing from the Gentiles build again the things, viz. the Obligation of the Law, which afore by eating with the Gentiles I destroyed, I do hereby in effect own or make my self a Transgressor against the Law as being still in force, and so a Sinner: and if so, if by not observing the Law in the instance of Eating with the Gentiles and the like I am a sinner, then Christ by teaching me thus not to observe the Law is the Minister of sin, which God forbid, and is indeed utterly False. 19 For I thro' or by the tenor of the Law, as being only a Schoolmaster to bring me to Christ, am become Dead to the Law, which^c having power over a man only as long as he lives, I being Dead to the Law am consequently Free from the obligation of it, to this end, that I might live unto God, by^c bringing forth fruit acceptable to him, namely, by^c serving him not according to the Letter of the Law, but in the Spirit and Truth of the Gospel. 20 I say I am Dead to the Law, namely^c by the Body of Christ, or inasmuch as I being become a Member of Christ am to be looked upon as Crucified with Christ, and being thus Crucified, I, my Natural Self, do no longer by my own strength pretend to live acceptably to God, But Christ lives in me by his Spirit, and the Life which I now live unto God in this state of the Flesh, I live not as I am in the Flesh, i. e. under the Law and by my own Natural strength, but as I

^a Psal. 143. 2. ^b This v. 17. evidently implies the Hypothetical Syllogism: If seeking to be justified by Christ, we: our selves are thereby found sinners, then Christ is the Minister of sin: But Christ is not the Minister of sin: Therefore seeking to be justified by Christ we are not thereby found Sinners. Now S. Paul having denied the Consequent, he proceeds v. 19. to make good the said Negation, or to shew the Reasons, why Christ is not the Minister of sin, tho' by his Gospel he teaches us to renounce the Law, viz. because thro' the Law we are Dead to the Law.— But before he enters upon the establishing his Negation of the Consequent, he judged it fit to shew for what Reason he made the Supposition of the

Antecedent, or how it affected the Case before them; which he do's therefore v. 18. by intimating that the Behaviour of Peter, &c. was in effect an Establishing of the Law as still in force, and so making themselves Sinners, by what they had done against the Law in eating with the Gentiles, &c. In short, S. Paul's Argumentation will, I think, stand very clear and easy, by transporting, v. 18. thus: If while we seek to be justified by Christ, we are found sinners, (for if I build again what I destroyed, I make my self a sinner) is therefore Christ the Minister of sin? God forbid: for I thro' the Law am Dead to the Law.— ^c Compare Rom. 7. 1—6. Galat. 3. 22—24. Rom. 3. 21.

TEXT.

TRANSLATION.

τῷ υἱ τῷ Θεῷ, τῷ ἀγαπήσαντός με, καὶ
 ὡς δόντος ἑαυτὸν ὑπὲρ ἐμοῦ. 21 Οὐκ
 ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ
 ἀπὸ νόμου δικαιοσύνη, ἄρα Χριστὸς
 ὠφραὲν ἀπέθανεν.

the Faith that is of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the Grace of God: for if Righteousness be by the Law, then Christ is dead in vain.

Κ Ε Φ. γ'.

C H A P. III.

1 Ω ἀνόητοι Γαλάται, τίς ὑμᾶς
 ἐδίδασκεν, ^a οἷς καὶ ὀφθαλμοὺς Ἰη-
 σοῦ Χριστοῦ προσεγράφη ^b ἐν ὑμῖν
 ἐσαυρωμένος; 2 Τῷ μόνον θέλω
 μαθεῖν ἀπὸ ὑμῶν, ἐξ ἔργων νόμου τὸ
 πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστε-
 ως; 3 Οὕτως ἀνόητοί ἐστε, ἐναρξά-
 μνοι πνεύματι, νῦν σαρκὶ ἐπιτελεί-
 ετε; 4 Τοσαῦτα ἐπάθετε εἰκῇ; εἴ-
 γε οὐκ εἰκῇ. 5 Ο ὅτι ἐν ἐπιχορηγῶν ὑμῖν
 τὸ Πνεῦμα, καὶ ἐνεργῶν δινάμεις ἐν
 ὑμῖν, ἐξ ἔργων νόμου, ἢ ἐξ ἀκοῆς πί-
 στεως;

1 O Foolish Galatians, who hath bewitched you, * before whose eyes hath been evidently set forth Jesus Christ Crucified?

2 This only would I learn of you: Received ye the Spirit by the Works of the Law, or by the Hearing of Faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the Flesh?

4 Have ye suffered so many things in vain? if it be yet in vain.

5 He therefore that minisreth to you the Spirit, and worketh Miracles among you, do's he it by the Works of the Law, or by the Hearing of Faith?

^a Τῷ ἀληθείᾳ μὴ πείθεσθαι, which follows after ἐδίδασκεν in the Common Books, is omitted in *Alex. Clerm. Ger. Origen. Cyril. Chrysost. Theophylact. Oecum. Syr. Ambros. Jerom.* (who tells us that he omitted it, because it was not found in the Copies of *Origen.*) *August. etc.* ^b Οἷς—ἐν ὑμῖν is an *Hebraism* or an *Hellenism*, and denotes no more then ἐν οἷς, and accordingly is render'd (as I have) by *Syr. Arab. Ethiop.* This way of speaking runs thro' the whole LXX, and a like instance of it we have in the New Test. 1 *Pet.* 2. 24. ὃ τῷ μύλωπι αὐτοῦ ἰάθητι, by whose stripes ye were healed, tho' our *English* idiom will allow of a greater agreement in the translation of this place thus, by whose same stripes ye were healed.

P A R A P H R A S E.

am in the Faith which is of Christ, i. e. as I am a Believer in, and so assisted by the Spirit of Christ, the Son of God, who freely loved me, and gave himself for me, in order to my Justification thro' Faith in Him. 21 By thus asserting that I Live to God and am Justified before God by Faith in Christ, I do not frustrate the Grace of God in Christ, as I should do if I allowed Circumcision or the like Observances of the Law to be necessary to Justification: for in short, if Righteousness be not to be attained but by the Law, then Christ is dead in vain, we are still but where we were before his Death.

CHAP. III. Hitherto I have proved the Truth of my Doctrine concerning Justification by Faith in Christ without the Works of the Law, from such Circumstances as attended my Ministry Elsewhere; I come now to prove it from such Circumstances as attended my Ministry amongst yourselves. And here I cannot but cry out with more than ordinary sharpness of Reproof: O Foolish Galatians! who hath as it were bewitched you or cast such a Mist of Delusion before your understanding, that you should not obey the Truth of the Gospel in maintaining your Freedom from the Law, before whose eyes has been evidently set forth Jesus Christ Crucified, namely that by submitting to the Curse of the Law he might redeem Us from it. 2 To prove that you are Freed from the Law by the Death of Christ and justified by Faith in Him, this only would I learn of you: Received ye the Gifts of the Spirit by performing the Works of the Law, or by the Hearing and Receiving of the Faith in Christ? If by the latter, as you must acknowledge, why then are you so Foolish! 3 why having begun in the Spirit, i. e. Spiritual Doctrine of the Gospel, are ye now seeking to be made perfect by Circumcision and other Legal Rites appertaining only to the Flesh? 4 Have ye suffered so many things from the Persecuting Jews for the sake of the Truth in vain, if it be, i. e. if you will render it yet after all in vain by your Apostatizing? 5 But to reassume my Argument: He therefore (whether I Paul or Any other Preacher of the Gospel) that ministrerth, i. e. by his Ministry imparts to you the Spirit, and worketh Miracles among you: doth He it by virtue of your Obedience to the Works of the Law, or by the virtue of your Hearing and Receiving of the Faith? if by the Latter, as you must confess, then it follows, that you are justified or made Acceptable to God, not by the Works of the Law, but by Faith in Christ: forasmuch as God's giving his Spirit to you tho' Uncircumcised is a manifest token, that you are Accepted by him, tho' Uncircumcised, &c. namely on account of your Faith in Christ.

VI.
S. Paul proves the Truth of his Doctrine, from the Galatians receiving the Spirit upon their receiving his Doctrine concerning Faith in Christ.

T E X T.

TRANSLATION.

6 Καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. 7 γινώσκειτε ἄρα ὅτι οἱ ἐκ πίστεως, ἑποίεισιν υἱοὶ Ἀβραάμ.

8 Προειδῶσα ᾧ ἡ γραφή, ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ Θεός, προσηγγελίσαντο τῷ Ἀβραάμ ὅτι Ἐνδολογηθήσονται ἐν σοὶ πάντες τὰ ἔθνη. 9 ὥστε οἱ ἐκ πίστεως ὀλογῶνται σὺ τῷ πιστῷ Ἀβραάμ.

10 Οσοὶ γὰρ ἐξ ἔργων νόμου εἰσιν, ὑπὸ κατάραν εἰσὶ· γέγραπται γάρ, Ἐπικατάρατος πᾶς, ὃς ἐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τῆς νόμου, τῷ ποιῆσαι αὐτά.

11 Οἱ ᾧ ἐν νόμῳ ἔδειξεν δικαιοῦνται ὡς τῷ Θεῷ, δῆλον· ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται. 12 Ὁ ᾧ νόμος ἐκ ἐστὶν ἐκ πίστεως· ἀλλ' ὁ ποιήσας αὐτὰ^a ζήσεται ἐν αὐτοῖς.

13 Χρὶστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τῆς νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα, (ὅτι^b γέγραπται, Ἐπικατάρατος πᾶς ὁ κρεμάρμενος ἐπὶ ξύλῳ) 14 ἵνα εἰς τὰ ἔθνη ἡ ὀλο-

6 Even as Abraham believed God, and it was accounted to him for Righteousness.

7 Know ye therefore that they which are of Faith, the same are the Children of Abraham.

8 And the Scripture foreseeing that God would justify the Gentiles thro' Faith, preached before the Gospel unto Abraham, saying, In thee shall All Nations be blessed.

9 So then they which be of Faith, are blessed with Faithful Abraham.

10 For as many as are of the Works of the Law, are under the Curse: for it is written, Cursed is Every one that continues not in All things which are written in the Book of the Law, to do them.

11 But that No man is justified by the Law in the sight of God, is evident: for, The Just shall live by Faith.

12 And the Law is not of Faith: but, He that do's them shall live in them.

13 Christ has redeemed us from the Curse of the Law, being made a Curse for us; (for it is written, Cursed is Every one that hangeth on a tree.)

14 That the Blessing of Abra-

^a Ανδρωπος is omitted Alex. Clerm. Ger. &c. Vulg. Syr. Æthiop. Chrysost. Jerom. Ambros. &c. It seems to have been inserted from the Lxx. Lev. 18. 5. or from Rom. 10. 5. ^b So Alex. Clerm. Ger. &c. Vulg. Iren. Æthiop. Chrysost. Ambros. Jerom. &c.

P A R A P H R A S E.

S E C T I O N II.

Arguments drawn from Scripture to prove, that Justification is by Faith in Christ, and not by the Works of the Law.

6. Having proved the Truth of my Doctrine from several Circumstances that attended my Preaching, both Elsewhere and amongst your selves, I proceed now to prove from Scripture, that we are justified by Faith: Even as Abraham Believed God, and It, viz. his Faith, was accounted to him for Righteousness. ^{I. Argument the 1st from Gen. 15. 6.} 7 Know ye therefore from this instance of Abraham, that they who are of Like Faith with Abraham, i. e. seek to be justified by Faith as Abraham did, the same and no other are the true, spiritual Children of Abraham.

8 And again, the Holy Inditer of Scripture foreseeing that God would justify the Gentiles thro' Faith, preached, before the Giving of the Law and also before the Institution of Circumcision, the Gospel of Justification by Faith unto Abraham, saying, In thee, i. e. in thy seed, viz. the Messias descending from thee, and thro' Faith in Him, shall All Nations be Blessed: ^{'II. Arg. 2^d from Gen. 12. 13. and 22. 18, &c.} 9 So then they which be of Faith, whether Jews or Gentiles, are blessed with Faithful Abraham.

10 For on the other hand, As many as are of the Works of the Law: i. e. seek to be justified by the Works of the Law, are under the Curse. For it is written, Cursed is Every one that continues not in All things which are written in the Book of the Law, to Do them. But no one that is thus of the Works of the Law, does or can so continue, it being ^a a yoke that neither we nor our Fathers could bear; therefore there is no one under the obligation of the Law, but is also under the Curse of the Law. ^{III. Arg. 3^d from Deut. 27. 26.}

11 But farther yet, that no Man is justified by the Law in the sight of God, is expressly evident from the Prophet Habakkuk; for ^{IV. Arg. 4th from Hab. 2. 4. compared with Lev. 18. 5.} faith he, The Just shall live, i. e. be justified or saved by Faith. 12 And the condition of the Law for attaining Life is not that of Faith, but of Works, for it runs thus, the Man that Actually Do's them. (i. e. the things commanded in the Law) shall live by them.

13 Moreover it is Christ who has Redeemed Us from the Curse of the Law, by being made a Curse, i. e. treated as One Accursed, for Us according to the express Sentence of the Law: for it is written therein, Cursed is Every One that hangeth on a Tree. But Jesus when he was Crucified, did so hang on a Tree, and therefore was so Cursed, and that not for Any sin of his Own, but for Our sins; namely to this intent, ^{V. Arg. 5th from Deut. 21. 23.} 14 that the Blessing of God promised to Abraham, (viz. that in him

TEXT.

TRANSLATION.

για τῷ Ἀβραάμ γένηται ἐν Χριστῷ
 Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τῷ Πνεύμα-
 τος λάβωμεν διὰ τῆ πίστεως.

15 Ἀδελφοί, καὶ ἄνθρωπον λέγω
 ὅμως ἀνθρώπου κεκυρωμένην διαθήκην
 εἰς αἰθεῖ ἢ ἐπιδιαλάσσει. 16 Τῷ
 ᾧ Ἀβραάμ ἐρρήθησαν αἱ ἐπαγγελίαι
 καὶ τῷ σπέρματι αὐτοῦ. καὶ λέγει, ὅτι
 σπέρμασιν, ὡς ἐπὶ πολλῶν· ἀλλ' ὡς
 ἐφ' ἑνός, καὶ τῷ σπέρματι σου, ὅς ἐστι
 Χριστός. 17 Τῷ ᾧ λέγω, διαθή-
 κῃ προκεκυρωμένην ὑπὸ τοῦ Θεοῦ
 * εἰς Χριστόν, ὁ μὲν ἔτη τετρακόσια
 ἔτεράροντα γεγονώς νόμος ἐκ ἀκυροῦ,
 εἰς τὸ καθαρῆσαι τὴν ἐπαγγελίαν.
 18 Εἰ γὰρ ἐκ νόμου ἡ κληρονομία,
 ἐκ ἔτι ἐξ ἐπαγγελίας· τῷ ᾧ Ἀ-
 βραάμ δι' ἐπαγγελίας κεχάριται ὁ
 Θεός.

19 Τὸ ἐν ὁ νόμος; τῶν
 παραβάσεων χάριν προσέθετο,

ham might come on the Gen-
 tiles thro' Jesus Christ, that
 We might receive the Pro-
 mise of the Spirit thro' Faith.

15 Brethren, I speak after
 the manner of Men: Tho' it
 be but a Man's Covenant, yet
 if it be confirmed, no man
 disannuls or adds thereto.

16 Now to Abraham and
 his seed were the Promises
 made. He saith not, And to
 Seeds, as of Many; but as
 of One, And to thy Seed,
 which is Christ.

17 And this I say, that the
 Covenant that was confirmed
 before of God in Christ, the
 Law which was four hundred
 and thirty years after, cannot
 disannul, so as to make the
 Promise of None effect.

18 For if the Inheritance
 be of the Law, it is no
 more of Promise: but * God
 graciously gave it to Abra-
 ham by Promise.

19 Wherefore then serves
 the Law? It was added
 because of Transgressions,

* Εἰς Χριστόν is omitted in Alex. Coll. 7. Barb. 2. Vulg. Cyril. Jerom. whence
 some are of Opinion, that it was not in the Original, but has crept into the Text
 out of the Margin, where it was first placed by way of Note or Explication;
 which Opinion is the more confirmed, in that it still stands as a Note in the An-
 notations which go under S. Jerom's name thus: Hoc autem dico, Testamentum confir-
 matum à Deo] in Christo Jesu. However without a Greater consent of Copies
 I judge it not warrant enough to omit the said words.

PARAPHRASE.

should be blessed All Nations, &c.) might accordingly come on the
 Gentiles as well as Jews thro' Faith in him Jesus Christ; and that
 We Gentiles as well as Jews believing in Christ Jesus, might receive
 the Promise of the Spirit (the chief ingredient of the Blessing pro-
 mised

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mitted to Abraham, and therefore frequently specified ^a in the Old Testament) thro' Faith in Him.

15 Brethren, I have one more Argument to lay before you, wherein I shall speak or argue after the manner or received Practice of Men in reference to mutual Covenants or Contracts: You know then, that tho' it be but a Man's Covenant, yet if it be duly confirmed, no man afterwards disannuls any thing therein or adds thereto. 16 Now to Abraham and to his seed were the Promises made, mentioned in the Old Testament and relating to our Justification or Eternal Happiness; where you are to observe, that in All such places of the O. T. He, viz. God saith not, And to Seeds, as speaking of Many or More Seeds than One, that were intended to be entitled to the sacred Promises; but as speaking of One only meant and concerned therein, And to thy Seed, which is to be understood of Christ, i. e. of his Mystical Body or All those, whether Jews or Gentiles, that become Members of Him by Faith. 17 And this being so, I say farther, that the Covenant which was confirmed long before of God in Christ, the Law which was given four hundred and thirty years after, cannot disannul, so that it should make the (fore said Promises, which on account of their tending All to one and the same end, namely our Justification or Eternal Life, may, tho' delivered at several times and expressed after different manners, yet be looked upon as One and the same) Promise to be of None effect. 18 And yet this it must do, if Justification be by the Law; for if the Inheritance of Eternal Life be of the Law, it is of Debt, and consequently no more of Grace or Promise; but 'tis evident from the History of the Old Testament, that God graciously gave it, viz. the said Blessing of Eternal Life, to Abraham and his seed by Promise.

VI.

Arg. 6th from the Promise being made to Abraham long before the Law was given.

S E C T I O N III.

The Design of God in giving the Law, with an Inference from it, and an Illustration of the Method used by God therein.

19 If it be asked, Wherefore then serves the Law, if the Inheritance of Eternal Life, or in one word Justification be not by the Law? I answer, It was added, after the Promise, because of Transgressions, i. e. to speak distinctly to each part of the Law, the Moral Law was added, that Transgressions of a like nature with that of Adam's, namely against a Positive Law enforced with the Penalty of Death, might be multiplied or committed by others as well as Adam, that hereby those under the Law might be convinced of their Great sinfulness, inasmuch as even the Penalties of the Law were not able to

I.

The Law was added because of Transgressions.

^a Isai. 32. 15. and 44. 3. Jer. 31. 33. Joel 2. 28, 29. Zechar. 12. 10, &c. and 32. 40. Ezek. 11. 19. and 36. 27. ^b Compare Rom. 5. 20.

ἄλλοις ἢ ἔλθῃ τὸ σπέρμα ᾧ ἐπαγγελ-
ται, διατάγαις δι' ἀγγέλων ἐν χειρὶ
μεσίτου. 20 Ο ὃ μεσίτης ἐνὸς ὧν
ἔστιν, ὁ ὃ Θεὸς εἷς ἐστίν.

21 Ο ὃν νόμος κτ' ἢ ἐπαγ-
γελιῶν τῷ Θεῷ; μὴ γένοιτο. εἰ γὰρ
ἐδόθη νόμος ὁ διδάσκων ζω-
ποιῆσαι, ὅπως ἂν ἐκ νόμου ᾧ ἡ
δικαιοσύνη. 22 Ἀλλὰ συνέκλεισεν
ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρ-
τίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως
Ἰησοῦ Χριστοῦ δοθῇ πῖς πιστεύουσι.
23 Πρὸ τῷ ὃ ἐλθεῖν τὴν πίσιν,

till the seed should come, to
whom the Promise was made;
and it was ordained by Angels
in the Hand of a Mediator.

20 Now a Mediator is not
a Mediator of One, but God
is One.

21 Is the Law then against
the Promises of God? God
forbid: for if there had been
a Law given, which could
have given Life, verily Right-
eousness should have been by
the Law.

22 But the Scripture has
shut up All together under
sin, that the Promise by Faith
of Jesus Christ might be gi-
ven to them that Believe.

23 But before Faith came,

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Restrain them from transgressing it; and being thus convinced, might be
thereby the more disposed to embrace the Gospel. But the Ceremonial Law,
which is chiefly concerned in this dispute, was added even after the Moral
Law, for the Transgressions of the Israelites by a Idolatry, particularly
in making and worshipping the Golden calf; namely, it was added partly
as a Burden or Punishment for such their sin, and partly as a Means to
keep them from running into the Idolatrous Rites of the Heathen; and
being added on these accounts, it was by the Wisdom of God adapted in
several respects to typify the Messiah and design of the Gospel. Now such
being the end and design of giving the Law, 'tis easy to conceive, that it
was not designed to be Perpetual, but of Force only till the Seed should
come to whom the Promise was made, i. e. till the Time should come when
the Gospel of Christ should be preached, and such as did receive it, whe-
ther Jews or Gentiles should thereby be ingrafted into Christ by Faith,
and become the One true Spiritual Seed of Abraham, to whom the Pro-
mise of Eternal Life do's appertain. And to the forementioned End of the
Law is agreeable also the manner of its Delivery; for it was ordained or
delivered not by God himself as was the Promise, nor immediately by the
Son of God as was the Gospel, but by Angels in the hand of a Mediator.

* See Exod. 24, &c. Besides, this
is the General Tradition both of the
Primitive Fathers of the Christian
Church, and also of the Jewish Writers

themselves. b Hebr. 1. 1, 2. compar'd
with Hebr. 2. 2, 3. c Deut. 5. 5. Aff.
7. 38.

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Moses. 20 Now a Mediator is not a Mediator of One, but supposes Two contending Parties: but God is always One and the Same, and therefore would have shewn himself as Gracious to the Israelites, as he was to their Forefathers, had they not offended him by their Great and Hainous Sins, particularly that of Idolatry, which occasioned the giving of the Ceremonial Law, and the interposition of Moses as a Mediator therein. Had it not been for such their Great Wickedness, God would never have burden'd them with the yoke of the Ceremonial Law, as never intending it for them to seek justification by, but on the contrary intending, as he is ^d One and the Same God both of Jews and Gentiles, so to justify Both after One and the same manner, viz. ^d the Jew by Faith, and the Gentile thro' Faith.

21 But if the Law was thus given for the Transgressions of the Israelites, and particularly the Ceremonial Law (which is chiefly concerned in the present Controversy) was given by God, as offended with them for their Sins, Is it to be said that the Law then is against the Promises of God? shall we say that God altered his kind purpose to the seed of Abraham, and by giving the Law repealed the Gracious Promises he had formerly made to Abraham? God forbid Any One should entertain so Unworthy Thoughts of God, as to think Him thus Changeable, and to act so Inconsistently with Himself. For 'tis true indeed, that if there had been a Law given, which could have given Eternal Life by giving the Spirit to fulfil it, and by giving the Promise of Eternal Life as the Condition of fulfilling it, then verily Righteousness, i. e. Real and True Justification even to Eternal Life should have been by the Law; and so the Law would have been against the Promise, inasmuch as it would have proposed a Different Method of obtaining Justification, than that promised to Abraham. 22 But the case is quite otherwise, and the Law considered as contra-distinct and opposed to the Gospel, or considered strictly or properly as the Covenant made at Mount Sina with the people of Israel, do's not contain in it the Promise either of the Spirit to enable to fulfil it, or of Eternal Life as a Condition of fulfilling it, and so can't give Eternal Life to the Observers of it: and consequently the Scripture has shut up All, viz. the Observers of the Law or Jews together with the Gentiles, under sin; forasmuch as neither was the Gentile able by the bare Dictates of the Law of Nature, nor yet the Jew by the bare Force of the Law of Moses to live Righteously, but were All guilty of sins, from which by the Law of Moses they could not be justified: on which account, I say, the Scripture has shut up All together under sin, namely to this end, that the Promise of Eternal Life, or which is the same, of Justification by Faith in Jesus Christ, might be given to All them that believe in him, both Jews and Gentiles. 23 But before this same Faith came to be revealed by the preaching of

II.
The Law tho' added because of Transgressions, yet was not against, but subservient to the Promise.

^d Rom. 3. 29, 30.

T E X T.

T R A N S L A T I O N.

ὑποὶ νόμῳ ἐφραζόμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίσιν ἀποκαλυφθῆναι. 24 ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν.

25 Ἐλθέσης ᾧ τῇ πίστει, ἔκ ἐτι ὑποὶ παιδαγωγόν ἐσμεν. 26 Πάντες γὰρ υἱοὶ Θεοῦ ἐσμεν διὰ τῇ πίστει ἐν Χριστῷ Ἰησοῦ. 27 Ὅσοι γὰρ εἰς Χριστόν ἐβαπτίσθητε, Χριστόν ἐνεδύσατε. 28 Οὐκ ἐνὶ Ἰουδαίῳ, ἔδὲ Ἑλλήνι, ἔκ ἐνὶ δαίμονι ἔδὲ ἐκ σαρκὸς, ἔκ ἐνὶ ἄρσενι καὶ θήλει. πάντες γὰρ ὑμεῖς εἰς ἐσμεν ἐν Χριστῷ Ἰησοῦ. 29 Εἰ ᾧ ὑμεῖς Χριστοὶ, ἄρα καὶ Ἀβραάμ πατέρα ἐστέ, καὶ κατ' ἐπαγγελίαν κληρονόμοι.

Κ Ε Φ. δ'.

1 Λέγω ᾧ, ἐφ' ὅσον χεῖρον ὁ κληρονόμος ἐστίν, ἔδὲν διφύρει δόξα, κύριος πάντων ὢν. 2 ἀλλὰ ὑποὶ παιδαγωγίας ἐστὶ καὶ οἰκονόμος, ἄχρι τῇ πατρὸς. 3 ἔγω καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑποὶ ταῖς στοιχείαις τῷ κόσμῳ ἡμῶν δεδωμένοι. 4 Ὅτε ᾧ ἦλθε τὸ πλήρωμα τῷ χρόνῳ, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γυνόμηνον ἐκ γυναικὸς, γυνόμηνον ὑποὶ νόμῳ, 5 ἵνα τὰς ὑποὶ νόμον ἐξαγοράσῃ, ἵνα τῇ υἰοθεσίαν ἀπολάβωμεν. 6 Ὅτι δὲ ἐσμεν

We were * by the Law kept shut up together unto the Faith which should afterwards be revealed.

24 Wherefore the Law was our Schoolmaster to bring us to Christ, that we might be justified by Faith.

25 But after that Faith is come, we are no longer under a Schoolmaster.

26 For ye are All the * Sons of God by Faith in Christ Jesus.

27 For as many of you as have been baptized into Christ, have put on Christ.

28 There is neither Jew nor Gentile, * there is neither Bond nor Free, there is neither Male nor Female: for ye are All One in Christ Jesus.

29 And if ye be Christ's, then are ye Abrahams Seed, even * heirs according to Promise.

C H A P. IV.

1 Now I say, that the Heir as long as he is a child, * differs nothing from a * Bond-servant, tho' he be Lord of All.

2 But is under Tutors and Governors, until the time appointed of the Father:

3 Even so We, when we were children, were in Bondage under the elements of the World;

4 But when the Fulness of the Time was come, God sent forth his own Son made of a Woman, made under the law,

5 To redeem them that were under the Law, that we might receive the Adoption of Sons.

6 And because ye are Sons, *the*

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the Gospel, We Jews were kept under the discipline and rigour of the Law, shut up together with the Gentiles (as Prisoners under the Guilt of sin, and so liable to Death,) unto, or in order to be delivered over to, the Faith which should afterwards be revealed, and whereby alone we were to be absolved or justified from the Guilt of sin we lay under.

24 Wherefore it fully appears from All that has been said, that the Law was only intended to be as our Schoolmaster to teach us Our Own sinfulness, and the Necessity we have of a Saviour, and so to bring us unto Christ, that we might be justified by Faith in Him: and consequently the Law is not Against, but Subservient to the Promises.

25 But now after that the Gospel of Faith in Christ is come or preached, We Jews are no longer under the Law as a Schoolmaster.

26 For ye are All, both Jews and Gentiles, no longer now Children in Minority, but are become the Adult Sons of God by Faith in Jesus

Christ. 27 For as many of you as have upon receiving the Faith been baptized into Christ, have put on Christ, and so by taking on you the Profession of the Gospel have as it were covered, i. e. put an end to all former Distinctions. 28 There is accordingly now distinction between

neither Jew nor Gentile, there is now distinction between neither Bond nor Free, there is now distinction between neither Male nor Female: for ye however different as to the foregoing Circumstances are All One, All equally acceptable to God in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, ^a even that seed which was to be Heirs of Eternal Life according to the Promise made to Abraham.

CHAP. IV. Now having shewn that We who believe are Heirs according to Promise, I shall illustrate the Agreeableness of God's Method

in putting us Jews for some time under the Law with the Common practice of Fathers: I say then, that according to the usual Method of Fa-

thers the Heir as long as he is a child, differs nothing as to the Possession or Free use of his Estate from a Bond-servant, tho' He be by Right of Inheritance Lord of All left by his Father, 2 but is under Tutors

and Governors until the Time appointed of the Father. 3 Even so We Jews, when we were Children (as till the Gospel of Faith came,

we were to be esteemed by God's appointment) were in Bondage under the Law consisting in great measure of the Religious Elements or Rites

used by the Rest of the World. 4 But when the Fulness of Time appointed by God our Father for our arriving at Age was come, God sent forth his Own Son, made of a Woman, and particularly made under

subjection to the Law, 5 to Redeem them that were under the Law from the Bondage of it, that We Jews (as well as the Gentiles, who

were not under the Law) might Both by Faith in his Son receive the Adoption of Sons. 6 And because ye are Both thus made Sons of God

^a Kai is omitted in Alex. and some to render it here by even, because this other Copies: for which reason I choose will answer to Both Readings.

III.

An Inference drawn from the end and design of Giving the Law to prove that now under the Gospel we are freed from the Law,

IV.

An Illustration of God's Method in putting the Jewish Church under the Law, taken from Fathers putting their Heirs under Guardians during their Minority.

T E X T.

T R A N S L A T I O N.

ἡοὶ, ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα
τῷ ἡμῶν εἰς τὰς καρδίας ὑμῶν,
κράζον Ἀββᾶ, ὁ πατήρ. 7 ὥστε ἔκ
ἐτι εἰ δούλος, ἀλλ' υἱὸς· εἰ γὰρ υἱὸς, ἔ
κληρονόμος Θεοῦ διὰ Χριστοῦ.

8 Ἀλλὰ τότε μὲν οὐκ εἰδότες
Θεὸν, ἐδουλώσατε τοῖς μὴ φύσει
ᾖσι Θεοῖς. 9 Νῦν γὰρ γινώσκοντες Θεὸν,
μᾶλλον γὰρ γνωσθέντες ὑπὸ Θεοῦ,
ὡς ἐπιστρέφετε πάλιν πρὸς τὰ ἀ-
σθενῆ ἑταίρια στοιχεῖα, οἷς πάλιν
ἀνωθεν δουλεύειν θέλετε; 10 Ἡμέ-
ρας παρρησιάζεσθε, ἑ μῆνας, καὶ και-
ρὸς, ἑ ἐνιαυτὸς. 11 Φοβεσθαι ὑμᾶς,
μή πως εἰκὴ κεκοπίκαται εἰς ὑμᾶς.

12 Γίνεσθε ὡς ἐγὼ, ὅτι καὶ γὰρ ὡς
ὑμεῖς· ἀδελφοί, δεόμεθα ὑμῶν, ἵνα
μη ἡδικήσῃτε. 13 Οἶδατε γὰρ ὅτι δι'
ἀσθενείαν καὶ σαρκὸς ἀσθενείας
ὑμῶν τὸ πρότερον. 14 Ἐπὶ τὴν πει-
ρασμὸν^a καὶ τὴν ἐν τῇ σαρκὶ καὶ οὐκ
ἐξ ἀποθέσεως, ἡδὲ ἐξεπίσταται, ἀλλ'
ὡς ἄγγελον Θεοῦ ἐδέξατο με, ὡς
Χριστὸν Ἰησοῦν. 15^b Πᾶς ὁ
μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ

God has sent forth the Spirit of
his Own Son into your hearts,
crying Abba, *that is*, Father.

7 Wherefore thou art no more
a *Bond-servant, but a Son;
and if a Son, then an Heir of
God thro' Christ.

8 Howbeit, then when ye
knew not God, *ye were in
bondage unto them which by
nature are No Gods.

9 But now after that ye have
known God, or rather are
known of God, how turn ye
again to the weak and beggarly
elements, whereunto *again ye
desire to be in bondage anew?

10 Ye observe Days, and
Months, and Times, and Years.

11 I am afraid of you, lest I
have bestowed on you labour
in vain.

12 Be as I am, for *I was as
ye are: Brethren, I beseech
you *so to be*. Ye have not in-
jured me at all.

13 But ye know that thro' in-
firmity of the flesh I preached
the Gospel unto you at the first;

14 And my temptation which
was in my flesh ye despised not,
nor rejected; but received me
as an Angel of God, *even as*
Christ Jesus.

15 Where is then the Blessed-
ness you spake of? for I bear

^a Mē is not read in several MSS. as also in Syr. Version and Theophyl. and in-
stead thereof ὑμῶν is read in Alex. and some other MSS. as also in Vulg. Version,
Cyril. Jerom. &c. and the same appears to have been read in the Copy made use
of by the Æthiopic Translator. 'Tis evident that Many of the Antient Expositors
understand ἀσθενείαν καὶ σαρκὸς, ὡς 13. and also τὴν πειρασμὸν here mentioned,
of S. Paul's Persecutions and Sufferings, as which might tempt or induce them not
to receive the Gospel. ^b Alex. Steph. d. i. &c. Vulg. Syr. &c.

P A R A P H R A S E.

by Faith in his Son, God hath sent forth the Spirit of his Own Son Jesus Christ into your hearts, crying or enabling you truly to say to God, Abba, i. e. Father. 7 Wherefore thou, O Believer, whether Jew or Gentile, art no more a Bond-servant to the Law, but a Son; and if a Son, then an Heir of God's promises to Abraham thro' Christ.

S E C T I O N IV.

The great Weakness and Folly of the Galatians in going about to subject themselves to the Law, shewn by several Considerations.

8 Whereas I said in the foregoing Verse, Thou art no more a Bond-servant, it may perhaps be replied by you Gentiles; that you Never were Bond-servants to the Law: howbeit, I must mind you, that then when you knew not the True God, ye were in Bondage unto them, which by nature or in reality are No Gods, and therefore you were indeed under a Bondage worse than that of the Jews. 9 But now after that you have known God, or rather are known or acknowledged of God, how foolishly turn you, being freed from Heathen Rites, again to the like Weak and Beggary Elements or Rites of the Law? Weak, as not having Power or Efficacy to Cleanse or Sanctify the Soul, and Beggary, as not being able to Confer the Spiritual Riches of the Gospel, viz. Pardon of All Sin, and Grace here, and Everlasting Happiness hereafter; such are the Rites of the Law, whereunto again you desire to be in Bondage anew. 10 For I understand ye observe the Jewish Sabbath-days, and Months or New-moons, and other Solemn Times, and their Sabbatical Years: 11 inasmuch that I am afraid of you, lest I have bestowed upon you labour in vain.

12 Be ye as I am, for I ^a was once as you are now, zealous for the Law: Brethren, I beseech you so to be; and I use this Courteous Language to you, that you may see that I look on you as Persons that have not injured me at all. 13 But on the contrary you know that thro' ^b Infirmity of the Flesh, i. e. not without a remarkable Bodily Infirmity, which I laboured under, I preached the Gospel unto you at the first; and yet my ^b Temptation, which was in my Flesh or Body, i. e. the Infirmity of the Flesh before-mention'd, and whereby God tries my Patience, and keeps me Humble, you despised not, nor rejected me thereupon; but received me as an Angel of God, even as Christ Jesus himself. 15 Where is then the Blessedness you at first spake of, as accruing to you by my Gospel of your Freedom from the Law? For I bear

I:
The Folly of the Galatians in going about to subject themselves to the Law; inasmuch as it consisted of Like Weak and Beggary Rites with their Former Heathen Religion.

II:
Inasmuch as they thereby acted Inconsistently with that Zeal and Affection, wherewith they at first received the Gospel.

^a So Syr. and Arab. Versions, and the Antient Expositors. ^b See 2 Cor. 12. 7—12. What this Infirmity or Temptation was, since the Apostle has no where told us, 'tis in vain to enquire.

T E X T.

TRANSLATION.

ὑμῖν, ὅτι, εἰ διωπτόν, τὰς ὀφθαλ-
 μὰς ὑμῶν ἐξορύξαντες ἀν' ἐδώκα-
 τέ μοι. 16 Ὡστε ἐχθρὸς ὑμῶν γέ-
 γονα, ἀληθείαν ὑμῖν; 17 Ζηλῶ-
 σιν ὑμᾶς ἔ καλῶς· ἀλλὰ ἐκκλιῖ-
 σαι ὑμᾶς θέλουσιν, ἵνα αὐτὰς ζη-
 λῶτε. 18 Καλὸν ᾧ τὸ ζηλῶ-
 δαι ἐν καλῷ πάντῃ, ἢ μὴ
 μόνον ἐν τῷ παρεῖναι με πρὸς
 ὑμᾶς, 19 Τεκνία μου, ἔς πά-
 λιν ὠδίνω, ἄχρις ἃ μορφωθῇ Χρι-
 στὸς ἐν ὑμῖν. 20 Ἡθέλον ᾧ παρεῖ-
 ναι πρὸς ὑμᾶς ἄρτι, ἢ ἀλλάξαι
 τὴν φωνήν μου, ὅτι ἀπορῶμαι ἐν
 ὑμῖν.

21 Λέγετέ μοι, οἱ ὑπὸ νόμον
 θέλοντες εἶναι, τὸν νόμον οὐκ ἀκέετε;
 22 Γέγραπται γάρ, ὅτι Ἀβραὰμ δύο
 υἱὰς ἔχεν, ἓνα ἐκ τῆς παιδίσκης,
 καὶ ἓνα ἐκ τῆς ἐλευθέρου. 23 Ἐ-
 ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρ-
 κα γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρ-
 ου, διὰ τῆς ἐπαγγελίας. 24 Ἀγι-
 νά ἐστιν ἀλληγορικόν· αὗται γάρ
 εἰσιν αἱ δύο Διαθήκαι, μία μὲν ἀπὸ
 ὄρους Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις
 ἐστὶν Ἀγάρ. 25 τὸ γὰρ Ἀγάρ, Σινᾶ
 ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ
 ᾧ τῇ νῦν Ἱερουσαλήμ· δευτέρα γὰρ

you record, that if it had been
 possible, ye would have pluck-
 ed out your eyes, and have
 given them to me.

16 Am I therefore become
 your Enemy, because I tell you
 the Truth?

17 They have a zealous affe-
 ction for you, *but* not well; yea
 they would exclude you, that
 you might have a zealous affe-
 ction for them.

18 But it is good to be zea-
 lously affected Always in a
 Good thing, and not only when
 I am present with you,

19 My little Children, of
 whom I travail in birth again,
 until Christ be formed in you.

20 But I desire to be Present
 with you now, and to change
 my voice, for I stand in doubt
 of you.

21 Tell me, ye that desire to
 be under the Law, do ye not
 hear the Law?

22 For it is written, that A-
 braham had two Sons, the one
 by a Bond-woman, and the o-
 ther by a Free-woman:

23 But he who was of the
 Bond-woman, was born after
 the Flesh, but he who was of
 the Free-woman, *was* born by
 Promise.

24 Which things are an Al-
 legory: for these are the
 Two Covenants, the One from
 Mount Sina, which gendreth
 to Bondage, and is Agar.

25 For this Agar is Mount
 Sina in Arabia, and answers
 to Jerusalem that now is, * for

* So Alex. Clerm. Ger. Steph. i. 9. 14. Roë, &c.

P A R A P H R A S E.

you record, *that you had upon my first Preaching such an affection for me, as that (if it had been possible to have done me Any Good thereby) you would have plucked out your Own Eyes, and have given them to Me.* 16 Am I therefore become *now in your Opinion* your Enemy, because I tell you the Truth? 17 They, *who thus seduce you, have a zealous affection for you, but not well, or in a due manner:* yea they would exclude you *from the Liberty of the Gospel,* that you might have a zealous affection for them. 18 But it is Good to be Zealously affected Always in a Good thing, *as is my Doctrine,* and not only when I am Present with you. 19 ^a My little Children, of whom I do *as it were* travail in birth again, till the True Doctrine of Christ, from which you are transformed into that of Moses, be fully formed anew in you. 20 But I must tell you that I desire to be Present again with you now at this exigence, and so to change my voice or temper my Discourse as I shall see occasion; for at this distance I stand in some doubt what to think of you, and consequently how to deal with you.

21 Now to supply the want of my Presence among you as much as I can, there is Another Consideration which I would propose to the Judaizers among you: Tell me then you that desire to be under the Law, do you not hear what is said in the Law? 22 For it is therein written, that Abraham had two Sons, the ^b One, viz. Ishmael by a Bond-woman Hagar, the ^c Other Isaac by his wife Sarah a Free-woman. 23 But He who was of the Bond-woman, was born after the Flesh or the ordinary course of Nature; but He of the Free-woman was born not by the ordinary course of Nature, Sarah being then ^d past the years of Child-bearing, but by mere Virtue of the Promise made by God to Abraham. 24 Which things are an Allegory, i. e. express one thing and thereby allude to or imply Another. For these Two Mothers, Hagar and Sarah, are intended typically to represent the Two Covenants; the One, viz. that of the Law given from Mount Sinai, which Covenant gendreth, i. e. subjects those that are born under it to Bondage, and is the Covenant which is typified by Hagar. 25 (For by this word Hagar signifying a Rock is Mount Sina peculiarly and commonly called by the People of Arabia) and answers to Jerusalem or the Jewish Church which now is; for

III.
Their Folly herein is farther illustrated from the Different states and conditions related in Scripture of Isaac and Ishmael, these being designed as types of the Jewish and Christian Church, viz. Ishmael of the Jewish, and Isaac of the Christian.

^a Reading this χ . 19. as belonging to χ . 18. makes both the Concord easy as to δ , it being to be refer'd to ψ μ ν , and also δ χ . 20. to have a due force;

whereas otherwise δ is superfluous, and is therefore omitted in our Translation.

^b Gen. 16. 15. ^c Gen. 21. 2, 3. ^d Gen. 17. 17. & 18. 11. & Heb. 11. 11.

TEXT.

TRANSLATION.

μέλα τῶ τέκνων αὐτῆς. 26 Ἡ δὲ
 ἄνω Ἱερουσαλήμ ἐλευθέρα ἐστίν,
 ἣτις ἐστὶ μήτηρ ἡμῶν. 27 Γέ-
 γραπται γὰρ, Εὐφρανθήσεσθε ἡμεῖς
 τίκισα, ῥῆξον καὶ βόησον ἡ σὺ
 ὠδίνισα· ὅτι πολλὰ τὰ τέκνα τῆς
 ἐρήμης μᾶλλον ἢ τῆς ἐχέσης τὸν
 ἄνδρα. 28 Ἡμεῖς δὲ, ἀδελφοί,
 καὶ Ἰσαὰκ ἐπαγγελίας τέκνα ἐσμέν·
 29 Ἀλλ' ὥσπερ τότε ὁ κατὰ σάρ-
 κα γεννηθεὶς, ἐδίωκε τὸν κατὰ πνεύ-
 μα, ἔτω καὶ νῦν. 30 Ἀλλὰ τί
 λέγει ἡ γραφή; Εκβαλε τὴν παι-
 δίσκην καὶ τὸν υἱὸν αὐτῆς· ὁ γὰρ
 μὴ κληρονομῆσιν ὁ υἱὸς τῆς παιδίσ-
 κης μέλας ὡς καὶ τῆς ἐλευθέρης. 31
 Ἄρα, ἀδελφοί, ἐκ ἐσμέν παι-
 δίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρ-
 ρας, ὅτι τῇ ἐλευθερίᾳ ἡ Χριστὸς ἡ-
 μαῖς ἠλευθέρωσε.

Κ Ε Φ. ε'.

1 Στήκετε ἔν, καὶ μὴ πάλιν ζυ-
 γῶ δουλείας ἐνέχετε. 2 Ἰδὲ, ἐγὼ
 Παῦλος λέγω ὑμῖν, ὅτι εἰάν ποτε
 τέμνησθε, Χριστὸς ὑμᾶς ἔδεν ὡφε-
 λήσει. 3 Μαρτύρομαι δὲ πάλιν
 παντὶ ἀνθρώπῳ περιεμνομένῳ, ὅτι
 ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

^a Πάσις is omitted Clem. Ger. Steph. d. e. Vulg. Syr. Æthiop. Chrysost. Orig. Euseb. Tertull. Cyril. Ambros. Pelag. &c. ^b So Steph. d. e. i. a. Ro. 2. Cor. 2. Vulg. Æth. Tertull. Cyril. Jerom. Ambros. and Alex. reads στήκετε ἔν, with other MSS.

* She is in Bondage with her Children.

26 But Jerusalem which is Above, is Free, which is the Mother of Us.

27 For it is written: Rejoice, thou Barren, that bearest not; break forth and cry, thou that travailest not: for the Desolate has many more Children, than she which has an Husband.

28 Now We, Brethren, as Isaac was, are the Children of the Promise.

29 But as then he that was born after the Flesh, persecuted him that was born after the Spirit; even so it is now.

30 But what saith the Scripture? Cast out the Bond-woman and her Son: for the Son of the Bond-woman shall not be Heir with the Son of the Free-woman.

31 So then, Brethren, We are not Children of the Bond-woman, but of the Free-woman, * by the Freedom wherewith Christ has made us free.

C H A P. V.

1 Stand fast therefore, * and be not entangled again with the yoke of Bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every Man that is circumcised, that he is a Debtor to do the whole Law.

P A R A P H R A S E.

She is in Bondage with her Children *to the Law given at the said Mount Sina.* 26 But the Heavenly ^a Jerusalem, which is Above, *i. e. the Spiritual City and Kingdom of Christ, in a word the Christian Church, which answers to Sarah,* is Free, which is the Mother of Us Believers, whether Jews or Gentiles, bringing us forth by the preaching of the Gospel, which is the Other Covenant and the Law of Liberty to the Glorious Liberty of the Sons of God. 27 For agreeably hereunto it is prophetically ^b written of Jerusalem thus: Rejoyce thou Barren that bearest not: break forth and cry thou that travailest not (*whilst thou wast in a Flourishing Condition under a King, yea joyn'd to God himself as thy Husband*) in Comparifon with what thou shouldest do afterwards in thy Desolate Condition without a King, and rejected by God himself for thy Sin and Infidelity. For then from thee shall the Gospel go forth thro' the whole World, and thereby thou then the Desolate shalt have many more Children, than she which hath an Husband, *i. e. than thou hadst under thy Theocracy or Regal Government.* 28 Now, to apply these things to our selves at present, We, Brethren, as Isaac was, are the Children of Abraham not by the Flesh, but according to the Promise made by God to Abraham when he said, *In thee shall All the Families of the Earth be Blessed.* 29 But as then ^c He, viz. Ishmael that was born after the Flesh, persecuted him, viz. Isaac that was born after the Spirit or by strength of the Promise; even so it is now, the Jews Abraham's Seed after the Flesh persecuting Us Christians Abraham's Seed after the Spirit. 30 But for our Comfort under such persecutions what saith ^d the Scripture in relation hereunto? Why thus, Cast out the Bond-woman and her Son: for the Son of the Bond-woman shall not be Heir with the Son of the Free-woman. 31 So then, Brethren, we are not Children of the Bond-woman, and consequently not subject to the Bondage of the Law typified by the Bond-woman Hagar, but we are Children of the Free-woman, namely, by the Freedom wherewith Christ has made us Free, *i. e. by the Gospel typified by Sarah.*

CHAP. V. Stand fast therefore in your Christian Freedom, and be not entangled again with the yoke of Bondage to the Law. 2 To this end, Behold I Paul (*who it seems am^e misrepresented to you as One that preaches my self Circumcision, to convince you of the Contrary*) say unto you, that if you be Circumcised as deeming it necessary to Justification, Christ shall profit you nothing. 3 For I testify again to Every Man that is Circumcised on such an account, that he is thereby made a Debtor to do the Whole Law:

IV. Their Folly in submitting to Circumcision, is set forth, inasmuch as thereby they became subject to the whole Law, and forfeited All the Benefits of the Covenant of Grace, or which they were entitled to by Christ.

^a See Heb. 12. 22. and Rev. 3. 12. ^c Gen. 21. 9. ^d Gen. 21. 10 ^e See and 21. 2—10. ^b Isaiah 54. 1. ^x 11.

T E X T.

TRANSLATION.

4 Κατηργήθη ἐκ Χριστοῦ οἱ-
τινες ἐν νόμῳ δικαιοῦντο· τῆς χά-
ριτος ἐξεπέσθη. 5 Ἡμεῖς γὰρ
πνέματι ἐκ πίστεως ἐλπίδα δικαιο-
σύνης ἀπεκδεχόμεθα. 6 Ἐν γὰρ
Χριστῷ Ἰησοῦ ἔτε περιτομή τι ἰσχύει,
ἔτε ἀκροβυστία, ἀλλὰ πίστις δι'
ἀγάπης ἐνεργημένη. 7 Ἐτρέχε-
τε καλῶς· τίς ὑμᾶς ἐπέκωψε τῇ
ἀληθείᾳ μὴ πείθεσθαι; 8 Ἡ πεισ-
μονὴ οὐκ ἐκ τοῦ καλῶντος ὑμᾶς.
9 Μικρὰ ζύμη ὅλον τὸ φύρμα
ᾠδοῦ.

10 Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυ-
ρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε. ὁ δὲ
ταράσσων ὑμᾶς βασιάσει τὸ κρέμα,
ὅστις ἂν ᾖ. 11 Ἐγὼ δὲ ἀδελφοί,
εἰ περιτομῶν ἔτι κηρύσσω, τί ἔτι διώ-
κομαι; ἄρα κατήργη τὸ σκάνδαλον
τοῦ σαυροῦ. 12 Οφελον ἔσται κόψουσαι
οἱ ἀναστατῶντες ὑμᾶς. 13 Ὑμεῖς γὰρ
ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί.

4 Christ is become of no effect
unto you, whosoever of you
are justified by the Law: ye
are fallen from Grace.

5 For We thro' the Spirit
wait for the hope of Righteous-
ness by Faith.

6 For in Christ Jesus, nei-
ther Circumcision availeth any
thing, nor Uncircumcision; but
Faith which worketh by Love.

7 Ye did run well: who did
hinder you, that ye should not
obey the Truth?

8 This Persuasion comes not
of him that called you.

9 A little leaven * corrupts
the whole Lump.

10 I have confidence towards
you thro' the Lord, that you
will be no otherwise minded:
but he that troubleth you, shall
bear his judgments, whosoever
he be.

11 And I Brethren, if I yet
preach Circumcision, why do
I yet suffer persecution? then is
the Offence of the Cross ceased.

12 I would they were even
cut off that * unsettle you.

13 For, Brethren, ye have
been called unto Freedom.

* So *Clerm. Gr. and Lat. Ger. Gr. Lat. Constit. Apost. Vulg. Calaritan. &c.* That the present Reading ζυμοῖ was first put in only by way of Explication, is more than probable from the Greek of the *Germ. Copy*, where Both still stand thus—
ἰσχυρὸν ζυμοῖ.

P A R A P H R A S E.

4 Christ is become of No effect unto you, whosoever of you are *seeking to be justified by the Law*; you are *thereby* fallen from *Any Right or Title to Justification by Grace*. 5 For We who are *True Christians*, thro' the Spirit or according to the Gospel wait for the Hope of Righteousness or Justification at the Last Day, when we shall be publicly proclaimed

P A R A P H R A S E.

proclaimed and rewarded as Righteous, not on account of having observed the Law of Moses, but by Faith and Obedience to the Law of Christ, particularly that of Charity. 6 For in the Oeconomy or Dispensation of Jesus Christ, neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh and is perfected by Love. 7 You did run, i. e. go on well at first: who did hinder you, that you should not continue to obey the Truth? 8 This Persuasion of the Necessity of Circumcision, which you are since fallen into, comes not of Him (i. e. God) that called you to a state of Salvation by my Preaching, when you heard and believed Nothing of the Necessity of Circumcision, and were without the Leaven of this Pharisaical Doctrine. 9 But now you are corrupted, and your whole Religion is spotted; for as a little Leaven corrupts the whole lump, so your complying with the Judaizers as to Circumcision and other Rites of the Law, tho' you may count it but a small matter, yet I assure you corrupts your whole Christian Profession, so that Christ will profit you nothing, if you persist in your erroneous practice.

SECTION V.

Instructions and Exhortations, more especially concerning a Right Use of their Christian Freedom.

10 But having by many Arguments and Considerations proved to you the Truth of my Doctrine concerning Justification by Faith and not by the Works of the Law, I have this Confidence towards you thro' the Grace of the Lord, that you will let, what I have laid before you, have its due influence on you, and so will return to your former state, and be no otherwise minded or believe nothing else as necessary to your Justification, but what you have been taught by me to be so; and consequently that He that troubleth you with these False Notions, shall bear^a his Due Judgment, whosoever he be. 11 And whereas it is pretended to you, that I elsewhere preach up or allow of Circumcision, you may quickly perceive the falshood of such pretensions by my sufferings; for, Brethren, if I yet preach Circumcision, why do I yet suffer persecution from the Jews? forasmuch as then is the Offence, taken by the Jews at the preaching of the Cross, i. e. of Christ Crucified thereon for our Justification, ceased. 12 In a word, I would they were even cut off from the Church or excommunicated, who thus trouble and unsettle you. 13 For, Brethren, it appears from All that hath been afore said by me, that you have been called by the Gospel unto Freedom from the Observance of the Law.

^a This is probably to be understood of the Church-censures of Excommunication, as will appear from com-

paring 1 Cor. 5. 6. and 1. 12. of this same Chapter.

I. S. Paul with great dexterity intimates to the Galatians, that they ought, not only to adhere to his Doctrine as the Truth of the Gospel, but even to excommunicate those that taught the Contrary.

TEXT.

TRANSLATION.

Μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δευλάετε ἀλλήλους. 14 Ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς ^a σεαυτὸν. 15 εἰ δὲ ἀλλήλους δάκνῃς καὶ κατεσθίῃς, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῇτε.

16 Λέγω δὲ, Πνύματι περιπατεῖτε, καὶ ὁπιθυμίαν σαρκὸς οὐ μὴ τελέσῃ. 17 Ἡ γὰρ ζᾶρξ ὁπιθυμεῖ κατὰ τὰ πυνύματος, πὲρ δὲ πυνεύμα κατὰ τῆς σαρκὸς· ταῦτα δὲ ἀντίκεινται ἀλλήλοις, ἵνα μὴ ἂν θέλῃς, ταῦτα ποιῇτε. 18 εἰ δὲ πυνύματι ἄσκατε, οὐκ ἐστὶ ὑπὸ νόμον. 19 Φανερά δὲ ἐστὶ τὰ ἔργα τῆς σαρκὸς, ἅτινά ἐστι, μοιχεία, πορνεία, ἀκαθαρσία, ἀσελγεία, 20 εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρεις, ζῆλοι, θυμοὶ, ἐριθείαι, διχοστασίαι, αἰρέσεις, 21 φθόνοι, φόνοι, μίται, κῶμοι, καὶ τὰ ὅμοια τέτοις ἀποσλέγω, ὑμῖν, κατὰς καὶ προῖπον, ὅτι οἱ τὰ πιαῦτα πρῶσονται βασιλείαν Θεῶν οὐ κληρονομήσουσιν.

22 Ὁ δὲ καρπὸς τῶν πυνύματος ἐστὶν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις,

23 πρῶσις, ἐγκράτεια κατὰ τὴν

Only use not * this Freedom for an occasion to the Flesh; but * thro' Love be ye as Bondservants one to another.

14 For All the Law is fulfilled in one Word, *even* in this, Thou shalt love thy Neighbour, as Thy self.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 I say then, Walk by the Spirit, and ye shall * in no wise fulfil the lust of the Flesh.

17 For the Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these are contrary the one to the other, so that ye * do not whatsoever ye would.

18 But if ye be led by the Spirit, ye are not under the Law.

19 Now the works of the Flesh are manifest, which are *these*, Adultery, Fornication, Uncleannefs, Lasciviousnefs,

20 Idolatry, Witch-craft, Enmities, Contentions, Emulations, Animosities, Strife, Sedition, Sects,

21 Envyings, Murders, Drunkennefs, Revellings, and such like: of the which I tell you before, as also I have told you in time past, that they who do such things, shall not inherit the Kingdom of God.

22 But the fruit of the Spirit is Love, Joy, Peace, Long-suffering, Courteousnefs, Goodnefs, Faithfulness,

23 Meeknefs, Temperance:

^a Alex. Clerm. Germ. and most Other Copies.

P A R A P H R A S E.

The Only duty in general you ought to be careful of, is this, that you use not this Freedom for an Occasion, or as if it consisted in leaving you more at large, to gratify the Flesh; but thro' Love be ye as ^a Bond-servants to, i. e. look on your selves as now under the Gospel most strictly Bound to serve One Another in all offices of Charity. 14 For All the Law *primarily relating to our Neighbour, and consequently relating to God also (inasmuch as True Love to our Neighbour proceeds from Love to God)* is fulfilled in the observance of One Word or Command, even in the observance of this, Thou shalt love thy Neighbour as Thy self. 15 But if *contrary hereunto* ye bite or calumniate, and thereby as it were devour, i. e. defame One Another, take heed that ye be not at last quite consumed One of Another, by downright Open Frowds and Persecutions.

II.
S. Paul exhorts them not to Abuse their Christian Freedom, but to look on themselves as most strictly Bound by the Gospel to serve One another in Love.

16 I say then farther to prevent such Miscarriages and other Abuses of your Christian Freedom, walk by the Spirit or Gospel, and ye shall in no wise ^b fulfil the Lust of the Flesh. 17 For the Flesh lusteth or incites to do that which is against the Spirit, and the Spirit against the Flesh; and these are Contrary the One to the Other, *namely the Spirit to the Flesh, as much as the Flesh to the Spirit*; so that ye who walk by the Spirit, ^b do not whatsoever ye would, do not fulfil the Evil Desires incited in you by the Flesh. 18 But if ye be thus led by the Spirit, 'tis an evident token that ye are not any longer ^c Children under the guardianship of the Law, but are become Sons of God, for which reason God has sent forth the Spirit of his Son into your Hearts, by which Spirit ye are thus enabled to resist the Lust of the Flesh. 19 Now the Works of the Flesh inconsistent with being led by the Spirit of Christ, are manifest, which are these, Adultery, Fornication, Uncleaness, Lasciviousness, 20 Idolatry, Witch-craft, Enmities, Contentions, Emulations, Animosities, Strife, Seditions, Sects, 21 Envyings, Murders, Drunkenness, Revellings, and such like: of the which I now again tell you before-hand, as also I have told you in time past, that they who do such things, shall not inherit the Kingdom of God. 22 But the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Courteousness, Goodness, i. e. Readiness to do others Good, Faithfulness, 23 Meekness, Temperance or Continence; against such tho' Uncir-

III.
As still Bound not to walk after the Flesh, but after the Spirit: to which end the Apostle gives a Catalogue of the Works of the Flesh, and of the Fruits of the Spirit.

^a Δουλετε has a Greater Force in the Greek, than our English word *serve* do's in the common acceptation express. For it signifies the Opposite to ελευθερία Freedom. And so the Apostle elegantly informs them, that tho' they were called by the Gospel to a state of Liberty from the Law, yet they were still as much as ever Bound to their Brethren in All Offices of Love.

^b Compare Rom. 8. 2, 5, 13. ^c Rom. 8. 14, 15.

T E X T.

TRANSLATION.

πιάντων ἔκ ἐστι νόμος. 24 Οἱ ᾧ
τῷ Χρυσῷ, τὴν σάρκα ἐσαύρωσαν
σὺν πῶς παθήμασι ἔταῖς ὀπιθυ-
μίαις. 25 Εἰ ζῶμεν πνεύματι,
πνεύματι καὶ σοιχωμεν. 26 μὴ γινώ-
μεθα κενόδοξοι, ἀλλήλους προκαλέ-
μενοι, ἀλλήλοις φθονεῖντες.

against such there is no Law.
24 And they that are Christ's,
have crucified the Flesh, with
the affections and lusts.

25 If we live in the Spirit, let
us also walk in the Spirit:

26 Let us not be desirous of
Vain-glory, provoking one an-
other, envying one another.

Κ Ε Φ. ε'.

C H A P. VI.

Ι Αδελφοί, ἐὰν ἔτι προληφθῇ
ἄνθρωπος ἐν τινὶ ᾧσπερίωματι, ὑμεῖς
οἱ πνευματικοὶ καταρτίζετε· πὺν πιάν-
τον ἐν πνεύματι πειρασμῶν, σκεπῶν
ζεαυτὸν μὴ καὶ σὺ πειρασθῆς. 2
Ἀλλήλων τὰ βάρη βαστάζετε ἔκ-
τὼς ἀναπληρώσατε τὸν νόμον τῷ Χρυσῷ.
3 Εἰ γὰρ δοκεῖ τις εἶναί τι, μη-
δὲν ὦν, ἑαυτὸν φρεναπαῖ. 4 Τὸ ᾧ
ἔργον ἑαυτῷ δοκιμάζεται ἕκαστος· καὶ
τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει,
ἔκ ἐκ εἰς τὸν ἕτερον. 5 Ἐκαστος γὰρ
τὸ ἴδιον φορτίον βαστάσει.

1 Brethren, if a man be over-
taken in a fault, ye that are Spi-
ritual, restore such an one in
the spirit of Meekness, confi-
dering thy self, lest thou also
be tempted.

2 Bear ye one another's Bur-
dens, and so fulfil the Law of
Christ.

3 For if a man thinks himself
to be something, when he is no-
thing, he deceives himself.

4 But let every one prove his
own work, and then shall he
have * whereof to Glory in
himself alone, and not in an-
other.

5 For every man shall bear
his own burden.

6 Let him that is taught in
the Word, communicate to
him that teaches, in all good
things.

7 Be not deceived; God is
not mocked: for whatsoever
a man soweth, that shall he al-
so reap.

8 For he that soweth to his
Flesh, shall of the Flesh reap
corruption; but he that sow-
eth to the Spirit, shall of the
Spirit reap Life everlasting.

6 Κοινωνεῖτω ᾧ ὁ κατηχημένος
τὸν λόγον τῷ κατηχῶντι, ἐν πᾶσιν
αἰσθητοῖς. 7 Μὴ πλανᾶσθε. Θεὸς ὁ
μυκτηρίζεται· ὁ γὰρ ἐὰν σπείρῃ ἄν-
θρωπος, τὸ πᾶν καὶ θερίσει. 8 Οτι
ὁ σπείρων εἰς τὴν σάρκα ἑαυτῷ, ἐκ
τῆς σαρκὸς θερίσει φθοράν· ὁ ᾧ
σπείρων εἰς τὸ πνεῦμα, ἐκ τῷ
πνεύματι θερίσει ζωὴν αἰώνιον.

P A R A P H R A S E.

cumcised there is no Law ^a *condemning them.* 24 And they that are truly Christ's, have crucified or renounced the Flesh with the Affections and Lusts thereof, which would excite to the Works of the Flesh above recited. 25 In short therefore, if we pretend to live in or by the Spirit of the Gospel, let Us walk, that is, let the tenor of our Lives be in or by the said Spirit. 26 And consequently let us not be Desirous of Vain-glory, Provoking, i. e. so as to Provoke One Another, whilst the strong in Faith and Gifted contemn the Weak and Ungifted, or on the other hand Envy, i. e. so as to Envy One Another, viz. the Ungifted those that are Gifted: those that have been seduced to Judaizing, those that have stood Firm; or the like.

CHAP. VI. On the contrary, Brethren, if a Man be overtaken or surpriz'd in a fault or sin, you that are endowed with those Spiritual Gifts, which enable you for the Publick Ministry of the Church, restore such an One to a Right Understanding of his Duty in the Spirit of Meekness; considering thy self, lest thou also be tempted, and thereby fall as the other has done. 2 Bear you one anothers ^b Burdens or Infirmities, and so fulfil by your Charity the Law of Christ, the only Law now in force to oblige us. 3 For if a man seeing others fall, but himself stand firm in the Faith, hereupon thinks himself to be something, when for want of Charity or Pity to the Weak he is Nothing in the sight of God, he doth thereby but deceive himself. 4 But to avoid thus deceiving himself, let Every Man prove between God and his Own Conscience his Own Work considered by itself and not in comparison with Another's Work, and then if his Own Work be found simply and in itself Good, shall he have whereof to Glory in himself considered alone, and not barely in comparison of Another; whom he looks upon as inferior to himself. 5 For at the last Judgment Every Man shall bear his Own Burden, shall be Answerable for his Actions considered not comparatively with others, but simply in themselves.

6 As the Spiritual or Teachers among you ought thus to carry themselves towards the Weak, so on the other hand let him that is taught in the Word of God, communicate unto Him that teaches in All Good things according to his ability. 7 Be not deceived as to this matter of the Necessity of Charity, for God is not to be mocked herein. For whatsoever a Man soweth, i. e. as he lays out his worldly Goods, so shall He reap. 8 For he that soweth to his Flesh, lays out what he has only for the satisfaction of his Bodily Necessities, Conveniencies or Pleasure, shall at the Harvest or Day of Judgment of such Husbandry for the Flesh reap only Corruption: but he that soweth, lays out what he has, to the ends prescribed in the Gospel by the Spirit, shall of the Spirit reap Life Ever-

IV.
Instructions concerning the Behaviour of the Spiritual or Teachers towards the Weak, &c.

V.
Concerning the Liberality of Common Christians towards their Teachers; and in general of All Christians towards All Others in Need.

^a Rom. 8. 1. ^b Compare 1 Thess. 5. 14.

TEXT.

TRANSLATION.

9 Τὸ ὃ καλὸν ποιῶντες μὴ ἐκκα-
κῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν,
μὴ ἐκλυόμενοι. 10 Ἀρα ἔν ὧς και-
ρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν
πρὸς πάντας, μάλιστα ὃ πρὸς τὰς
οἰκίας τῆς πίστεως.

11 Ἰδετε πηλίκους ὑμῖν γεράμμα-
σιν ἐγραψα τῇ ἐμῇ χειρὶ.

12 Ὅσοι θέλουσιν ὀπρωσώσθαι
ἐν σαρκί, ἐπιαναγκάζουσιν ὑμᾶς
πείθεσθαι, μόνον ἵνα μὴ τῷ σαυρῷ
τῷ Χριστῷ διάκονῃ. 13 Οὐδὲ γὰρ
οἱ πείθεμένοι αὐτοὶ νόμον φυλάσσω-
σιν· ἀλλὰ θέλουσιν ὑμᾶς πείθε-
σθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκί
καυχῶνται.

14 Ἐμοὶ ὃ μὴ γένοιτο καυχᾶσθαι,
εἰ μὴ ἐν τῷ σαυρῷ τῷ Κυρίῳ ἡμῶν.
Ἰησοῦ Χριστῷ, δι' ἃ ἐμοὶ κόσμος ἐσαύ-
ρωται, καὶ γὰρ τῷ κόσμῳ. 15 Ἐν γὰρ
Χριστῷ Ἰησοῦ ἔτε πεποιθή τι ἰσχύει,
ἔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.
16 Καὶ ὅσοι τῷ κανόνι τέτρω· σοι-
χῶσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ
ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. 17 Τῷ λοιπῷ,
κέπαι μοι μηδεὶς παρεχέτω. ἐγὼ γὰρ

9 And let us not be weary
in well doing: for in due sea-
son we shall reap, if we faint
not.

10 As we have therefore op-
portunity, let us do good unto
All men, especially unto them
who are of the household of
Faith.

11 Ye see how large a letter
I have written unto you with
my own hand.

12 As many as desire to make
a fair shew in the Flesh, they
constrain you to be circumci-
sed, only lest they should suf-
fer persecution for the Cross of
Christ.

13 For neither they them-
selves, who are circumcised,
keep the Law; but they desire
to have you circumcised, that
they may Glory in your Flesh.

14 But God forbid that I
should glory, save in the Cross
of our Lord Jesus Christ, by
whom the World is crucified
unto me, and I unto the World.

15 For in Christ Jesus nei-
ther Circumcision avails any
thing, nor Uncircumcision, but
a New Creature.

16 And as many as walk ac-
cording to this Rule, Peace on
them and Mercy, *even upon
the Israel of God.

17 From henceforth let no
man trouble me; for I bear

PARAPHRASE.

lasting. 9 And let us not be Weary in Well-doing; for in the due season of *Recompence* We shall reap, if we faint not, *but hold out to the end.* 10 As we have therefore Opportunity, let us do Good unto all Men, but especially unto them who are of the Household of Faith.

The CONCLUSION.

11 To conclude as a Testimony of my Great Concern for you, you see how large a Letter I have written to you with my *Own Hand*, that I might set you right again as to the matter of Circumcision.

I.
S. Paul takes notice of his writing this Epistle with his *Own Hand*, as an Argument of his Great Affection to and Concern for them.

12 In reference to which I shall close with observing to you farther, that As many as professing Christianity do notwithstanding desire to make a Fair shew to the Unbelieving Jews in relation to their zeal for the Circumcision of the Flesh, they go about to constrain you to be Circumcised, only lest they should suffer persecution for maintaining the true Doctrine of the Cross of Christ, and our Justification by that alone without the Works of the Law. 13 For neither they themselves who are Circumcised, keep the Law, and therefore can't be justified by it; but only they desire to have you Circumcised, that they may Glory among the Jews of their Zeal for the Law in bringing you to yield to the Circumcision of your Flesh.

II.
He observes to them that the True motive which put the Judaizers among them on persuading them to be Circumcised, was only self-interest in order to Avoid Persecution.

14 But God forbid that I should Glory, save in the Cross of our Lord Jesus Christ, by whom the World is crucified unto me and I unto the World; so that the worldly Consideration of Avoiding Persecution do's not at all move me, as it do's them, to depart from the True Doctrine of Christ. 15 For in the Gospel-Dispensation of Jesus Christ neither circumcision avails any thing to Justification, nor Uncircumcision, but becoming a New Creature, a thorough Change to Holiness of Life. 16 And as many as walk according to this true Rule of the Gospel, Peace shall be upon them and Mercy, even upon them as being the true Israel, viz. not of the Flesh, but of God. 17 As for my self, from henceforth let no man trouble me about these matters concerning the Necessity of Circumcision and of Observing the Ritual Law, or my Apostolical Authority: for I

III.
But that for his own part He was not to be influenced by any such Worldly Motive, but resolved to Keep Firm to the Doctrine of Justification only by the Cross of Christ, even to Death it self.

^a S. Paul was wont only to dictate his Epistles to Others that writ them, as Rom. 16. 22. and 1 Cor. 16. 21. so that

writing this with his *Own Hand* was an Argument of his more than Ordinary Concern.

T E X T.

T R A N S L A T I O N.

τὰ σήματα τῆ Κυρίας Ἰησοῦ ἐν τῷ
σώματί μου βασάζω.

in my Body the marks of the
Lord Jesus.

Ἦ Χάρις τῇ Κυρίᾳ ἡμῶν Ἰησοῦ
Χριστῷ μετὰ τῷ πνεύματι ὑμῶν, ἀ-
δελφοί. Ἀμήν.

18 Brethren, the Grace of our
Lord Jesus Christ be with your
Spirit. Amen.

Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.

Unto the Galatians written
from Rome.

* This as well as the other Subscriptions found at the end of S. Paul's Epistles is wholly omitted in *Clerm. Germ.* Copies; and 'tis variously express'd in other Copies. In the Preface to the *Latin* Copies it is *ab Epheſo*, which is much more agreeable to Truth, than the Common Reading. For 'tis evident from *Chap. i. v. 6.* that this Epistle was writ in a little time after S. Paul had been with the *Galatians*; whereas S. Paul had never been at *Rome* till Many Years after.

P A R A P H R A S E.

bear in my Body *Those Stripes and Wounds which I received from the Jews, and which are the Certain Marks of my being a Faithful Servant and True Apostle of the Lord Jesus, in denying the Necessity of Circumcision or the Law to Justification.*

18 Brethren, the Grace of our Lord Jesus Christ be with your Spirit. Amen.

IV.
The Closing
Salutation.

Unto the Galatians, written from Rome.

SYNOPSIS.

SYNOPSIS.

I. The Introduction, excellently adapted to the Main Design of the Epistle, as containing in short a Vindication of *S. Paul's* Apostolical Authority and Doctrine, *Chap. I. 1—5.*

First, From Circumstances attending His Ministry, inasmuch as

1. He fought to please God, and not Men, on which account he was Persecuted. An Argument of his Sincerity, *Chap. I. 6—10.*
2. He received his Doctrine immediately from *Christ* by Revelation, *Ch. I. 11—25.*
3. His Doctrine was not Opposed, but Approved of, by the Other Apostles at *Jerusalem*, *Ch. II. 1—10.*
4. He doubted not Openly to Reprove *Peter* for walking contrary to the Doctrine taught by him *Paul*, *Ch. II. 11—21.*
5. The *Galatians* themselves received the Spirit by receiving his Doctrine, *Ch. III. 1—5.*

One, by proving the Truth of his Doctrine concerning Justification by Faith; namely,

Secondly, by several Arguments drawn from Scripture, viz.

- Argument 1st from *Gen. 15. 6. Chap. III. 6, 7.*
 Arg. 2^d from *Gen. 12. 3, &c. Ch. III. 8, 9.*
 Arg. 3^d from *Deut. 27. 26. Ch. III. 10.*
 Arg. 4th from *Habak. 2. 4. } Ch. III. 11, 12.*
 and *Lev. 18. 5.*
 Arg. 5th from *Deut. 21. 23. Ch. III. 13, 14.*
 Arg. 6th from the Promise being made to *Abraham* long before the Giving of the Law, *Ch. III. 15—18.*

Thirdly, by shewing that the Design of God's giving the Law was, not that we should be justified thereby, but to bring us to *Christ*; together with an Inference from it as to the Ceasing of the Obligation of the Law, and an Illustration of God's Method in putting the *Jewish Church* under the Law, *Ch. III—IV. 7.*

II. The Main Design of the Epistle, viz. to keep or reclaim the *Galatians* from Judaizing, which he do's two ways.

Other, by laying before them their Great Weakness and Folly in going about to subject themselves to the Law; to which end

1. He observes to them, that the Law consisted of Like Weak and Beggarly Rites with their Former Heathen Religion, *Ch. IV. 8—11.*
2. He puts them in mind, that they acted inconsistently with that Zeal and earnest Affection, wherewith they at first received the Gospel, *Ch. IV. 12—20.*
3. He lays before them the Different Conditions of *Sarah* and *Hagar*, *Isaac* and *Ishmael*; and observes to them, that the Law was denoted by *Hagar*, and those under the Law by *Ishmael*; but the Gospel by *Sarah*, and those that embraced it by *Isaac*, *Ch. IV. 21—31.*
4. He tells them plainly, that if they were Circumcised, *Christ* would profit them nothing, *Ch. V. 1—9.*

III. Instructions and Exhortations. 1. To excommunicate the Opposers of *S. Paul's* Doctrine. 2. Not to abuse their *Christian Liberty*, but to look on themselves as still Bound to serve one another by Love, and to Live Holily, &c. 3. Concerning Behaviour of the *Spiritual* towards the *Weak*. 4. Concerning Behaviour of *Common Christians* towards Teachers as to Maintenance, and of *All Christians* towards Others in Need, *Ch. V. 10—VI. 10.*

IV. The Conclusion, *Ch. VI. 11—to the end.*

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A

Procœmial Discourse
 CONCERNING THE TRUE MEANING OF
S^t P A U L,
 AS TO HIS DOCTRINE
Of Justification by Faith without Works,
 So largely insisted on in His EPISTLE
 TO THE
 R O M A N S.

THE Apostle S. Peter has long since observed concerning the *Epistles of S. PAUL*, that *therein are Some things Hard to be understood, which they that are Unlearned and Unstable wrest, as they do also the other Scriptures, unto their Own Destruction; 2 Pet. 3. 16.* This Observation of S. Peter is with good ground supposed by Learned Men, to refer principally to the Doctrine of *Justification by Faith and Not by Works*, which S. PAUL so largely insists on in his Epistle to the *Romans*. For, as no Doctrine contain'd in any of S. PAUL's Epistles is more liable to be *Wrested* than This, so None has *Actually* been More and Worse *Wrested*, even from the very First to these Latter Ages of Christianity. Infomuch that the same Excellent Discourse, which was design'd by S. PAUL to Establish the Fundamental Doctrine of Christianity concerning Justification, has been so far perverted, as to be made to Countenance the most Absurd, Impious, and Blasphemous Positions; and in effect to Overthrow the Whole Foundation of Christianity.

'Tis very Remarkable, that Those who did so *Wrest* the Writings of S. PAUL and the other Scriptures, are stiled by S. Peter *οἱ ἀμαθεῖς καὶ ἀσθενοῖς, the Unlearned and Unstable*, or

i.
S. Peter's Observation concerning the Difficulties that occur in S. PAUL's Epistles, is suppos'd to refer principally to S. PAUL's Doctrine of *Justification by Faith*.

II.
The Great Danger of *Wresting* the Scriptures.

(as the last word may be otherwise well render'd) *the Unsettled and Not-well-grounded* in Christianity. And, altho' such Qualifications may be thought now-adays by Some, to Excuse Many among Us that are very Guilty of *Wresting Scripture*, yet 'tis plain from hence, that the Apostle S. Peter was of a quite Different judgment; forasmuch as he Expressly tells us in the forecited Text, that *the Unlearned and Unstable*, who did in his days Wrest the Scriptures did so Wrest them *to their Own Destruction*.

III.
This Proœmial
Discourse, Usefull
and Proper.

Since then the Wrestling of the Scriptures is so Dreadfull in its Consequences, and it is therefore a matter of the Highest Importance, to have a Right Understanding of Them, especially as to the more Fundamental Doctrines of the Gospel, One of which is *Justification*, largely treated of by S. PAUL in his Epistle to the *Romans*; on these Considerations I have judg'd it, not only Usefull in it self, but also Proper in reference to the more clear and right Understanding of the foremention'd Epistle herewith Publish'd, to Explain here, by way of a *Proœmial Discourse*, the True Meaning of the Apostle S. PAUL as to his Doctrine of *Justification by Faith without Works*.

IV.
One way to find
out the True
Meaning of S.
PAUL's Discour-
ses about Justifi-
cation, is to con-
sider the *Occasion*
of them, &c.

I. Now One way to find out the True Meaning of S. PAUL in his Discourses concerning Justification, is to consider the *Occasion* of them, and what were the *Opinions of Those, against whom* the said Discourses were designed.

V.
The Jews pre-
judice against the
Gospel, as directly
opposite to their
Law.

And here it may be of Good Use to lay before the Reader, not barely the Immediate Occasion of the said Discourse, but also the very Rise of the Occasion. The whole Matter then in short was this. The Jews, from the very First Preaching of the *Gospel* among them, were possess'd with a Strong Prejudice against it, as if it was Directly opposite to their *Law*. To remove this Ill-grounded Prejudice, our Blessed Saviour plainly tells them in his Excellent Sermon, *Matt. 5. 17.* that they ought not to *think that He was come to Destroy the Law or the Prophets*; forasmuch as *He was not come to Destroy, but to Fulfill them*. Notwithstanding which, the Jews (excepting a very Few of them in comparison) being ignorant of the True Intention of God in giving the Law, and consequently that *Christ* (as our Apostle speaks in this Epistle to the *Romans* ch. 10. v. 4.) *is the End of the Law*, fancied to themselves

themselves, that the *Law*, as *Opposite to the Gospel*, was design'd by God to be of Perpetual Obligation; and under this Perswasion they were not, even by the Miracles of Christ or his Apostles, to be brought over from the Law to the Gospel. For, tho' the more Sensible of them, which rejected the Gospel, could not but perceiue, that Our Saviour and his Apostles wrought their Miracles *with the Finger of God*, (as our Saviour speakes *Luke 11. 20.*) yet they look'd on these Miracles as so many Temptations or Trials sent by God to prove their Sincerity and Constancy to Him, according to what we read *Deut. 13. 1—5.*

And as the Generality of the Jews were, by these and other Considerations, kept from Embracing the Gospel; so Many even of Those that did Embrace it, however still retain'd too Great a Veneration for the Law. They were convinced by the Evidence of the Miracles wrought by Christ and his Apostles, that *He was a Teacher sent from God*, (*John 3. 2.*) and consequently that *His Gospel was to be Embraced*; and on the other side they were no less Sure, that the Law given them by *Moses* came also from God, and consequently they could not bring themselves to think, that the *Law of Moses* was ever to be *Renounced*. In the upshot therefore they came to this Resolution, as in their Judgment the Best Expedient, to *join* both the Law and the Gospel together. And of these we read *Acts 21. 20.* where S. PAUL is told, that *there were many Thousands of Jews who Believed, and were All Zealous for the Law.*

VI.
The Jewish Converts retain too Great a Veneration for the Law.

This Zeal, as it was at first Excusable for the Reason above-mention'd, so it was Tolerated in the Jewish Converts, by the Apostles and among them even by S. PAUL himself. But it proved the Unhappy Rise of Many and Great Disturbances to the Christian Church. For there were not wanting Some, who, tho' they profess'd themselves Christians, yet are represented by S. PAUL, as Careing neither for the Gospel nor the Law any farther, than they could promote their Temporal Advantages by them. These Men lay hold on the *Indulgence* vouchsafed to the Jewish Converts, as an Handle to Contend for and Maintain the *Necessity* of Observing the Law of *Moses* in order to Salvation; even now under the Gospel; and consequently, that the *Gentile* as well as *Jewish* Converts were obliged to be *Circumcised, and to keep*

VII.
The Necessity of joining the Observance of the Law to the Gospel, is begun to be maintain'd, but condemn'd by the Council at Jerusalem.

the Law of Moses. Hereupon a Council is held at *Jerusalem*, wherein it is decreed, that the *Gentile Converts* were under No obligation to be Circumcised or to observe the Law of Moses. Which Decree was received by the Gentile Churches with Great Joy, and the said Churches hereupon were confirmed in the Faith, and increased in number daily. *Acts* 15. and *Acts* 16. 4, 5.

VIII.

The same Pernicious Doctrine is reviv'd, which occasions S. PAUL to write his Discourses about Justification, and with what View he writes them.

But this Happy Scene lasted not long; afore the *Judaizers* began anew to spread their Pernicious Doctrine among the Gentile Converts, and that with too Great Success. S. PAUL therefore, as being *the Apostle of the Gentiles*, look'd upon Himself as more peculiarly oblig'd to put a Stop to this Great and Growing Evil among them, and in order thereto to enter the List with the Judaizing Teachers. Now the Difference between the *Believing Judaizers* and the *Unbelieving Jews* being this, that the Former look'd on the *Law together with the Gospel*, the Latter on the *Law alone without the Gospel*, to be Necessary to Salvation; and consequently Both somewhat agreeing in the Notion of the Law, as an Institution *Distinct* from the Gospel, and of *Perpetual Obligation*: hence S. PAUL wisely adapted his Discourses so, as to strike at the very Root, and overthrow the Very Foundation of these Grand Errors common to them Both, and at once to bring Both to the acknowledgment of the Truth. And this he do's, by largely shewing them the True Origin, Nature, End and Use of the Law; that the Law, in their Notion of it as Distinct from the Gospel, was never design'd by God to be a Covenant of Eternal Life, nor the Condition of attaining Justification to Eternal Life; that if they would have a True Notion of the Law according to the Divine Intention in giving it to them, they were to look on *Christ*, as *the End of the Law for Righteousness*, i. e. in order to Justification, and consequently that the Law rightly understood was no other than the Gospel veiled under Types and Shadows, by which Types and Shadows (as well as by other means) the *Law was a Schoolmaster to bring (or guide) them to Christ*, as the Antitype and Substance; and therefore Christ being come and his Gospel Preached, the Law did of course cease, the Types and Shadows being Useless, when once the Antitype and Substance appear'd. The Discourses of S. PAUL to this purpose are principally contain'd in, and make the far Greatest part

part of his Epistles to the *Romans* and *Galatians*: whence it may be reasonably suppos'd, that these two Churches were the most tainted with the *Jewish* Leaven.

And thus I have given the Reader an account both of the Occasion of S. PAUL's Discourses about Justification, and also of its very Rise. From which it is (I think) Evident at the first View to an Unprejudic'd judgment, that in these Discourses the Apostle takes *Faith* in opposition to the *Law*, or the *Works of the Law*, considered either jointly Necessary with the Gospel to Justification, which was the Case of the Judaizing Believers; or else Sufficient alone without the Gospel to Justification, which was the Case of the Unbelieving Jews.

IX.
The Occasion of S. PAUL's Discourses about Justification shews, that He takes *Faith* in opposition to the *Law*, or *Works of the Law*.

As to our being Justified by *Faith* in distinction to *Good Works proceeding of Faith*, and done in Obedience to the Gospel and by the Grace of the Holy Spirit, this is a Notion no ways Suitable to the Occasion or Design of the Apostle's Discourses. For is it not ridiculous and absurd to suppose, that S. PAUL should, with so much Pains and Concern, stand to prove that We are justified by *Faith alone*, and not by *Good Works proceeding of Faith*; when his Adversaries were so far from Maintaining the Contrary, that their Great Fault was, that they had themselves too Mean and Unworthy Thoughts of such Works? The Unbelieving Jews, whilst they deny'd the Necessity of *Faith*, thereby plainly deny'd also *Works proceeding of Faith* to be Necessary to Justification. And the Believing Judaizers whilst they contended that in order to be Justified, it was necessary not only to Believe in Christ, but also to be Circumcised and Keep the Law of Moses, did thereby plainly assert that *Good works proceeding of Faith* were not able to justify Us. To what purpose therefore should S. PAUL take so much pains to prove, that we are not justified by *Good Works proceeding of Faith in Christ*, when his Adversaries were afore of That opinion?

X.
Justification by *Faith* in opposition to *Good Works*, a Notion not suitable to the Occasion of these Discourses.

II. Another way to discover the True Meaning of the Apostle is, by considering duly his Own Discourses, and comparing his Writings one with another. And this Method will lead Us to understand the Apostle in the Same sense, that the Occasion of these his Discourses, and the Opinions of his Adversaries, required us to Understand him in; and so will confirm the Same to be the True sense of the Apostle. Now from

XI.
It is further shewn from the Discourses themselves, that S. PAUL takes *Faith* in opposition to the *Works of the Law*; and that, first in respect of the Epistle to the *Romans*.

from what part of a Controversial Discourse can the True Meaning of a Disputant be Better known, than from that where he draws his Conclusion from his Premises? Such is *Rom. 3. 20, 21, 22. Therefore by the Works of the Law, there shall no flesh be justified in his sight. — But now the Righteousness of God without the Law is manifested, being witness'd by the Law and the Prophets, even the Righteousness of God which is by Faith of Jesus Christ. &c.* And again *v. 28. We conclude that a Man is justified by Faith, without the Works of the Law.* It is hence apparent beyond exception, that S. PAUL in his Conclusion understands *Faith* in opposition to the *Law*, or the *Works of the Law*. And if so, then either it must be granted, that He understands *Faith* in the same sense likewise in the Premises, or else it must be said, that S. PAUL, tho' he was an *Inspired Writer*, yet was a *Bad Disputant*. Which last being so Impious an Assertion, that a Christian must abhor it at first hearing, it remains that the other part of Our Dilemma is necessarily to be Allowed; that is, it must be Allowed, that S. PAUL throughout his Discourse about Justification in the Epistle to the *Romans* do's take *Faith* (when he attributes Justification to it) in opposition to the *Law*, or the *Works of the Law*.

XII.
Secondly, in re-
spect of the Epi-
stle to the *Gala-
tians*.

And since it is (I think) universally agreed, that S. PAUL's Discourse about Justification in the Epistle to the *Galatians*, is of the same Nature, i. e. was writ on the same Occasion and to the same End, with that to the *Romans*; hence without any more adoe it may also be very Rationally inferr'd, that our Apostle takes *Faith* in the same sense, in his Epistle to the *Galatians* as he do's in his other to the *Romans*. However, for the Reader's fuller Satisfaction and Conviction, I shall proceed to prove the same, by the like Unexceptionable way of Arguing I make use of in reference to the Epistle to the *Romans*. We may then well look on *Gal. 5. 1—6.* as the place where S. PAUL draws up, and briefly enforces, the Conclusion of his Discourse about Justification contain'd in that Epistle. His Words are these: *Stand fast therefore in the Liberty wherewith Christ hath made Us free, and be not intangled again with the Yoke of Bondage. Behold, I PAUL say unto you, that if ye be Circumcised, Christ shall profit you Nothing. For I testify again to Every man that is Circumcised, that he is a Debtor to do the Whole Law. Christ is become of no effect unto you, whosoever of you are justified by the Law: ye are fallen from Grace. For we thro'*

thro' the Spirit wait for the hope of Righteousness by Faith. For in Jesus Christ, neither Circumcision avails any thing, nor Uncircumcision, but Faith which (worketh, or rather) is perfected by Love. Here we have v. 1. the Liberty wherewith Christ has made us Free opposed to the Yoke of Bondage of the Law; and v. 2. Christ opposed to Circumcision; and v. 4. Justification by Christ opposed to justification by the Law: from which (to mention no more) it is evident that S. PAUL here in his Conclusion understands Faith as opposed to the Law. And therefore it follows according to the Rules of Logick, that He understands Faith in the same sense, in the Premises from which he draws this Conclusion, that is, throughout his Discourse of Justification in this Epistle, whenever he attributes Justification to It.

As for Justification by Faith in opposition to the Law of Nature, it is Virtually included in the Doctrine of Justification by Faith in opposition to the Law of Moses. For if Justification is not to be attain'd by the Law of Moses, then according to the Argument called *à majore ad minus*, it is much less to be attain'd by the Law of Nature, as being inferior to the Law of Moses. Wherefore S. PAUL, with great Wisdom, in his Discourses Actually and Professedly insists upon proving, that No Flesh is justified by the Law of Moses; leaving it to be thence inferr'd, that consequently much less can any one be justified by the Law of Nature. Besides it do's not appear, that the Gentiles depended much upon their being justified by the Law of Nature. The Great Error They, even when they were converted to the Faith, were apt to be seduced into by the Judaizing Teachers, was too Great an Admiration of the Jewish Law; which (as is above observed) was the Principal or Sole Occasion of S. PAUL's Discourses about Justification. Wherefore the Principal or Onely Business of the Apostle was to shew, that we are justified by Faith without the Law of Moses. Accordingly this Proposition, in exact conformity to the Rules of Right Reasoning, makes the Conclusion in S. PAUL's Discourses about Justification; and consequently Faith must be understood in opposition to the Law of Moses, in the Premises or other parts of the said Discourses.

And this will be yet further Confirmed, by shewing from these Discourses themselves and S. PAUL's other Writings compared

XIII.

Justification by Faith in opposition to the Law of Nature, is included under Justification by Faith in opposition to the Law of Moses.

XIV.

It is shewn from S. PAUL's Discourses themselves, that therein he do's not take Faith in opposition to Good Works.

compared together, that it can't be Rationally supposed, that S. PAUL in his Discourses of Justification understands *Faith* in opposition to *Good Works*, or *Works proceeding of Faith*. I shall begin with comparing two remarkable Texts, both contain'd in the Epistle to the *Galatians*, and so in One of the Epistles wherein S. PAUL professedly treats of Justification. The Texts are these: *Gal. 5. 6. For in Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh by Love*: and *Gal. 6. 15. For in Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision, but a New Creature*. In the former of these Texts, when the Apostle says, that it is *Faith Working by Love*, that *availeth*, viz. unto Justification, thereby it is sufficiently clear to an Unprejudic'd Understanding, that the Apostle attributes Justification, not to *Faith* simply, but as it *workes by Love*, and consequently to such *Works* as well as to *Faith*. And this is clearer from the latter of the Two Texts, wherein our Apostle uses a *New Creature* as equivalent to *Faith Working by Love*; and asserts that it is the becoming a *New Creature*, that in Christ Jesus *avails* unto Justification. But now it is evident from other Writings of S. PAUL, that by a *New Creature*, or, which is the same, a *New Man*, He understands a Christian considered, not only as indued with *Faith* in Christ, but also as adorned with *Good Works*. Thus *Ephes. 4. 20, &c. But ye have not learned Christ, if so be that ye have heard him, and have been taught by him, as the Truth is in Jesus; that ye put off concerning the Former Conversation, the OLD MAN, which is corrupt according to the deceitfull Lusts; and be Renewed in the Spirit of your Mind, and that ye put on the NEW MAN, which after God is Created in Righteousness and true Holiness. Wherefore putting away Lying, speak every Man Truth with his Neighbour: — Be ye angry and Sin not, &c. — Let him that Steals, Steal no more, &c.* S. PAUL here speaks to them which already professed and had *Faith* in Christ; and tells them, that if they had *learn'd Christ*, and had *been taught, as the Truth is in Jesus*, i. e. if they had a True Notion of the Gospel, and of the Means to attain Justification thereby, they were to know, that in order hereto it was not Sufficient to Believe in Christ, but they were also to *put off the OLD MAN*, and to *put on the NEW MAN*, i. e. to lay aside their former Evil Courses, and to practise all Christian Duties; and to this end he gives them

them Exhortations and Directions in relation to Christian Duties, and herewith takes up the remaining part of the Epistle to the *Ephesians*. The like description of being a *New Man*, we find *Coloss.* 3. 10. with the Context afore from *v.* 1. and after to *Chap.* 4. 6. From these places it is evident, that to the making up of a *New Creature* in the sense of our Apostle, there concurs Good Works as well as Faith. And therefore it plainly follows, that when S. PAUL saith, that it is the being a *New Creature*, which avails in Christ Jesus to Justification, he thereby ascribes Justification to Good Works as well as to Faith.

But there is remaining another Text, which will make the matter still more clear, namely *1 Cor.* 7. 19. *Circumcision is nothing, and Uncircumcision is nothing, but the keeping of the Commandments of God.* Here the *Keeping of the Commandments of God* is expressly mentioned by S. PAUL, as that which avails to our Justification. Since then it is thus evident from the Texts already cited out of S. PAUL's Writings, that he do's attribute Justification to *Good Works* as well as *Faith*, it necessarily follows, that either He must be allowed to take *Faith* in opposition to the *Works of the Law*, (primarily of Moses, secondarily of Nature) whenever he attributes Justification to Faith *without Works*, or else it must be supposed, that the Apostle contradicts himself; a Supposition to be abhor'd by All Christians.

XV.
A further proof
of the Same.

That our Apostle esteem'd and taught *Works of Piety* to be a Necessary part of the Condition of Justification, might be further largely proved from the *6th* and *9th* Chapters of the Epistle to the *Romans*, as also from *Rom.* 2. 6 — 16, and particularly *v.* 13. But I shall rather observe, that so far is our Apostle from attributing Justification to *Faith*, considered simply in it self, and distinct from other Christian Virtues, that he makes No account of It in this sense, as appears from *1 Cor.* 13. 2. *Tho' I have All Faith, so that I could remove Mountains, and have no Charity, I am nothing.* Whereas some pretend, that S. PAUL here speaks only of a *Miraculous Faith*, or a Faith whereby Miracles were wrought, not of a True Perfect Faith, this is altogether frivolous and absurd. For (as the late Learned Bishop *Bull* has observed) first, S. PAUL expressly speaks here of *All Faith*, and consequently of a True Faith. 2ly. A Miraculous Faith is the Highest

XVI.
S. PAUL's mean-
esteem of Faith
without Good
Works.

Degree of Faith. For he that so far believes the Gospel, and trusts in Christ, as that by his Faith he can perform the Greatest Miracles, surely He has Faith (considered simply as Faith, and distinct from Charity or the Love of God) in the Highest Degree. So that they who grant, that a Miraculous Faith do's avail nothing of it self with God, do thereby grant, that no Faith whatever, considered barely in it self, do's avail any thing to our Justification. The Truth of what is here said concerning a Miraculous Faith, is clear from the Meaning of the Apostle, which is this: "Tho' I have *All* Faith, even to *That Degree* of It, whereby *Miracles* are wrought, and that too the *Greatest* Miracles, such as is the *Removing of Mountains*; yet if I have not *Charity* also, *I am nothing*, viz. in the sight of God, i. e. such a Faith avails nothing to my Justification. 3ly. It is granted that S. PAUL here speaks of a True Evangelical Charity; and therefore it is requisite to understand Him as speaking also of other True Evangelical Gifts, and consequently of a *True Evangelical Faith* considered in it self and distinct from Charity. For it is evidently S. PAUL's design in this Chapter to magnify or set forth the Excellency of Christian Charity. But it would amount to a very Poor, and indeed No, Commendation of Charity, to say that it is Preferable to a *False* or *Imperfect Faith*; (and so of the other Christian Gifts of Knowledge and Prophecy.) 4ly, and lastly, it is confess'd, that in the last verse of this Chapter S. PAUL speaks of a *True and Perfect Faith*, and therefore it must be allowed, that he speaks also of the Same in the beginning of the Chapter, since it is one continued Discourse: otherwise we must make the Apostle to discourse Incoherently. And besides in this very last verse, S. PAUL expressly gives the Preference to *Charity* before the *Faith* here mention'd, and consequently before a *True and Perfect Christian Faith*. His words are: *And now abideth Faith, Hope, Charity, these three: but the Greatest of these is Charity*. And if so, then it can't be reasonably suppos'd, that S. PAUL attributes Justification to *Faith*, exclusively of *Charity*. For were we justified by Faith Alone, and distinct from Charity, then Faith, and not Charity, would be the Greatest.

XVII.
Conclusion of
the Second way to
find out S. PAUL's
True Meaning.

And thus I have here laid before the Reader out of S. PAUL's *Own Writings*, what is abundantly sufficient to convince

vince an Unprejudiced Person, that the Apostle, when he ascribes Justification to Faith, takes Faith in opposition to the Works of the Law, not to Works of Christianity.

III. There is yet a Third way to find out this to be the True meaning of S. PAUL in his Doctrine of Justification, namely, by considering what happened after the writing of S. PAUL's Epistles, and more particularly in reference to his Discourses of Justification. We learn then from *Irenæus* (lib. i. cap. 20.) that the Arch-heretick *Simon Magus* among other Impious Doctrines taught, that "such as trusted in him and his (*Selene* or rather) *Helena*, as being in a state of Liberty, might do what they would: for that Men were to be saved of his Grace, and not by Works of Righteousness." Hence it appears, how the *Solifidian* Doctrine was started by the Hereticks in the very First Age of Christianity. And it is with great probability thought, that they wrested S. PAUL's Discourses about Justification to patronize this their Herefy; forasmuch as we learn in general from the foremention'd *Irenæus*, that they did wrest S. PAUL's Writings to countenance and confirm their wild and extravagant Assertions. Moreover, since it is agreed by the Best Commentators, that the Second Epistle of S. Peter was written against some of the Followers of *Simon Magus*, it is very likely, that S. Peter had a particular regard to the foremention'd Doctrine of the *Simonians*, viz. that *We are saved or Justified by Faith or Grace, not by Good Works*, when he says, that in S. PAUL's Epistles are *some things hard to be understood, which they that are Unlearned and Unstable wrest, as they do also the other Scriptures, unto their Own Destruction*. And this Opinion is the more confirmed by S. Peter's exhorting expressly to *add to our Faith* (as insufficient of it self to Justification) *Virtue*; and to *Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; &c.* concluding that if we *Do these things, we shall never fall, &c.* 2 Pet. i. 5—10.

It is also observed by the Reverend and Learned D. Grabe, that S. John's First Epistle was written in opposition to the Impious Heresies of *Simon Magus* and his Followers; and that in Ch. 3. v. 7. of the said Epistle the Apostle S. John has a particular regard to the foremention'd Doctrine of the *Simonians*, concerning Justification by Faith alone. The Words of S. John in the place forecited are these: *Little Children, let no man de-*

XVIII.

A Third way to find out S. PAUL's True Meaning, by considering, first the Doctrine of S. Peter concerning Justification.

XIX.

Secondly, the Doctrine of S. John concerning Justification.

ceive you: *He that do's Righteousness, is Righteous, even as he is Righteous.* These Words are the more Remarkable, as being usher'd in by the Apostle with a special Exhortation to take care of being Seduced or Deceived. And the full Import of them is this: *You, for whose Eternal Welfare I have the most tender Concern, I warn you in a special manner to take care, that ye be not Seduced as to the matter of Justification or becoming Righteous in the sight of God: you are by no means to hearken to those who teach, that you are justified, or accounted Righteous before God, only by Faith or Grace, in opposition to Works of Righteousness. I plainly tell you on the contrary, that He only that do's Righteousness is Righteous or justified; and such an One is Righteous, even as Christ is Righteous, namely by doing Righteously, and by being accounted Righteous, not only before Men, but before God also.*

XX.
Thirdly, the
Doctrine of S.
James concern-
ing Justification.

Add hereunto, that it is the Tradition of the Antients, that the Epistle of S. James was professedly writ, as to that part of it which relates to Justification, against Such as Wrested S. PAUL's Discourses to the Defence of the Doctrine of Justification by Faith without Good Works. And indeed was there no such Tradition, yet the Matter is (as Bishop Bull observes) self-evident. For how should such an Error obtain among those Christians, with whom S. James disputes, but by a wrong Understanding of S. PAUL's Discourses. A more Rational account of the Rise of this Error can't be given. Wherefore, what can be more Reasonable, than that we should interpret S. PAUL's Meaning as to Justification, by that Discourse which S. James writ on purpose to shew the True Meaning of S. PAUL therein? Now it is well known, that S. James excellently proves Ch. 2. 14 — 26. that *a Man is justified by Works, and not by Faith only.* Whence it follows, that S. PAUL also, when he says, *we are justified by Faith*, must thereby denote, that we are justified by Faith, *Without the Works of the Law*, as he sometimes expressly explains himself; not *without Good Works proceeding of Faith*, which are the Works denoted by S. James, and which, as proceeding of Faith, S. PAUL do's comprehend under the Word *Faith*, in his Discourses of Justification. That S. James understands Good Works proceeding of Faith, is evident from these expressions: *Even so Faith, if it hath not Works, is Dead being Alone*, v. 17. and v. 18. *I will shew thee my Faith by my Works*; and v. 20. *Faith without Works is Dead*; as also from the Instances he mentions to prove that
Abraham

Abraham and *Rebecca* were justified by Works. For the Works mention'd by him, as Those whereby *Abraham* and *Rebecca* were justified, were Works proceeding of Faith in God. And indeed this single Distinction between Works *proceeding* and *not proceeding* of Faith, fully shews the Entire Harmony between the two Apostles S. P A U L and S. J A M E S, and consequently the True Difference between the Right and Wrong Interpretation of S. P A U L's Discourses about Justification. S. P A U L asserts that we are justified by *Faith*, *without the Works of the Law* (viz. of *Moses* or *Nature*) considered exclusively of Faith or the Grace of God; and S. *James* do's not there assert the contrary. What S. *James* teaches, is this, that we are justified, not *by Faith only*, but also *by Works*; and S. P A U L teaches the same, whilst he teaches that what avails to Justification, in Christ Jesus or according to the Terms of the Gospel, is *Faith working by Love*, whereby (as is above observed) he understands the same as *a New Creature*, and so under the word *Faith* comprehends also *the Keeping of the Commandments of God*, as proceeding of Faith. Nay, as S. *James* saith, that the *Faith* of *Abraham* *was made perfect* by his *Works*, (*Ch. 2. 22.*) so that expression of S. P A U L, which is commonly render'd, *Faith which worketh by Love*, may (as has been above intimated) Better, viz. more agreeably to the Import of the Word, and exactly agreeable to the Doctrine of S. *James*, be render'd *Faith, which is made to have an Energy or Efficacy* (namely to Justification) *and so is perfected by Love*. Once more, S. *James's* making choice of the same Instance (viz. *Abraham*) to prove Justification by Works, as S. P A U L do's to prove Justification by Faith, plainly shews, that S. *James* design'd thereby to illustrate the True Meaning of S. P A U L to be this, that *Abraham* was justified by *Faith*, not *exclusively* of Good Works proceeding of Faith, but as *comprehending* the same in a Figurative Sense.

As to what some pretend, that S. *James* speaks not of a *True Faith*, this is apparently absurd. For (as Bishop *Bull* observes) the Apostle approves *Ch. 2. v. 19.* of the *Faith* he is speaking of, as a *Good Faith*. *Thou Believest, that there is One God; thou dost Well*, says the Apostle: which surely he would not have said of a Counterfeit Faith. Besides *v. 24.* the Apostle owns, that We are justified *partly* by Faith: but surely He can't mean that we are justified so much as *partly* by any Faith but

XXI.
Objections against the True exposition of S. *James's* Doctrine answered.

but a *True Faith*. It is urged, that the Apostle speaks of such a Faith, as is found even in the *Devils* themselves, and therefore not of a True Faith. But this is no Good Consequence. For surely the Devils may have True Faith consider'd simply as to the Nature of Faith. And not only Reason, but our Apostle confirms the same. For it is evident that the Faith which he asserts the Devils to have, is the same Faith which he says in the former part of the same verse, that the Man that has it, *do's Well* in having it. 'Tis indeed to be observed, that such a Faith, tho' a True Faith in it's own nature, yet is of no Benefit to the Devils, because it is not accompanied in them with Charity or the Love of God. Nor is it any Virtue in them, tho' it be in Men, for this plain reason; *viz.* because the Object of Faith or Things to be Believed are apprehended by the Devils (on account of the Excellency of their Faculties) with so great and undeniable Evidence, that they *cannot but* Believe them, and so it is *no Virtue* in them, to Believe them, as it is in Men; to whom the same appear not with an *Irresistible*, tho' with a *Sufficient* Evidence. Again, whereas some pretend, that S. James speaks of Justification *before Men* only, and not *before God*, this likewise carries in it Great Absurdity. For how can we reasonably suppose any One in that Age to have been so Senseless as to have maintain'd that we are Justified or shewn to be Just *before Men* by Faith Only, when Faith by the Consent of All is an *Inward Act* of the Mind or Heart, and not to be discern'd by Men, but by Outward Works agreeable thereto. Besides, it is plain from v. 14. where S. James saith, *What do's it profit, my Brethren, tho' a man say he has Faith, and have not Works? Can Faith save him?* from this last clause, *Can Faith save him?* it is (I say) plain that S. James speaks of Faith in reference to Salvation; and consequently in reference to Justification *before God*. Much more might be added to shew the weakness of those Objections, that are made use of against the exposition above given of the Doctrine of S. James concerning Justification *by Works*, and not *by Faith only*; but it would swell this Treatise beyond the proper bounds of a Procœmial Discourse, and therefore having taken notice of the most considerable, I must content my self to refer the Reader for his fuller Satisfaction to Bishop Bull's excellent Treatise of Justification, stiled *Harmonia Apostolica*, particularly Chap. 2. of his latter Dissertation; and in Ch. 1.

and 3. of the same Dissertation, the Reader will find the Insufficiency of some other ways to Reconcile the seeming Repugnancy of the two Apostles, taken notice of by the same Learned Prelate.

The sum of what has been alledged under this third Way of discovering the True Meaning of S. PAUL's doctrine concerning Justification by Faith, is this: that since the three Apostles, S. Peter, S. John, and S. James, in those parts of their Writings, which were design'd against such as in their Times put a wrong Interpretation on S. PAUL's Discourses about Justification, do All of them plainly assert the Necessity of *Good Works* as well as *Faith* to Justification, hence it is but Reasonable to suppose, that S. PAUL in his said Discourses did understand *Faith*, not exclusively of *Good Works proceeding of Faith*, but only exclusively of such *Works as proceeded not of Faith*.

XXII.

The sum of what has been said, concerning the Third way of finding our S. PAUL's True Meaning.

IV. I shall take notice but of One Way more to find out the True Meaning of S. PAUL, and that is by considering, what before him *Our Blessed Lord and Saviour himself* taught in reference to Justification. And here I shall first shew, that Our Saviour plainly taught, that *Faith*, considered in it self, and as a Single Virtue distinct from other Christian Virtues, is not sufficient to justify us. To this purpose are those remarkable Words of our Saviour in his Excellent Sermon *Mat. 7. 21—23. Not every one, that says unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that do's the Will of my Father which is in Heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out Devils? and in thy name done many Wonderfull Works? And then will I profess unto them, I never knew you: depart from me ye that work Iniquity.* These Words deserve our Greater Notice, because herein Christ expressly describes what will be done at the Last Judgment, and consequently in Our Justification, at least in the most principal and momentous part thereof which is then to be transacted. Now in these Words Christ plainly teaches us, that a True Faith, yea the Greatest Degree of True Faith, is not sufficient of it self without Obedience and Good Works, to obtain Admittance into the Kingdom of Heaven. For surely He that acknowledges Christ to be *Lord*, and as such, desires of Him *Eternal Life*; nay do's withall.

XXIII.

Our Saviours Doctrine concerning Justification.

withall *prophecy*, and *work Miracles*, even *cast out Devils* themselves *in the Name of Jesus*; He (I say) must be supposed to have a True and Perfect Faith, properly and distinctly so called. And yet Christ plainly tells us, that He will not at the Last Day accept unto Justification even Such an One, endued with so Great a Degree of True Faith, if he is not also adorn'd with Good Works. Only He shall *enter into the Kingdom of Heaven*, that *do's the Will* of God which is in Heaven: To the same purport concerning the Necessity of Good Works to Justification, are the Words immediately following those above-cited, wherewith our Blessed Saviour concludes his whole Sermon, *Matt. 7. 24 — 27.* and many other Sayings of our Blessed Saviour might be also alledged to the same purpose. But it will be sufficient to mention only One more, viz. *Matt. 12. 37. For by thy Words thou shalt be justified, and by thy Words thou shalt be condemned.* In this Text Our Blessed Saviour teaches us in expresse terms, that we are to be *justified* by Our *Words*, which is abundantly enough to overthrow the False Interpretation of S. PAUL's Doctrine; for if we are justified by our *Words*, thence it necessarily follows, that we are not justified by *Faith only*. But surely from these Words of our Saviour it may also be truly inferr'd, that we are justified by our *Works* also, as well as *Words*; forasmuch as according to their Own Nature, and so according to the Universal Consent of Mankind, *Works* are esteem'd, in all cases of Judicature, of more Weight than *Words*. Since therefore our Blessed Saviour has taught us in expresse terms, that we shall be justified by our *Words*, it may thence be truly inferr'd, according to the Argument *à minore ad majus*, that we shall be justified also by our *Works*; tho' S. James had not expressly taught us so. And these Words of our Blessed Saviour are the more Remarkable, because herein it is expressly said, that we shall be *justified* by our *Words*; and so thereby is clearly shewn the Weakness of that Distinction used by some, that Good Works are indeed necessary, as well as Faith, to Our *Salvation* but not to our *Justification*; forasmuch as tho' we can't be *saved* without Good Works as well as Faith, yet we are *justified* by Faith Alone. For in plain contradiction to this Distinction, we are here taught by Truth it self, the Blessed JESUS, that we are not *justified* by Faith Alone; forasmuch as we are here expressly taught, that we are *justi-*
fied

fed (partly) also by our Words. In short therefore, since such is the Doctrine of *Christ* himself, it can't be supposed by a Christian, that an *Apostle of Christ* should preach a Doctrine contradictory to that of *Christ's*; and therefore it must be acknowledged, that when S. PAUL attributes Justification to *Faith*, he do's not take *Faith* in its proper and distinct acceptation, but under it comprehends All the Fruits of Faith, and consequently *Good Thoughts, Words, and Works*; and in this Figurative and Comprehensive sense opposes it only to such *Works as flow not from Faith*.

To what has been said, may be added this Observation of Bishop Bull, viz. that *Justification by Faith without Works* is mention'd by No Inspired Writer, but S. PAUL; and by S. PAUL only in his Controversial Disputes with the Enemies of the Gospel, who either maintain'd that Justification is to be attain'd *some other way* than by the Gospel, (which, as is above observed, was the Case of the Unbelieving Jews) or else not by *that alone*, (which was the Case of the Judaizing Christians.) Whence it follows that by *Faith* S. PAUL understands the Whole Gospel-Covenant, when he attributes thereto Justification; and do's by no means take *Faith* in contradiction to *Good Works*, which make up One Part of the Condition required in the Gospel to be perform'd by Us in order to Justification: forasmuch as the taking it in this sense would be quite foreign to his purpose. Hereto may be added another Observation of the same most Judicious Prelate, viz. that the *Works*, which S. PAUL excludes from Justification, are by him stiled, either simply *Works*, or else *Works of the Law*, but never *Good Works*. Whereas, having mention'd Eph. 2. 9. such Works, barely under the name of *Works*, he immediately subjoins by way of opposition v. 10. *For we are his Workmanship, created in Christ Jesus unto* (N. B.) *GOOD WORKS, which God has before ordain'd that we should walk in them*: where we see the Apostle mentions *GOOD WORKS*, as what we are created unto in Christ Jesus, i. e. as what are necessary to Salvation or Justification according to the Terms of the Gospel.

Now the Reasons why S. PAUL chose thus to express himself in these his Discourses about Justification, by the word *Faith*, seem to be principally these Two. First, Because *Faith* is the Root of All other Christian Virtues, and so

XXIV.
Two Observations more in reference to the finding out of S. PAUL's True Meaning.

XXV.
Some Reasons why S. PAUL chose to make use of the word Faith.

of our whole Evangelical Righteousness, or of that Righteousness which is accepted by God in Christ unto Justification. Secondly, Because *Faith* do's in the very Notion of it denote *Grace*, and so exclude *Merit*, and that (as Bishop Bull observes) on this threefold account. First, forasmuch as *Faith* supposes a Call or Revelation, vouchsafed of God's meer *Grace* or Favour to a Man, before that He pays that Obedience to God, which is denoted by the Word *Faith*. Secondly, forasmuch as *Faith* supposes, not only a bare Revelation of the Divine Will, but also such Promises *Graciously* made by God, as strongly excite and animate to the Performance of the Will of God so revealed; and which far exceed the strict and adequate Reward of such our Obedience arising from *Faith*. Inasmuch that this our Obedience or Piety being thus owing to the Greatness of God's Gracious Promises, it is therefore to be ascribed to God as being the First and Principal Author of it, by Graciously vouchsafing Us so Great and Precious Promises. Thirdly and lastly, the word *Faith* excludes *Merit*, because *Faith*, inasmuch as it respects the Promises Freely made by God to Us, do's import that we are to expect the Reward of our Obedience, only of the *Grace* and Favour of God, who was pleased freely to make us such Promises; and consequently that even upon Our Obeying the Gospel we are not to expect Justification or Eternal Life, by virtue of the *Intrinsic Worth* or *Merit* even of such our Evangelical Obedience, but only by virtue of the *Promise* and *Covenant Graciously made* to and with Us by God in Christ.

XXVI.

In what sense
the First Reformers
and the Church of
England teach,
that we are justified
by Faith only.

Of the Two Reasons assigned in the foregoing Paragraph for S. PAUL's choosing to denote the Whole Condition required on Man's part in the Gospel in order to Justification, by the word *Faith*, the latter is also the Reason, why the First Reformers chose to use the like Expression, viz. of being *Justified by Faith only*, in their Controversial Disputes with the Papists against the Doctrine of *Merit*. For that the First Reformers, when they teach that we are *justified by Faith only*, thereby mean (not that we are justified by Faith, not by *Good Works*, but) that we are justified by the *Grace of God*, not by the *Condign* or *Adequate Merit* even of Our own Good Works, is evident from the First and most Celebrated Publick Confessions of the Reformed Churches; and agreeable thereto is the Doctrine of the *Church of England*; as the Learned Bishop

Bull

Bull has largely shewn *Chap.* 18. *num.* 6. of the Latter Dissertation of his *Harmonia Apostolica*, and confirmed in his *Examen Censuræ, Resp. ad Animadv.* 13. and in his *Apology* Sect. 5. 6.

Having above shewn, what is the True Meaning of S. PAUL's Doctrine concerning *Justification by Faith*, and that therein *Faith* is opposed to the *Works of the Law*: it may be of good use to take notice here, what are the True Reasons why S. PAUL asserts that *No man can be justified by the Works of the Law*. And these Reasons respect either the *Whole Law*, i. e. the *Moral* as well as *Ritual* part of it, or else only the *Ritual* part. As to the Reasons, which respect only the *Ritual* part of the Law, there is no dispute about them among Christian Writers, and so they need not be here insisted on. But it is controverted, what are the True Reasons which respect the *Whole Law*, *Moral* as well as *Ritual*.

XXVII.

The True Reasons why S. PAUL excludes the Works of the Law from justification.

The True Reasons then which respect the *Whole Law* (considered Carnally or according to the Letter, and so in opposition to the Gospel, as it was considered by the Jews) are drawn by S. PAUL from it's twofold Defect of *Grace*, viz. both *Forgiving* and *Assisting* Grace. And first as to it's Defect of *Forgiving* Grace, the Sum of the Apostle's Argument on this head is drawn up by Bishop *Bull* in this Syllogism:

XXVIII.

First, from the Law's Defect or Want of Forgiving Grace.

No one can be justified by the Law of Moses in the Court of Divine Judicature, who is guilty of such Sins, as the Law of Moses allows *no Pardon* for in the Court of Divine Judicature:

But All Men (as well Jews as Gentiles) are guilty of such Sins, as the Law of Moses allows *no pardon* for, in the Court of Divine Judicature:

Therefore No Man (neither Jew nor Gentile) can be justified by the Law of Moses in the Court of Divine Judicature.

The Major Proposition is clear. In the Minor there are two things implied. First, that there are some Sins, which the Law of Moses allows *no pardon* for, in the Court of Divine Judicature. And this is no other than what is expressly asserted by S. PAUL in his Sermon to the Jews of *Antioch* in *Pisidia* (*Acts* 13. 38; 39.) *Be it known unto you therefore, Men and Brethren, that thro' this Man* (i. e. Jesus) *is preached unto you the Forgiveness of Sins; and by Him All that believe are justified from All things, from* (N.B.) *which ye could not be justified by the*

Law of Moses. Secondly, The other thing implied in the *Minor* is, that All Men are Guilty of such Sins, as the Law of Moses allows no Pardon for. And this is what S. PAUL largely proves from *Rom. i. 18.* to *Rom. 3. 28.*

XXIX.
Secondly, from
the Law's Defect
as to *Assisting*
Grace; namely,

The other sort of Argument, made use of by S. PAUL to prove, that No one can be justified by the Law, and which respects also the Whole Law, is drawn from the Defect of *Assisting* Grace, which is either *Outward* or *Inward*. By *Outward* Assisting Grace is denoted the *Promise of Eternal Life*; by *Inward*, the *Gift of the Holy Spirit*. Both which the *Mosaical Covenant* was destitute of, considered (in the sense it was taken by the Jews, and therefore considered in, by our Apostle, viz.) in contradistinction to the *Gospel* or *Evangelical Covenant*.

XXX.
The Promise of
Eternal Life.

As to the Defect of *Outward Assisting* Grace, or the *Promise of Eternal Life*, S. PAUL touches upon this *Gal. 3. 12.* *And the Law is not of Faith; but, the Man that do's them, shall live in them:* i. e. (as Bishop Bull paraphrases the Text) "The Law neither requires *Faith*, nor promises such things as require *Faith* properly so called, (this being the *Evidence of things not seen*, *Hebr. 11. 1.*) for it promises only such *Blessings*, as fall under our Senses, and belong to this Life. As to the Life to come it speaks not a Word, nor do's it excite us to Piety by Any Promises of such a Life; but it requires us to Do what it commands, without adding the Encouragement of any Such Promise: it only says, *Thou shalt live*, viz. an Happy and Prosperous Life here upon Earth, as appears from *Lev. 18. 5.*" But the Apostle is more clear to this purpose, v. 21. of this same Chapter, which runs thus: *If there had been a Law given, which (N. B.) could have Given Life, verily Righteousness should have been by the Law.* "Now a Law (as Bishop Bull observes) "is said to Give what it promises. And therefore the Meaning of this Text is: If the Law had contain'd in it the Promise of Eternal Life, then even by the Law Men might have attain'd True and Spiritual Righteousness, or True and Perfect Justification, i. e. such as is join'd with the Gift of Eternal Life. But the Case is quite otherwise: the Law contains Promises relating only to this Life, and therefore can neither bring Men to True Piety, nor give them Perfect Justification." To the same purpose is *Ch. 7. v. 19.* of the Epistle to the *Hebrews*, (which is with great probability

probability attributed to S. PAUL) where the Gospel is stiled *the Bringing in of a Better Hope*, inasmuch as in it is revealed what gives ground for the *Hope of much Better things*, than were promised in the Law. Which Interpretation of the Text last cited is confirmed by *Hebr. 8. 6.* where our Saviour is said expressly to be *the Mediatour of a Better Covenant, which was established upon Better Promises.*

As to the Defect of the Law in respect of *Inward Assisting Grace*, or the Gift of the Holy Spirit, our Apostle frequently speaks of this. On this account it is, that *2 Cor. 3. 6.* he stiles by consequence the Ministration of the Law, the Ministration of the Letter; and in express terms v. 7. *the Ministration of Death written and engraven in stones*: namely, not only because it's Precepts were for the most part External, but also and chiefly because they were proposed only Externally, or to the Outward Man, being not accompanied with any force or efficacy of the Spirit, which might penetrate into the Inward Man and to the very Heart. On the Contrary, Our Apostle v. 6. stiles by Consequence the Gospel, the Ministration of the Spirit, viz. because it's Precepts are, not only Spiritual in their Own Nature, but also accompanied with the Power of the Holy Spirit, imprinting them Inwardly on the Hearts of Men. Whence the Gospel received by the *Corinthians* is said by Our Apostle *2 Cor. 3. 3.* to be *the Epistle of Christ, written not with Ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the Heart.* In the same sense is the Gospel, in opposition to the Law, stiled *Rom. 8. 2. the Law of the Spirit of Life in Christ Jesus*; namely, inasmuch as the Spirit is both promis'd in the Gospel, and also do's inseparably accompany it. Once more, *Gal. 3. 14.* our Apostle opposes the *Blessings of Abraham* to the *Curse of the Law*, mention'd in the foregoing verse; and then in the latter end of the same v. 14. expounds the *Blessing of Abraham* by the *Promise of the Spirit.* Whence it appears that the Promise of the Holy Spirit was that Great Privilege of the Evangelical Covenant, wherein consisted it's Chief Excellency above the Law or Mosaical Covenant.

Such are Truly the Arguments, whereby S. PAUL proves, that by the Works of the Law shall no flesh be justified. It remains now only to observe in short the Error of Those, who think, S. PAUL's Reasoning against the possibility of being Justified

XXXI.
And the Gift of
the Holy Spirit.

XXXII.
That the Law is
excluded by S.
PAUL from Ju-
stification, as be-
ing Impossible to
be kept, a False
Notion.

bed by the Law proceeds on this Hypothesis, that the Law of Moses was given to the Jews, as a Law requiring and obliging, under the penalty of Eternal Death, to the *Most Absolute Obedience*, so as to make no Allowance for the Least Slip; at Any time, and consequently was impossible to be Observed. The Falseness of which Opinion will appear from these Considerations.

XXXIII.

which is proved as to both the Respects, where in the Law may be considered.

The Law of Moses can be considered but only in a twofold respect, either *Carnally* or *Literally*, as it was an Instrument of the Jewish Polity or Civil Administration; or *Spiritually*, as it had a *shadow of Good things to come*. In this latter Sense, it is no other than the Gospel veiled under Types, and therefore can't be such a Law as is above supposed, since the Gospel is confessedly not such a Rigid, but a Gracious Institution. And in the former Sense, it is plain that the Law of Moses was no such Law of most Perfect and Absolute Obedience, forasmuch as first therein are allowed Sacrifices for the Expiation of several Sins, as may be seen *Numb. 15. 22—29*. But to allow Pardon for Sins, and to Exact a Perfect Obedience, are things inconsistent. Secondly, so far was the Law of Moses from requiring a Perfect Unerring Obedience, that several things were indulged them *because of the Hardness of their Hearts*. This our Saviour expressly tells us, as to Polygamy and Divorce, *Matt. 19. 3, &c.*

XXXIV.

This Opinion not supported by Gal. 3. 10.

The Patrons of the Erroneous Opinion we are speaking of, found it chiefly on *Gal. 3. 10*. *For as many as are of the Works of the Law, are under the Curse: for it is written, Cursed is Every one, that continues not in all things, which are written in the book of the Law, to do them*. Here they suppose the expression, *to continue in All things*, to denote a most Perfect and Unerring Obedience; which being impossible to be performed by Us mortals, they further suppose Our Apostle thence to infer the Impossibility of being Justified by the Law. But the foremention'd Expression can't be reasonably supposed to denote such an Unerring Perfect Obedience, it being inconsistent with the Divine Justice to require of Us, what is *Impossible* for us to perform. Besides he is esteem'd to fulfill or do *All* required by the Law, who do's not willingly or wittingly transgress the same; of which we shall give some Instances by and by. Besides, as Bishop Bull has observed, the Apostle's Argument do's not imply that *No man can continue*

in *All things that are writ in the Book of the Law to do them*, as appears by putting the Apostle's Argument into a Syllogistical form thus:

Whosoever continues not in *All things that are writ in the Book of the Law to do them*, is Curfed :

But as many as are of the *Works of the Law*, do not continue in *All things &c.*

Therefore as many as are of the *Works of the Law*, are Curfed.

The Apostle speaks exprefsly of *those, who are of the Works of the Law*, i. e. who seek to be justified by the Law, either thro' ignorance or contempt of the Grace of the Gospel; and these he opposes (v. 9.) to *those that are of Faith*, i. e. who believe the Gospel, embrace the Grace thereof, and so partake of the Blessing of *Abraham*, the Promise of the Holy Spirit, that thereby they might be enabled to fulfill the Law, and so to avoid the Curse thereof, v. 14. As to *those who are of the Works of the Law*, the Apostle do's indeed intimate, that they *neither had continued, nor could continue in All things &c.* but as to *those who are of Faith*, the Apostle intimates no such thing, either here or any where else in his Writings; nay, on the contrary he frequently asserts the Possibility of Fulfilling the Law, particularly *Rom. 8. 4.*

But there is another Text, from which the Defenders of the Opinion we are still speaking of, endeavour to infer, that by the Law of Moses is required an Unerring Perfect Obedience. It is *Deut. 6. 5. Thou shalt love the Lord thy God, with All thy heart, with All thy soul, and with All thy strength.* But surely this Text (as Bishop Bull observes) makes entirely against them, and quite overthrows their Opinion. For when God requires no more of us, than that we should love him with All our Heart, with All our Souls, and *with All our Strength*, 'tis manifest, that thereby he requires nothing *beside or above our strength*, namely assisted with that measure of Grace, which he is ready to vouchsafe unto Every one. And surely we may All of Us obey God *with All our strength*, since it is a manifest contradiction to say, that we *can't do so far forth as we have strength to do.* Besides, God promises, that he would Enable them to do, what he here requires of the Israelites to do, *viz. that he would Circumcise their Heart, that they might love him with All their Heart &c.*

Deut.

XXXV.
Nor yet by
Deut. 6. 5.

Deut. 30. 6. Lastly, we have the Testimony of God himself in Sacred History, that there have been Those, who have so loved him. Thus it is said of King *Josiah*, that *he turned to the Lord with All his heart, and with All his soul, and with All his strength, according to (N. B.) ALL the Law of Moses*, 2 Kings 23. 25. So it is said of *David*, that *he followed God with All his heart, to do that only which was right in his Eyes*, 1 Kings 14. 8. So in the New Testament it is said of *Zacharias* and his wife *Elizabeth*, that *they were Both Righteous before God, walking (N. B.) in ALL the Commandments and the Ordinances of the Lord Blameless*. From these instances we may learn, both what is the True Meaning of *Loving and Serving God with All Our Heart &c.* and of *Continuing in All things that are written in the Law to do them*, and that by neither of these expressions is denoted an Absolute Unsinning and so Impossible Obedience, but on the contrary such an Obedience as has been Actually performed, and therefore is Possible to be performed by All. To conclude this head, if we look upon the Law in contradistinction to the Gospel, or according to the Letter, it is evident that S. P A U L was far from thinking it Impossible to be performed, since he expressly tells us of Himself, that *touching the Righteousness which is of the Law, he was Blameless. Phil. 3. 6.*

XXXVI.
The Conclusion.

And thus I have, in this Proœmial Discourse, laid before the Reader, what I judg'd requisite to give him a Clear Notion of S. P A U L's True Meaning, as to his Doctrine of *Justification by Faith*. For his Fuller and Entire Satisfaction herein, I refer him to the Excellent Writings of that late most Learned Prelate Dr *Bull*, viz. His *Harmonia Apostolica*, together with the two other Tracts wrote in Defence of it, and entitled, one *Examen Censuræ*, the other *Apologia pro Harmonia &c.* Writings most highly Worthy and Requisite to be Carefully Read and Weighed by All Students in Divinity.

THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
ROMANS.

THE PREFACE.

THE Learned in Chronology place the writing of this Epistle ^{I.} The Time, when this Epistle was written. *A.D.* 57, or in the beginning of *A.D.* 58, that is, about Five years after the writing of the Epistles to the *Thessalonians*. So that it is certain, This is placed First of All *St Paul's* Epistles, not as being First in order of Time, but on some other account; namely, either as being written to the Inhabitants of *Rome*, the First or Chief City of the *Roman* Empire, or else as being of Principal Use and Excellency as to the Doctrine therein contain'd.

It was written to preserve the New Converts of *Rome*, from being seduced by the *Judaizers*. And the Occasion of it being the same with ^{II.} The Occasion of it. that of the Epistle to the *Galatians*, hence there is a Great Affinity between them; the Doctrine of Justification by Faith or the Gospel without the observance of Circumcision or other Legal Rites, which is Briefly handled in the Epistle to the *Galatians*, being more Largely and Fully discuss'd and establish'd in this to the *Romans*. And indeed it seems agreed by the Learned in Chronology, that these Two Epistles were Both written in the same year, only some will have that to the *Galatians* writ First, others this to the *Romans*, the Largeness of This being the Reason of the Shortness of That.

That *Corinth* was the Place, whence it was written is scarcely to be doubted, not barely on the Authority of the Subscription at the End, but rather because what is there said, is very Agreeable to what is said in the Epistle it self, *Ch.* 16. v. 1, 23. compared with 2 *Tim.* 2. 4. and 1 *Cor.* 1. 14. ^{III.} The Place, whence it was written.

ΠΑΥΛΟΥ THE EPISTLE
 ΤΟΥ ΑΠΟΣΤΟΛΟΥ OF
 Η ΠΡΟΣ PAUL
 ΡΩΜΑΙΟΥΣ THE APOSTLE
 ΕΠΙΣΤΟΛΗ. TO THE
 ROMANS.

TEXT.

TRANSLATION.

Κ Ε Φ. α'.

CHAP. I.

ΠΑΥΛΟΣ, δούλος Ἰησοῦ Χριστοῦ,
 κλητὸς Ἀπόστολος, ἀφωει-
 σμένος εἰς εὐαγγέλιον Θεοῦ,
 (ὃ ὡρεθην ἡ γέγραπτο διὰ τῶν προφη-
 τῶν αὐτῶ ἐν γραφαῖς ἁγίαις,) 3 περὶ

PAUL, a servant of Je-
 sus Christ, a * called
 Apostle, separated un-
 to the Gospel of God.
 2 (Which he had promi-
 sed afore by his Prophets in
 the Holy Scriptures,)

τῷ

ANNOTATIONS.

(a) The thread of the sense from v. 1. to v. 7. (leaving out what is inserted by way of Parenthesis) runs thus: *Paul, a servant of Jesus Christ, a called Apostle, separated to the Gospel of God — concerning his Son — Jesus Christ our Lord, — to All that be in Rome &c.*

(b) Tho' δούλος Ἰησοῦ Χριστοῦ do's literally import no more than is applicable to Every sincere Christian, yet it seems to be used here by St Paul, (as also by St James ch. 1. v. 1. and by St Peter, 2 Epist. ch. 1. v. 1. and St Jude, v. 1.) in a more restrain'd sense, so as to denote a Minister of Jesus Christ, as being One, who has in a more special manner given up himself to the Service of Christ. In this sense the Expression has a due Emphasis, in reference to the design of St Paul to set forth his Authority: whereas it has no such Emphasis, if it be understood to denote no more than his being a Christian.

(c) Κλητὸς is an Adjective, not a Participle: and therefore κλητὸς Ἀπόστολος is properly to be rend'ed, not *called to be an Apostle*, but rather *a called Apostle*, i. e. One made an Apostle by the Immediate Call of Christ himself. Thus as to the literal signification of the word κλητὸς, it is render'd in our Translation v. 6. *the Called*. And as to the Import of the Expression, κλητὸς Ἀπόστολος, if it be considered, what the Judaizers were wont to object against S. Paul's Apostleship, and that this Epistle to the Romans, as well as that to the Galatians, were writ chiefly against the Judaizers; 'twill appear reasonable to think, that κλητὸς Ἀπόστολος is here design'd by S. Paul to comprehend in short, what he expresses more fully Gal. 1. 1. by Ἀπόστολος ὅν ἐκ ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ and conse-

THE EPISTLE
OF
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TO THE
ROMANS.

PARAPHRASE.

THE INTRODUCTION.

Chap. I. (a) **P**AUL, a (b) *Servant in a Special manner, that is, a Minister of Jesus Christ, and that of the Highest Rank, being a (c) Called Apostle, i. e. made an Apostle by the immediate Call of Christ himself; and to say All that can be said or required More to establish the Authority of my Apostleship, being separated (d) even from my Mother's womb unto the preaching of the Gospel of God, (2 Which Gospel contains no New Doctrines repugnant to the Will of God made known in the Old Testament, but only a more Clear Revelation of His Divine Will, and a Completion of what He had promised afore by his Prophets in the Holy Scriptures: which is a proof of it's being what I say it is, namely the Gospel*

I.
St Paul begins with briefly intimating to the Romans the Greatness of his Apostolical Authority; the Greatness of our Blessed Saviour, whole Apostle he was; the Nature of the Gospel he preached; and lastly, the Ground of his Writing to them; namely, as being more especially the Apostle of the Gentiles.

ANNOTATIONS.

consequently that the Interpretation given by me in the Paraphrase is agreeable to S. Paul's meaning. Indeed in this sense the word *κλητός* has a Great Force, whereas in the other sense it seems superfluous. For whosoever is a True Apostle of Christ, is duly called to be an *Apostle*; but Every one that is duly called to be an Apostle, is not an Apostle called immediately by Christ himself, or in short a *Called Apostle*. Compare Gal. 1. 15 — 19 and 2. 6 — 11.

(d) Whosoever considers the aforementioned affinity between the Epistles to the *Romans* and *Galatians*, and what great occasion S. Paul had to establish in both the Authority of his Apostleship, by All the Arguments he could; will I suppose be easily induced to allow, that *ἀφωσατο μηδὲς εἰς τὴν γένεσιν* Rom. 1. 1. is to be expounded by, ὁ Θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρὸς μου — ἵνα εὐαγγελίζωμαι, Gal. 1. 15, 16. Further, it is observable, that S. Paul, in order to establish his Authority, do's in effect frame an Ascending Climax thus: Paul, a *Minister of Christ*; not an *inferiour Minister*, but an *Apostle*; not an Apostle *at second hand*, but an Apostle *called immediately by Christ himself*; nay, not only called in due time, but also separated even from my Mother's womb to the Apostleship. For the fuller understanding the Force of which last Clause, it is to be rememb'ed, that as

TEXT.

TRANSLATION.

τῷ υἱοῦ αὐτοῦ (τῷ γενομένῳ ἐκ σπέρ-
ματος Δαβὶδ, καὶ σάρκα. 4 τοῦ
ὀφεισθέντος υἱοῦ Θεοῦ ἐν δυνάμει, κα-
τὰ πνεῦμα ἀγιοσύνης, ἔξ ἀναστά-
σεως νεκρῶν) Ἰησοῦ Χριστοῦ τοῦ Κυ-
εῖς ἡμῶν, (ὃ δι' ὃ ἐλάβομεν χά-
ριν καὶ ἀποστολὴν εἰς ὑπακοὴν πί-
στεως, ἐν ᾧ πάντες οἱ ἔθνησιν, ὑπὲρ
τοῦ ὀνόματος αὐτοῦ. 6 ἐν οἷς
ἴτε καὶ ὑμεῖς, καλητοὶ Ἰησοῦ Χρι-

3 Concerning his Son, (who
was made of the Seed of Da-
vid, according to the Flesh;

4 Who was *defined the
Son of God with Power, ac-
cording to the Spirit of Holy-
ness, by the Resurrection from
the Dead, *namely*) Jesus Christ
our Lord,

(ὃ By whom we have re-
ceived Grace and Apostleship
to the obedience of the Faith
*concerning his Name, among
All *the Gentiles.

6 Among whom are also ye,
(*scd.*)

ANNOTATIONS.

the Jews seem to have had a more than ordinary Esteem for the Prophet *Jere-
miah*, (as may be gathered from *Matt.* 16. 14.) so this Special Esteem seems to
have been founded on God's Special designation of Him to the Prophetical Of-
fice, even before he was born. *Before thou camest forth out of the womb, I san-
ctified thee and ordain'd thee a Prophet*—*Jer.* 1. 5. Hereupon St Paul acquaints
the Jewish or Judaizing Converts at Rome, that he was likewise *separated unto
the Gospel*, namely from his Mother's womb, (as he explains himself to the *Gala-
tians*,) which, together with his being immediately called by Christ himself,
was an undeniable Proof of his being an Apostle of the very Highest Rank, that
could be.

(e) *Matth.* 1. 1. & 9. 27. & 15. 22. & 20. 30. & 21. 9, 15. & 22. 42. &c.

(f) In reference to this matter, we have the testimony of *Gregory Nyssen*: *Τῷ
Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, καὶ ἡ τῷ ἁγίῳ Κλήρῳ, παρὰ τῆς θεότητος
ἰσμενόμεται* *Orat.* 1. *contr. Eunom.* pag. 57. *edit. Paris.* 1615. Agreeably whereto
many Learned Commentators and others do understand the Divine Nature of
Christ to be denoted by the word *Spirit*, *Marke* 2. 8. and *1 Tim.* 3. 16. *Hebr.*
9. 14. and *1 Pet.* 3. 18. and lastly in the Text we are upon. And on the first of
the forecited Texts, viz. *Mark* 2. 8. *Grotius* has cited several passages of the Pri-
mitive Fathers, wherein they likewise stile Christ the *Spirit* or *Holy Spirit*, or
the like. And the Learned Dr *Grabe* in his *Spicileg.* Sec. 2. *Tom.* 1. pag. 130. has
also observed, that Christ is by one *Celsus*, a Christian, stiled the *Holy Spirit*, ac-
cording to the way of speaking, used indeed in the First Ages of Christianity, but
scarce heard of after the Third Age, and the Rise of the *Arian* Heresy. For
that it was sometimes used even after the Third Age, is evident from some
Testimonies cited by *Grotius* on *Mark* 2. 8. Moreover, it is agreed by All (I
think) that are not *Socinians*, that in *Rom.* 9. 5. this expression, *as concerning the
Flesh*, not only denotes Christ's Humane Nature, but also that he had another,
namely a Divine Nature, express'd by those words in the latter part of the Text,
viz. *who is over All, God blessed for ever*. It seems therefore but reasonable to
suppose, that the same expression, *concerning the Flesh*, is here (*Rom.* 1. 3.) ap-
ply'd to Christ in the same sense; and consequently that this expression (v. 4.)
concerning

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of God,) 3 Concerning his Son, (who, according to the Flesh or as to his *Humane Nature*, was made or born of the *Royal Seed* of David, and is therefore stiled in Scripture (e) the *Son of David*; 4 Who, according to the Spirit of Holiness, i. e. as to his (f) *Divine Nature*, in respect whereof he is essentially an *Holy Spirit*, and therefore may be very properly, and actually is (f) both in Scripture and by the *Primitive Writers*, stiled the *Spirit*, or the *Holy Spirit*, or the like, was (g) defined, i. e. most distinguishingly and plainly declared to be the *Son of God* in the highest sense of the phrase; this, I say, he was defined to be, as by other means, so (h) with Power, i. e. after the most Powerfull and Convincing manner, by the (i) Resurrection from the Dead: the Person I speak these Great things of, is) J E S U S Christ our Lord, (s by whom I have received (k) the extraordinary Grace or Favour of being entrusted with the Apostleship, more especially to this end, namely to bring to the Obedience of the Faith concerning his Name, i. e. to the embracing of the Gospel, more peculiarly the Doctrine of Justification by Faith in his Name, such as are duly disposed among All the Gentiles: 6 Among whom, viz. Gentiles, are also ye of Rome, the Called of Jesus Christ,

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concerning or according to the Spirit of Holiness, is used by the Apostle to denote the Divinity of Christ. Add hereto, that 'tis certain from several passages that could be cited, that the Primitive Fathers use the phrase *κατὰ οὐρανόν* to denote Christ's *Humane Nature*; and since it is not to be doubted, but they took this expression from this and other places of St Paul, hence it is plain that they understood St Paul to use the same phrase in the same sense. And if so, then the *Antithesis* will require that by *κατὰ πνεῦμα ἀγιασμένον* should be denoted Christ's Divine Nature. Whence it follows, that the Apostle calls Christ (v. 3.) the *Son of God* in the highest Sense of the phrase, namely as he is the Son of God by Nature: of which more in Note (i).

(g) *Οεμδισμός* is derived from *ἀκριβοῦς* or *ἀκρίβεια*, a word used by Mathematicians primarily, and in imitation of them by Philosophers and others, to signify as much as, *most accurately to distinguish the Nature of things*. So that St Paul seems by the word here used by him to denote, that our Saviour's Divinity was as plainly and distinctly made known by his Resurrection, as the Nature of a Triangle is by it's Definition, or the like.

(h) See *Ephes.* 1. 19, 20. and *Act.* 17. 31. with *1 Cor.* 15. 4, &c.

(i) The Resurrection of Christ is an undeniable Proof of his being the *Son of God by Nature*, inasmuch as it is such a Proof of his being the *True Messiah*; to whom the Incommunicable Properties of the Deity are attributed in the Scriptures. Hence what we are truly to understand by *Psal.* 2. 7. (applied by St Paul to Christ's Resurrection *Act.* 13. 33.) we may learn from *Justin Martyr*, who in his Dialogue with *Tryphon*, having cited that place of the Psalmist, immediately adds: *Τότε γέννηται αὐτὸν λέγων γινώσκῃς τῆς ἀνθρώπων, ἔξτε ἡ γνῶσις αὐτοῦ ἡμῶνς γινώσκῃς*. The meaning whereof is, that Christ is there said to be begotten at his Resurrection, because thereby it was evidently made known that He was the *True and Only-begotten of the Father*. (k) See *Ephes.* 3. 2, 7, 8.

(l) See

TEXT.

TRANSLATION.

τοῦ·) 7 πᾶσι τοῖς ὕσιν ἐν Ρώ-
μη ἀγαπητοῖς Θεοῦ, κλητοῖς, ἀγι-
οῖς· Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ
πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χρι-
στοῦ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ
μὲν διὰ τοῦ Χριστοῦ Ἰησοῦ ἐν παν-
των ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγ-
γέλλεται ἐν ὅλῳ τῷ κόσμῳ. 9 Μάρ-
τυς γὰρ μου ἐστὶν ὁ Θεός, ᾧ λα-
τρεύω ἐν τῷ πνεύματί μου ἐν τῷ
Εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλεί-
πτως μνησθῆναι ὑμῶν ποιεῖν, 10 πάν-
τοτε ὅτι τῇ ἐλπίδι τοῦ εὐδοχεύοντός μου δεό-
μενος, (εἴ πως ἤδη ποτὲ εὐδοχή-
σῃ ἐν τῷ θέληματι τοῦ Θεοῦ) ἐλ-
θεῖν πρὸς ὑμᾶς. 11 ὅτι ποτὶς γὰρ
ἰδεῖν ὑμᾶς, ἵνα τι μετὰ δῶ χάρισμα
ὑμῖν πνευματικόν, εἰς τὸ στερεωθῆ-
ναι ὑμᾶς· 12 τῷ δὲ ὅτι, συμ-
μυστησάμενος ἐν ὑμῖν διὰ τῆς ἐν
ἀλλήλοις πίστεως, ὑμῶν τε καὶ ἐμῆς.
13 Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελ-
φοί, ὅτι πολλάκις ἐπεθέμην ἐλθεῖν
πρὸς ὑμᾶς, (καὶ ἐκωλύθη ἄχρι
τοῦ δεῦρος) ἵνα καρπὸν πᾶσι οὖν ἐν
ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνε-
σιν. 14 Ἐλλοί τε καὶ βαρβάραις,

the Called of Jesus Christ.)

7 To All that be in Rome
the Beloved of God, * the Cal-
led, the Saints: Grace unto
you and Peace from God our
Father, and the Lord Jesus
Christ.

8 First, I thank my God
thro' Jesus Christ for you All,
that your Faith is spoken
of throughout the whole
World.

9 For God is my Witness,
whom I serve with my Spirit
in the Gospel of his Son, that
I * constantly make mention
of you,

10 Always in my prayers
making request (if by any
means now at length I might
have a prosperous journey by
the Will of God) to come un-
to you.

11 For I long to see you,
that I may impart unto you
some Spiritual gift, to the end
you may be established,

12 That is, that I may be
comforted together with you,
by the mutual Faith both of
you and me.

13 Now I would not have
you ignorant, Brethren, that
oftentimes I purposed to come
unto you, (but have been
let hitherto) that I might
have some fruit among you,
even as among other Gen-
tiles.

14 I am a Debtor both to
σοφοῖς

ANNOTATIONS.

(1) See note c on 1 Thess. i. 2. (m) See Luke 2. 1. (n) Our English word
Constantly, as it is commonly used, seems very fitly to answer the Apostle's mean-
ing

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Christ, *i. e.* who have been called to the Profession of Christianity. Wherefore according to the more Special Commission of my Apostleship, I write this Epistle) 7 to All that be in Rome Professours of Christianity, and so of that Body, to which now belong those Titles formerly given to the Jews, such as are these; the Beloved of God, the Called, the Saints. Grace and Peace, *i. e.* All Blessings Spiritual and Temporal be unto you, from God our Father, as the Fountain of them, and from the Lord Jesus Christ, as the Channel thro' which they are conveyed to Us.

8 The First thing I shall acquaint you with, is that I thank my God thro' Jesus Christ for you† (l) All, whether Jewish or Gentile Converts, that your Faith, as being Inhabitants of Rome, esteemed the Empress of the World, is spoken of throughout (m) the whole Roman Empire, commonly styled the Whole World. 9 For God is my Witness, whom I serve with my Spirit, *i. e.* with the Whole bent of my Mind, and with All sincerity in preaching the Gospel of his Son, that I fail not (n) constantly, as the times of my Devotion return, to make mention of you, 10 Always in my Prayers making it my particular request (if by any means now at length I might have a prosperous journey by the will of God) to come unto you. 11 For I long to see you, that I may impart unto you some (o) Spiritual Gift, to the end that you receiving it from Me, who preach justification by Faith in Christ in opposition to the Works of the Law, may be established thereby in the True Faith of Christ, so as not to be seduced by the Judaizers to the observation of the Legal Rites, as necessary to Salvation, 12 (p) that is, that I may be comforted together with you, by the mutual Faith both of you and me, *i. e.* by our mutual perseverance in the True Faith of Christ. 13 Now as for these reasons I long to see you, so further I would not have you ignorant, Brethren, that oftentimes I have actually purposed, or set a time to come unto you, (but have been let hitherto) that I might have some Fruit of my Ministry among you, even as among other Gentiles. 14 Not that I have any Vain Conceit of my Own Abilities above others, but because I look on my self, as that I am a (q) Debtor, *i. e.* in Duty bound by my special Commission to preach, as I have opportunity, the Gospel to the Gentiles of All kinds, both

II.
Saint Paul acquaints the Romans, with his Great Desire to come unto them.

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ing by the Greek word *ἀδιαλείπτως*. For by doing a thing constantly, we do not usually mean, never ceasing to do it at any time, but only not failing to do it at proper times. See Paraphrase on 1 Thess. 5. 17. (o) The Apostle uses this same Argument, Gal. 3. 2.

(p) S. Paul seems here to use a piece of Rhetorical Artifice, mollifying what he had said just before, concerning their need of being established in the Faith, by seeming to recall it, and explaining it so, as to turn the end of his longing to see them to this, viz. that they might mutually rejoyce in one anothers True Faith. (q) St Paul seems here to refer to v. 5. Compare also 1 Cor. 9. 16.

TEXT.

TRANSLATION.

σοφοῖς τε καὶ ἀνοήτοις, ὀφειλέτης
ἐμῇ. 15 Οὕτω τὸ κατ' ἐμὲ πρέ-
σβυον, καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγ-
γελίσασθαι. 16 Οὐ γὰρ ἐπαυχώμεθα
τὸ † Εὐαγγέλιον.

Δυνάμεις γὰρ Θεοῦ ὅτιν ἐς σω-
τηρίαν παύει τὸ πειθεύοντι, Ἰουδαίῳ
τε πρῶτον καὶ Ἑλλήνι. 17 Δι-
καιωσὺν γὰρ Θεὸς ἐν αὐτῷ Σπικα-
λύπτειται, ὅτι πίστεως ἐς πίσιν. κα-

the Greeks and to the Barba-
rians, both to the Wise and to
the Unwise.

15 * Accordingly as much
as in me is, I am ready to
preach the Gospel to you also
that are at Rome.

16 For I am not ashamed
of the Gospel. *

For it is the Power of God
unto Salvation, to Every one
that Believes, to the Jew first,
and also to the Gentile.

17 For therein is revealed
the Righteousness of God, *by
Faith unto Faith: as it is writ-
ten

ANNOTATIONS.

† Τὸ Χρῆσθαι is not read in the Best Antient MSS. as *Alexandrian, Clerm. &c.* nor yet in the most Antient Versions, as *Vulgar Latin, Syriack &c.* nor yet in the Citations of *Tertullian, Origen, Chrysostom &c.* so that 'tis not to be doubted, but these words have been added by way of Explanation; especially since *εὐαγγέλιον* alone v. 16. best answers to *εὐαγγελισσόμεθα* v. 15.

(r) The English Particle *so* having several acceptations, I judg'd it proper, instead thereof to put here *accordingly*, as expressing more particularly the Apostle's meaning by the Greek word *οὕτω*, viz. that *according to* his Obligation as a Debtor to Greeks and Barbarians &c.—, he was ready to preach the Gospel &c.

(/) See *Matt.* 10. 6. and 15. 24. *Luke* 24. 47. *Acts* 13. 46. and 17. 2.

(t) The word *εἰς* properly denotes a *Greek*, but is here and frequently elsewhere made use of by *S. Paul* to denote *All the Gentiles* in general: and that, as it seems, either because the *Greeks* were of most note among the Jews, at least for Learning, or else because their Language was the Common or more General Language then in use.

(u) There is scarce any Expression in the whole Bible, that has more exercised the heads of Commentators and Interpreters, than this, *δικαιοσύνη Θεοῦ ὅτι πίστεως ἐς πίσιν*, more especially as to the true meaning of these words, *ὅτι πίστεως ἐς πίσιν*. And yet methinks *S. Paul* himself has taken as it were particular care to explain his meaning here, by expressing it more fully *chap. 3. v. 21. 22.* For *δικαιοσύνη Θεοῦ* here, is there more fully express'd *χωρὶς νόμου δικαιοσύνη Θεοῦ*: and *ἐν αὐτῷ* (i. e. in the Gospel) here, is express'd there by *ἐν ἐκείνῳ νόμῳ*, viz. under the Gospel: *ἀποκαλύπτειται* here, is explain'd by *πιφανέμεθα* there: and so *ὅτι πίστεως* here, is fully explain'd by *διὰ πίστεως ἰησοῦ Χριστοῦ* there: and lastly, *ἐς πίσιν* here, is most clearly explain'd by *ἐς πάντας πιστεύοντας* there. The Parallelism between *ch. 1. v. 17.* and *ch. 3. v. 22 &c.* might be farther carried on: but what is already observed, is (I think) sufficient to shew, that I have express'd the Apostle's true meaning in *ch. 1. v. 17.* by rendering it agreeably to *ch. 3. v. 22. The Righteousness of God by Faith unto Faith*, i. e. unto All that believe. This Interpretation

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both to the Greeks, and to the *Rest*, to whom the Greeks have given the name of Barbarians; both to the Wise or Learned, as the Greeks esteem themselves, and to the *Rest* esteem'd by the Greeks (at least comparatively with themselves) Unwise or Unlearned. 15 (r) Accordingly, as much as in me is, I am ready to preach the Gospel to you also, that are at Rome. 16 For whatever some may pretend and give out to the contrary, I assure you, I am not any ways Ashamed of preaching the Gospel Any where, no, not at Rome itself.

S E C T I O N I.

In this First Section the Apostle fully instructs us as to the Doctrine of Justification itself. He shews that Justification is to be attain'd only by Faith, i. e. by the Gracious Terms of the Gospel, (viz. in opposition to Works done by the guidance of the Law, either of Nature or of Moses, and considered exclusively of the Grace of the Gospel:) that Jews as well as Gentiles stand in need of Justification by Faith, or the Grace of the Gospel; and that by Faith, without Circumcision, or the observance of Any other Legal Rite, the Gentile Converts are justified, as well as the Jewish Converts; and consequently that the Latter have no reason to Boast over the Former in respect of Circumcision or the Law.

I.
The Righteous-
ness accepted of
God unto Salva-
tion, both of Jew
and Gentile, is in
the Gospel re-
vealed to be by
Faith in Jesus
Christ.

I say, I am not any ways ashamed of preaching the Gospel, even at Rome itself. For whatever others may think of it, I am sure it is the Power of God unto Salvation, i. e. it is the Powerfull Means appointed by God to bring men unto salvation; inasmuch as the sincere Belief of the Gospel is inseparably accompanied with the Grace or assistance of the Holy Spirit, enabling every true Believer to observe the precepts of the Gospel; the observance whereof is sufficient, without the observance of the Law or Legal Rites, to give a sure title to salvation, to Every one that believes, Gentile as well as Jew, the only distinction made between Jew and Gentile under the Gospel being this, that the Gospel was to be preached to the Jew (s) first, and then also (t) to the Gentile. 17 'Tis, I say, thus the Power of God unto salvation: for therein is revealed the Righteousness accepted of God without the observance of the Law, even the Righteousness of God, which is (u) by the Faith of Jesus Christ, and is applicable (u) unto Faith, i. e. unto All that believe with-
out

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tion (if there was need) might be further confirmed, by observing also, that as *now* ch. I. v. 17. (not only answers to *his* *eternus* *vis* *revelatus* ch. 3. v. 22. but
B likewise)

ὥς γὰρ ἐπαί, ὁ δὲ δίκαιος ἐκ
πίστεως ζήσεται. 18. Αποκαλύπτε-
ται γὰρ ὁργὴ Θεοῦ ἀπὸ οὐρανό, ἐπὶ
πάντας ἀσεβῆσαν καὶ ἀδικῶν ἀνθρώ-
πων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ
κατεχόντων.

19. Διότι τὸ γνωστὸν τοῦ Θεοῦ παρὰ
τὸν ὅτι ἐν αὐτοῖς. ὁ δὲ Θεὸς αὐτοῖς
ἐφανερώσεται. 20. Ταῦτα δὲ ἀόρατα αὐτῶν
ἐκ τῆς κτίσεως κόσμου, τοῖς ποιήμασι
νοούμενα, καθαροῦ νοῦ ἀνθρώπου ἀπὸ
τῆς κτίσεως τοῦ κόσμου.

ten, The * Righteous shall
live by Faith.

18 For the Wrath of God
is revealed from Heaven, a-
gainst All Ungodliness and
Unrighteousness of Men, who
hold the Truth in Unrighte-
ousness.

19 Because that which may
be known of God, is manifest
among them: for God hath
manifested it * unto them.

20 For the Invisible things
of Him, * even his Eternal
Power and Godhead, from the
Creation of the World are
discerned

ANNOTATIONS.

likewise) seems plainly to refer to *main* τὸ πρῶτον ch. i. v. 16. that is, in the
verse immediately before it. For the Apostle's Reasoning here stands (I think)
plainly thus: The Gospel is the Power of God unto Salvation to *All that*
believe, Gentile as well as Jew; for therein is revealed the Righteousness of
God by Faith, *unto* (Faith; i. e.) *All that believe*, Gentile as well as Jew; for
(as S. Paul adds ch. 3. v. 22.) *there is no Difference*. As to the Figurative man-
ner of expression, since S. Paul uses *Circumcision* for the *Circumcised*, and *Uncir-*
cumcision for the *Uncircumcised*; why may he not be here reasonably supposed
to use, by the same Figure, *Faith* for *him that has Faith*? Especially if it be
considered withall, how great an Admirer S. Paul appears to have been of the
Beauty there is in words aptly answering one another; on which account he
seems to have used *ἐκ πίστεως ἐς πίσιν* rather than *ἐκ πίστεως ἐς τὴν πιστεύουσαν*, namely
ἐς πίσιν more aptly or nearly answering *ἐκ πίστεως*, than *ἐς τὴν πιστεύουσαν* would have
done. And for the like reason he might choose to use here *ἐκ πίστεως* rather than
διὰ πίστεως; inasmuch as *ἐκ* and *ἐς* answer one the other better than *διὰ* and *ἐς*.
The reason why S. Paul might be so nice in his words here, might be, the
Conciseness of Expression he here makes use of, to describe the Righteousness
of God he was speaking of; it being the General Method to use Greater Accu-
racy in Concise Expressions. Now S. Paul having in the beginning of this v. 17.
said, that *the Righteousness of God was revealed in the Gospel*, he adds a concise
and neat Description of the said Righteousness, that it was *ἐκ πίστεως ἐς πίσιν*. For
the words in the Original ought, I think, to be pointed thus: *δικαιοσύνην δὲ Θεὸς*
ἐκ αὐτῆς ἀποκαλύπτειται. ἐκ πίστεως ἐς πίσιν: the Apostle here using the like method in
placing his words as he do's in the forecited parallel place ch. 3. v. 21, 22. *Νυνὶ δὲ*
χωρὶς νόμου δικαιοσύνη Θεοῦ παρὰ τὴν νόμον — δικαιοσύνην δὲ Θεὸς διὰ πίστεως Ἰησοῦ Χριστοῦ ἐς πάν-
τας — τὴν πιστεύουσαν. Now the placing of the words being the same in both Texts,
'tis reasonable that the Pointing or Construction should be the same. Where-
fore as the Apostle having said, Ch. 3. 21. *Now the Righteousness of God with-*
out the Law is manifested, explains v. 22. what sort of Righteousness he means
by adding, *Even the Righteousness of God which is by the Faith of Jesus Christ*
unto All — that believe; so here ch. i. v. 17. the Apostle having said: *For the*
Righteousness

PARAPHRASE.

out distinction: as it is written, and so witnessed long since by the Prophet Habakkuk ch. 2. v. 4. The (x) Righteous shall live, i. e. shall attain eternal Life or Salvation by Faith. 18 And this manner of justification by Faith in Christ, and not by the Works of the Law, is necessary for All: for as much as the Wrath of God is now by the Gospel clearly revealed from Heaven against All Ungodliness and Unrighteousness of Men, whosoever they be, whether Jew or Gentile, who hold the (y) Truth in Unrighteousness, not living up to what they do or may know of the True Religion, or of that way of serving God, which is acceptable to Him.

19 To begin with the Gentiles; they stand in need of justification by Faith, as holding the Truth in Unrighteousness: because that which may be known of the Nature of God, is manifest among them; for God has all along manifested it unto them. 20 For the Invisible things of Him, (z) even his Eternal Power, and other Attributes which make up the Godhead, from the very Creation of the World are clearly seen, being

II.
The Gentiles stand in need of justification by Faith, as being Great Sinners against the Law of Nature.

ANNOTATIONS.

Righteousness of God is therein revealed, he subjoins What Sort of Righteousness, (Even the Righteousness of God; for this is to be supplied as seems evident from the parallel place) by Faith unto Faith. Upon the whole therefore I think, that All that has been here offered, puts the True Intent of the Apostle in this Text, out of doubt.

(x) I have altered the word *Just* in our Translation into *Righteous*, because tho' they be both the same as to their Importance, yet the word *Just* (as being of a quite different sound) do's not so plainly answer to the word *Righteousness* in the beginning of the Verse, as do's the word *Righteous*: whereas between the English words *Righteousness* and *Righteous* there is the like Correspondency, as between the Greek words used by the Apostle, *δικαιοσύνη* and *δικαίος*; and consequently the Apostle's manner of Reasoning is by the word *Righteous* more clearly set forth in our Translation, and more agreeably to the Original. For the like reason v. 20. instead of *without excuse*, I have put, *Inexcusable*, it more exactly answering to the Original word used here; and ch. 2. v. 1. where it is rendr'd likewise *Inexcusable*; and where the Apostle seems plainly to have regard to what he had said in this ch. 1. v. 20. Which reference of the Apostle is as it were lost in our Translation, by rendring the Greek word, in one place *without excuse*, in the other *Inexcusable*; whereas the said reference is much more plainly shewn, by using the same word *Inexcusable* in both places.

(y) By Truth is here more peculiarly denoted the True Way of worshipping and pleasing God, either so far forth as it is discoverable by the Light of Nature, or as it is more clearly discovered by Revelation. In the first respect it relates to the Gentiles, in the other to the Jews.

(z) I have put, *Even his Eternal Power and Godhead*, immediately after, *the Invisible things of Him*, as immediately relating thereto, and making the sense more clear. And I have put *perceived* for *understood*; because by this latter is generally denoted, what we comprehend, or have an adequate Knowledge of; whereas we are said to perceive, what we only apprehend, as we do the Invisible things of God. Nor do's the Greek word *μνησθαι* necessarily imply more than things apprehended by the mind. Compare *Wisdom* chap. 13.

TEXT.

TRANSLATION.

διώαμιν καὶ θεότης, εἰς τὸ εἶναι αὐ-
τὴς ἀναπολογήτης. 21 διότι γιγί-
νεται τοὶ Θεοὶ, οὐχ ὡς Θεοὶ ἐδόξασαν
ἢ εὐχαρίστησαν, ἀλλ' ἑματαιώθησαν
ἐν τοῖς φαντασμαῖς αὐτῶν, καὶ ἐσχ-
πίσθη ἡ ἀσύνετος αὐτῶν καρδία.
22 φάσκειντες εἶναι σοφοί, ἐμωρώθη-
σαν. 23 καὶ ἠλλαξαν τὴν δόξαν τοῦ
ἀφάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος
φάρτυ ἀνθρώπου, καὶ πετεινῶν, καὶ
τετραπόδων, καὶ ἐρπετῶν. 24 Διὸ
καὶ παρέδωκεν αὐτὰς ὁ Θεὸς ἐν ταῖς
ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκα-
θαρσίαν, τῇ ἀπεισθεῖναι τὰ σώματα
αὐτῶν ἐν ἑαυτοῖς. 25 οἵτινες μετήλ-
λαξαν τὴν ἀλήθειαν τῇ Θεῷ ἐν τῇ
ψεύδι, καὶ ἐσεβάσθησαν καὶ ἐλά-
τρωσαν τῇ κτίσει τοῦ Θεοῦ κτίσαν-
τα, ὅς ἐστιν εὐλογητὸς εἰς τὰς αἰῶνας,
ἀμήν. 26 Διὰ τούτο παρέδωκεν αὐ-
τὰς ὁ Θεὸς εἰς πάσας ἀτιμίας· αἵ τε
ἡ θήλειαι αὐτῶν μετήλλαξαν τὴν φυ-
σικὴν χρῆσιν εἰς τὴν κατὰ φύσιν
27 ὁμοίως τε οἱ ἄρρενες, ἀφέντες τὴν
φυσικὴν χρῆσιν τῆς θηλείας, ἐξεχά-
θησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλή-
λους, ἄρρενες ἐν ἄρρεσι τὴν ἀσχημο-
σύνην καταπραΰνοντες, καὶ τὴν ἀντιμι-
οῦσαν ἢ ἐν τῇ, ἢ πλάτης αὐτῶν ἐν ἑαυ-
τοῖς ἀπολαμβάνοντες. 28 Καὶ καθὼς

clearly seen, being * perceived
by the things that are made ;
so that they are Inexcusable.*

21 Because that when they
knew God, they glorified Him
not as God, nor were thank-
full ; but became Vain in their
imagination, and their foolish
heart was darkened.

22 Professing themselves to
be Wise, they became Fools ;

23 And changed the Glory
of the Incorruptible God * for
an image made like to Cor-
ruptible Man, and to Birds,
and fourfooted Beasts, and
Creeping things.

24 Wherefore God also gave
them up in the lusts of their
own Hearts to Uncleaness, to
dishonour their Own bodies
between themselves :

25 Who changed the Truth
of God for a Lie, and worship-
ped and served the Creature
more than the Creator, who is
Blessed for ever, Amen.

26 For this cause God gave
them up to * Dishonourable
lusts : For even the Women
did change the Natural use in-
to that which is against Na-
ture :

27 And likewise also the
Men, leaving the Natural use
of the Woman, burn'd in
their lust one towards ano-
ther, Men with Men working
that which is unseemly, and
recompence of their Error,
which was meet.

28 And like as they did

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being (x) perceived by the things that are made; so that they are (x) Inexcusable. 21 Because that when they *thus truly* knew, or at least might have known, God, they glorified him *not after such a manner*, as was suitable to the True God, nor were thankfull to Him, as their Creator and Preserver, but became (a) Vain in their imaginations, i. e. gave themselves to Idolatry, and their foolish heart was darkned, so as not to be sensible of their egregious Folly. 22 Professing and assuming to themselves the name of Wise, they became very Fools; 23 and for an undeniable proof of their Folly changed the Glory of the Incorruptible God (b) for an Image made like to Corruptible Man; nay, and to things below themselves, viz. to Birds, and fourfooted Beasts, and Creeping things. 24 Wherefore God also gave (c) them up, i. e. left them to themselves, in or after the lusts of their Own hearts to run into Uncleannefs, so as to Dishonour their Own Bodies between themselves, this being no other than (d) a suitable punishment for those, 25 Who Dishonoured God by their Idolatry, whilst they changed the Truth of God for a (e) Ly, i. e. the True God for some False God, and worshipp'd and served the Creature more than (or besides, or instead of) the Creator, who is Blessed for ever, Amen. 26 For this cause I say, viz. their Dishonouring the Nature of God by their Idolatry (represented in Scripture as Spiritual Uncleannefs) God gave them up to Dishonourable Lusts. For even the Women did change the Natural use into that which is against Nature: 27 and likewise also the Men, leaving the Natural use of the Woman, burn'd in their lust one towards another, Men with Men working that which is Unseemly, and so receiving in thus Dishonouring themselves that Recompence or Punishment of their Errour in Dishonouring God by their Idolatry, which was meet. 28 And like as they had God, i. e. the Knowledge of God (v. 19.) but did not, by considering the Works of the Creation Search out the True nature of God, so far forth as it might be known to them, and consequently may be

A N N O T A T I O N S.

(a) 'Twould be endless to cite all the places of Scripture, which might be cited to illustrate the sense here given of *becoming Vain*, or *Vanity* &c. it may suffice to mention one, viz. 2 Kings 17. 15, 16.

(b) As the Greek words *ἠλλάξαν ἐν*. do not literally denote, *changed into*, so this expression is capable of a wrong Interpretation, and therefore I choose rather to render the Greek by, *changed for*. And 'tis observable, that both in v. 23. and 25. the Apostle uses *ἠλλάξαν* or *μετήλλάξαν ἐν*. whereas v. 26. he uses *μετήλλάξαν εἰς*. because there is denoted properly a change of one thing into another.

(c) God is then said to give Men up, when he withdraws his Grace from them, as being abused by them.

(d) This is excellently expressed v. 27. by the Greek word *ἀντημιδιᾶ*.

(e) The word *Ly*, is plainly taken to denote an Idol, *Iſai.* 44. 20.

(f) The

TEXT.

TRANSLATION.

ὃν ἐδοκίμασαν ὅτι Θεὸν ἔχον ἐν ὁπι-
γνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς
ἀδίκον νοῦν, ποιεῖν τὰ μὴ κατ' ἡ-
γοῖαν· 29 πεπληρωμένους πάσῃ ἀδι-
κίᾳ, πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ,
κακίᾳ· μετ' οὓς φόνου, φόνου, ἐρι-
στῆς, δόλου, κακοήθειας· 30 ψι-
θυισαῖς, κατατάλους, θοσυγεῖς,
ὕβρισται, ὑπερηφάνοις, ἀλαζόνας,
ἐφευρεταῖς κακῶν, γινώσκοντες ἀπειθεῖς,
31 ἀσωτέτοις, ἀσωγέτοις, ἀτόργοις,
ἀσπόνδους, ἀνελεήμονας· 32 οἵ-
τινες τὸ δικαίωμα τοῦ Θεοῦ ὁπιγνό-
ντες, οὐκ ἐνόησαν ὅτι οἱ τὰ τοιαῦ-
τα φερόμενοι ἄξιοι θανάτου εἰσιν·
οὐ μόνον δὲ οἱ φερόμενοι αὐτὰ,

not * Approve to acknowledg
God, God gave them over to
a Reprobate mind, to do those
things that are not decent :

29 Being filled with all
Unrighteousness, fornication,
wickedness, * inordinate desire,
maliciousness : full of envy,
murder, contention, deceit,
* ill-nature :

30 Whisperers, backbiters, ha-
ters of God, * injurious, proud,
boasters, inventors of evil
things, disobedient to parents,

31 Without understanding,
Covenant-breakers, without
natural affection, implacable,
unmerciful :

32 Who acknowledging
* the Rule of Right, which is
of God, did not perceive that
they, who do such things are
worthy of Death ; and not on-

αλλά

ANNOTATIONS.

(f) The verb δοκιμάζω signifies to prove, search, try, and to approve or like. It is also apparent, that S. Paul, who was peculiarly taken with the Beauty of an Antithesis, do's oppose ἀδικον νῦν to ἐδοκίμασαν. And therefore I have endeavoured in the Paraphrase to express the whole of what S. Paul might intend by these words; and in the Translation I have, as well as our Language will permit, preserv'd the Antithesis in the Original, by rendering ἐδοκίμασαν *Approved* or did *Approve*, in reference to ἀδικον νῦν, rendred a *Reprobate mind*, i. e. a mind incapable or *unqualify'd* for *Approving* what it ought. What the Heathens did not Approve, was this, ὅτι Θεὸν ἔχον ἐν ὁπιγνώσει; which expression, tho' rendred Literally (viz. *to have God in Acknowledgment*) sounds harsh in our English tongue, yet carries in it a remarkable Emphasis. For that the Gentiles *bad God*, i. e. had some Knowledge of God, the Apostle tells us v. 19 — 21. of this same Chapter; but their Fault was, that they did not so improve that Knowledge, as to *Acknowledge* or Honour God as they ought; which is what the Apostle denotes by this expression οὐκ ἐνόησαν ὅτι οἱ τὰ τοιαῦτα φερόμενοι ἄξιοι θανάτου εἰσιν.

(g) Πανομίαν is used, as by other Writers, so by S. Paul, to denote not only Covetousness, but also Inordinate Lust; and therefore I have express'd it so, as to be applicable to both.

(h) It being evident, that the Apostle is here speaking of the Gentiles, it must necessarily follow, that by the τὸ δικαίωμα τοῦ Θεοῦ here mention'd, as acknowledged by the said Gentiles; is to be understood the *Law of Nature*, this being the only Law, which they could discover and acknowledg by the *Light of Na-*

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be said not to (f) Approve to have God in a due manner of Acknowledgment, i. e. not to acknowledg God after a due manner; so by a suitable punishment God gave them up to a (f) Reprobate mind, i. e. a mind Averse to such Religious Researches or Contemplations, and so Unqualified for Searching out and Approving things Decent, and so leading them to do those things, which are Not decent: 29 They being filled with All Unrighteousness, Fornication, Wickedness, (g) Inordinate desire whether in respect of Lust or Wealth, Maliciousness; full of Envy, Murder, Contention, Deceit, Ill-nature: 30 Whisperers, Backbiters, Haters of God or His True Religion, Injurious to Men, Proud, Boasters, Inventers of Evil things or of New Arts of Debauchery, Disobedient to Parents, 31 Without Understanding or Unconscionable, Covenant-breakers or False to their Words and Oaths, without natural affection, implacable, unmercifull: 32 Who acknowledging the (h) Rule of Right which is of God, (being written in the Heart of Every one by God, and so common to All Mankind, and discoverable by the Light of Nature or Human Reason, and thence stiled the Law of Nature) did not make a due use of their Reason, so as by proper inferences from the said Rule of Right acknowledged by them, to perceive that they who do such things as be aforementioned, are Worthy of (i) Death, and not only

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ture or their Reason. And the Law of Nature is very fitly stiled τὸ δικαίωμα τοῦ Θεοῦ. It is stiled τὸ δικαίωμα, as being a Rule of Right or Moral Life, by the observance whereof, such as enjoy not the Light of Revelation, shall be justified for the sake, and thro' the merits of Christ. It is said to be τὸ Θεοῦ, as being as it were written in the Heart of Every man by God himself, the Author of our Reason, whereby we discover the Duties of Natural Religion. The English word Judgment might stand to answer the Greek δικαίωμα, if it be understood to denote the Rule whereby One is to be judged. But the said word being used more commonly in a different sense, so as to denote either the judicial Process or Examination, or the Sentence given thereupon, and generally the Punishments consequent upon the said Sentence, and the word Judgment being used in some one of these latter acceptations in ch. 2. v. 2, 3. for these reasons I judg'd it better to use the word Judgment only in its more common acceptation, and instead thereof in this place to render δικαίωμα by the Rule of Right or Righteousness, as best answering to the usual way of rendering the other conjugate Greek words, δίκαιος and δικαιοσύνη, in our English tongue, viz. by Righteous and Righteousness.

(i) By Death here may be understood, not only Bodily Death, but also Punishment after Bodily Death in the other World. For that some of the Gentiles had some knowledge of such Punishment, is plain from Cicero in his *Somnium Scipionis*, and from Plato in his tenth Book *de Republ.* Now what was discovered and perceived by some of the Gentiles, might have been by others of them, if they had made a due use of their Reason. That many of the above-mention'd Crimes were looked upon by many of the Gentiles, as worthy of Bodily Death, is too well known to need Proof.

TEXT.

TRANSLATION.

ἀλλὰ καὶ οἱ συνδουλοῦντες τοῖς
θράσυσσι. †

Κεφ. β'. Διὸ ἀναπόλογητος εἶ,
ὦ ἄνθρωπε, πᾶς ὁ κρίνων. ἐν ᾧ ᾧ
κρίνεις τὸν ἑτερον, σαυτὸν καὶ
κρίνεις. τὰ γὰρ αὐτὰ θράσσεις ὁ
κρίνων. 2 Οἶδαμεν δὲ, ὅτι τὸ κρι-
μα τῷ Θεοῦ ἔστι κατὰ ἀλήθειαν
ὑπὲρ τῆς τὰ τοιαῦτα θράσουσας.
3 Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε, ὁ
κρίνων τοὺς τὰ τοιαῦτα θράσου-
σας, καὶ ποιῶν αὐτὰ, ὅτι οὐ ἐκ-
φύξῃ τὸ κριμα τῷ Θεοῦ; 4 ἢ τῷ
πλοῦτι τῆς χρηστότητος αὐτοῦ,
καὶ τῆς ἀνοχῆς, καὶ τῆς μακροθυ-
μίας καταφρονῶν, ἀγνοῶν ὅτι τὸ
χρηστὸν τοῦ Θεοῦ εἰς μετανοίαν σε
ἄγει; 5 Κατὰ δὲ τὴν σκληρό-
τητα σου καὶ ἀμετανοήτου καρδίας,
ἡσυχάζεις σεαυτῷ ὀργλῶν ἐν ἡμέ-
ραι ὀργῆς καὶ ἀποκαλύψεως δικαιο-
κρισίας τῷ Θεοῦ, 6 ὃς ἀποδώσει
ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. 7 τοῖς
μὲν κατὰ ὑπομονὴν ἔργου ἀγαθοῦ
δοῦναι καὶ τιμὴν καὶ ἀφθαρσίαν
ὑπερβαίνειν, ζῶντες αἰῶνιον. 8 τοῖς
δὲ ἐξ ἐριθείας, καὶ ἀπειθεῖν μὲν τῇ
ἀληθείᾳ, περιουμένοις δὲ τῇ ἀδικίᾳ,

ly they that do them, but also
they that have pleasure in
them that do them.

Chap. II. Therefore thou art
Inexcusable, O man, whosoever
thou art that judgest. For where-
in thou judgest another, thou
condemnest thy self; for thou
that judgest, doest the same things.

2 But we are sure, that the
judgment of God is according
to Truth, against them that do
such things.

3 And thinkest thou this, O
Man, that judgest them that do
such things, and doest the same,
that thou shalt escape the judg-
ment of God?

4 Or despisest thou the Riches
of his Goodness, and Forbear-
ance, and Long-suffering, not
knowing that the Goodness of
God leadeth thee to Repentance?

5 But after thy hardness and
impenitent heart, treasurest up
unto thy self Wrath against the
Day of Wrath, and of the Re-
velation of the Righteous judg-
ment of God,

6 Who will render to Every
man according to his Deeds:

7 To them, who by patient
continuance in Well-doing seek
for Glory and Honour and Im-
mortality, * God shall render E-
ternal Life:

8 But unto them that are * of
a Contentious temper, and do
not obey the Truth, but obey
Unrighteousness, * shall be ren-

Derms

ANNOTATIONS.

† Dr Mill on the place has shewn, that the Reading here followed, is with
great probability to be esteem'd as the True Original Reading; only the Doctor
reads

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only they that *actually* do them *themselves*, but also they that have pleasure in, *i. e.* are any ways pleased with or Countenance them that do them.

Chap. II. *By what I have said of the Gentiles, I have made good what I laid down ch. i. v. 20. viz. that they are Inexcusable: Therefore it will follow that thou likewise art Inexcusable, (k) O Man, who-soever thou art that judgest them as incapable of being admitted into the kingdom of the Messias. For wherein thou judgest thus of Another, thou condemnest thy self; for thou that judgest, dost the (l) same things. 2 But how partially soever thou mayst judge of thy self, We are sure that the judgment of God against them that do such things, be they Gentiles or others is according to Truth, i. e. most impartial and just, without any respect to Persons. 3 And thinkest thou this, i. e. canst thou upon due (m) Reasoning with thy self think this, O man, that judgest so hardly of them, i. e. the Gentiles, that do such things, and dost the same; that thou for being a Jew shalt escape the judgment of God? 4 Or despisest thou the Riches of his Goodness, i. e. his Extraordinary Goodness to Thee a Jew above them Gentiles, in giving thee the Law, the Covenants, and the Promises; and despisest thou the Riches of his Forbearance and Long-suffering towards thee, not knowing, i. e. not considering that the Goodness of God herein leads, i. e. tends and is design'd to lead thee to Repentance? 5 But after thy Hardness and Impenitent Heart, which will not suffer thee to embrace the Gospel, treasurest up unto thy self Wrath against the Day of Wrath and of the Revelation or Manifestation of the Righteous judgment of God, 6 Who will render at that day to Every Man, Jew as well as Gentile, according to his Deeds; 7 namely, to them who by Patient Continuance in Well-doing seek for Glory and Honour and Immortality, (n) God shall then render Eternal Life: 8 But unto them that are (o) of a Contentious temper, and so chiefly out of a Principle of Obstinacy and Perverseness do not obey the Truth of the Gospel, but obey Unrighteousness*

III.
The Jews also being Great Sinners against the Law of Moses, Can't be justified but by Faith: and this the Apostle shews, first more generally and covertly.

par-

A N N O T A T I O N S.

reads in the second place *πρωτον*, whereas *προςωτον* not only better agrees with the other part of the verse, but is confirmed by S. Clemens Romanus, who very likely perused the very Epistle sent by S. Paul to the Romans.

(k) Hereby the Apostle with admirable dexterity denotes the Jew, without expressly naming him. See more in the reference (†) to v. 17.

(l) Of the Wickedness of the Jews see their Historian *Josephus*, Book 6. cap. 26, 27. of *Jewish War*. (m) So *λογίζω* imports.

(n) I have expressly added, *God shall render* in v. 7. and, *shall be render'd* v. 8. not only that the Sense may be clearer, but also that the Construction, designed by the Apostle, might appear.

(o) Or *ἐκ διαίας*, is a neat and significative expression, denoting Persons born as it were of Contention, and so of a Contentious Temper or Nature.

TEXT.

TRANSLATION.

θυμὸς καὶ ὀργή· 9 Θλίψις ἔν τενο-
 χρεία ὅπῃ πᾶσαν ψυχὴν ἀνθρώ-
 πῳ τῷ κατεργαζομένῳ τὸ κακόν, Ἰ-
 δαίου τε ἑσθῶτον καὶ Ἑλλήνων·
 10 Δόξα δὲ καὶ πμὴ ἔν εἰρήνῃ παν-
 τὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν Ἰδδαίου
 τε ἑσθῶτον καὶ Ἑλλήνων. 11 Οὐ γάρ
 ὅστις ἑσσωποληψία ὡς τῷ Θεῷ.
 12 Ὅσοι γὰρ ἀνόμως ἡμαρτον, ἀνό-
 μως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν
 νόμῳ ἡμαρτον, διὰ νόμου κριθήσιν-
 ται. 13 Οὐ γὰρ ἀκροαταὶ τῷ νό-
 μου δίκαιοι ὡς τῷ Θεῷ, ἀλλ' οἱ
 ποιῶνται τοῦ νόμου δικαιοσύνην,
 (14 Ὅταν γὰρ ἔθῃ τὰ μὴ νόμον
 ἔχοντα, φύσει τὰ τῷ νόμῳ ποιῶν,
 οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι
 νόμοι· 15 Οἵτινες ἐνδείκνυνται ὁ
 ἔργον τῷ νόμῳ γραπτὸν ἐν ταῖς καρ-
 διαῖς αὐτῶν, συμμαρτυρίας αὐτῶν
 τῆς συνειδήσεως, καὶ μεταξὺ ἀλλή-
 λων τῶν λογισμῶν κατηγορούντων ἡ

dread Indignation and Wrath.

9 Tribulation and Anguish upon Every Soul of Man that doth Evil, of the Jew first, and also of the Gentile:

10 But Glory and Honour and Peace to Every Man that doth Good, to the Jew first, and also to the Gentile.

11 For there is no Respect of Persons with God.

12 For as many as have sinn'd without * the Law, shall also perish without the Law; and as many as have sinn'd under the Law, shall be judg'd by the Law.

13 For not the Hearers of the Law are just before God, but the Doers of the Law shall be justified,

14 (For when the Gentiles, who have not the Law, do by Nature the things contain'd in the Law, these having not the Law are a Law unto themselves:

15 Who shew the Work of the Law written in their Hearts, their Conscience also bearing witness, and their Thoughts * between themselves accusing

καὶ

ANNOTATIONS.

(p) Tho' νόμος may sometimes be taken to denote any Positive Law in opposition to the Law of Nature, yet here it seems to be all along taken by the Apostle particularly to denote the Mosaic Law.

(q) The expression, *written in their Hearts*, seems to denote no more than, *discoverable by the Light of Nature or Reason*.

(r) Συνείδησις Conscience, according to the literal import of the word, denotes a Man being conscious or knowing within himself, that he has done, or has not done, what he is obliged by some Law.

(s) *Between themselves or one another*, i. e. One Thought (or Reasoning) Accusing them, viz. when they did Ill; and another Thought Excusing, or Pleading for them, viz. when they did Well.

† That

particularly in rejecting the Gospel (n) shall then be render'd Indignation and Wrath. 9 'Tis observable, that at that Day of Wrath, the like method shall be followed in awarding Judgment upon Men, as was followed in offering the Gospel to them. For as it has been said chap. I. v. 16 that the Gospel is the Power of God unto Salvation, to every one that believes, to the Jew first and also to the Gentile; so at the Day of Wrath Tribulation and Anguish shall be upon Every Soul of Man that doth Evil, upon the Soul of the Jew first, and also of the Gentile: 10 but Glory and Honour and Peace shall be to Every one that doth Good, to the Jew first, and also to the Gentile. 11 For there is no other Respect of Persons with God, no other distinction will then be made, than what I have already taken notice of, as to the Jews being First considered in respect either of Reward or Punishment: God will by no means at the day of judgment shew any such Respect to the Jews, above the Gentiles, as to punish the Gentiles for their Sins, but to let the Jews go unpunished for their Sins. 12 For on the contrary as many as have sinn'd without (p) the Law of Moses, shall also perish without the Law of Moses, being judg'd by the Law of Nature, and punished in such a manner, as shall be agreeable to the Justice of God; and so likewise as many as have sinn'd under the Law, shall be judg'd by the Law. 13 For not the bare Hearers of the Law are just before God, but the Doers of the Law shall be justified: which is Universally true in a sense respectively adapted to the state of Gentiles as well as Jews: 14 For when the Gentiles, who have not the Law of Moses, do by the Light of Nature the things contain'd in the Law, and discoverable by the Light of Nature, i. e. the Moral Duties of the Law, these having not the Law, are a Law unto themselves, i. e. have the Dictates of their Natural Right Reason for a Law unto themselves: 15 Who accordingly shew the Work of the Law (which consists in Commanding what is to be done or not to be done, and in Obliging to observe the said Commands, or else in rendering Liable to Punishment: this is the work or business of Every Law, and consequently of the Mosaic Law, and also of the Law of Nature itself, in respect of which last Law these several particulars are as it were) (q) written in their Hearts, & their Natural Reason dictating to them what they ought to do or not to do, their (r) Conscience also bearing witness to these Dictates of Reason, that they ought to be follow'd, and that they become liable to God's wrath and so to punishment in not following them, and consequently their Thoughts (s) between or among themselves Accusing or else Excusing them, according as they act Agreeably or Not agreeably to the said Dictates of Reason or Law of Nature. Wherefore the Gentiles being to be judged at the last day, as they have ~~in~~ have not Lived Conformably to the said Law of

TEXT.

TRANSLATION.

καὶ ἀπαλογουμένων) 16 ἐν ἡμέρᾳ
ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτά τῶν ἀν-
θρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ
Ἰησοῦ Χριστοῦ.

17 † Εἰ δὲ σὺ Ἰουδαῖος ἐπι-
μάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ
καυχᾶσθαι εἰς Θεῶν, 18 καὶ γνώσκεις
τὸ θελημα, καὶ δοκιμάζεις τὰ δι-
φθέροντα κατὰ χάριν, ὅτι τῷ νό-
μῳ, 19 πέποιθας τε σεαυτὸν ὁδη-
γὸν εἶναι τυφλῶν, ὥς τῶν εἰς σκο-
τει, 20 παιδιδιὼν ἀφρόνων, δι-
δάσκαλον νηπίων, ἔχοντα τι μέρ-
φωσιν τῆς γνώσεως καὶ τῆς ἀλη-
θείας εἰς τὸν νόμον. 21 Οὐὲ δι-
δάσκων ἕτερον, σεαυτὸν οὐ διδά-
σκεις; Οὐ κηρύσσων μὴ κλέπτειν,
κλέπτεις; 22 ὁ λέγων μὴ μοι-
χεύειν, μοιχεύεις; ὁ βδελυσσόμε-
νος τὰ εἰδωλα, ἱεροσυλεῖς; 23 ὅς
εἰς νόμον καυχᾶσθαι, διὰ τῆς
παρεβάσεως τοῦ νόμου ὅτι Θεὸν

or else excusing *them*)

16 In the Day, when God
shall judge the Secrets of Men,
according to my Gospel, by Je-
sus Christ.

17 Now if thou art called a
Jew, & restand on the Law, and
makest thy Boast of God,

18 And knowest his Will, &
approvest the things that are
more excellent, being instructed
out of the Law,

19 And art confident that
thou thy self art a Guide of the
Blind, a Light of them which
are in Darkness,

20 An instructor of the Fool-
ish, a teacher of Babes, who hast
* a scheme of the Knowledge
and of the Truth in the Law:

21 Thou therefore that teach-
est Another, teachest thou not
thy self? thou that preacheest
a Man should not steal, dost
thou steal?

22 Thou that sayst a Man
should not commit Adultery,
dost thou commit Adultery?
thou that abhorrest Idols, dost
thou commit Sacrilege?

23 Thou that makest thy Boast
of the Law, thro' Breaking the
ἀπιμαίσεις;

ANNOTATIONS.

† That this is the True Original Reading, is abundantly confirmed by the Ancient MSS. and Versions, where it is found or followed, as appears from Dr Mill's Various Readings on the place. To which may be added, that this Way of S. Paul's introducing the express Mention of the *Jew*, namely with an *if*, or by way of supposition, carries in it a great deal of Softness, and so is very suitable to the Apostle's design: whereas the Common Reading, *Behold, thou art called a Jew &c.* carries in it a great deal of Bluntness, and an Air of Scorn in this case, and so seems not at all suitable to the drift of the Apostle. For it seems evident, that the Apostle endeavours in this Chapter with admirable Art to make the Jews sensible of their Great Sinfulness, and so of their need of Justification by Faith in Christ, and yet not to Exasperate them. To this

end

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Nature; it holds universally true, that not the (t) Hearers, but the Doers of the Law, whether that of Moses or that of Nature, (and so also of the Gospel) shall be justified; 16 in the day, when God shall judge the Secrets of Men, as well as their open Actions, according to my Gospel, i. e. according to (u) what I preach as one Great Article of the Christian Faith, and so a considerable part of the Gospel, namely that God has appointed a Day, wherein he will judge the World in Righteousness, by That Man whom he has ordain'd &c. (Act. 17. 31.) that is, by Jesus Christ.

17 Now if thou art called, i. e. art by Name, tho' not in reality (see v. 28, 29.) a Jew, and rekest on thy having the Law for justification, and makest thy Boast of having the only True God for thy God, 18 and knowest his Will, and upon examination of things controverted approvest the things that are more Excellent, being instructed out of the Law; 19 and art confident, that thou thy self art fit or able to be a Guide of the (x) Blind Gentile, a Light of them which are (x) in Darkness, 20 an Instructor of the (x) Foolish, a Father of (x) Babes, who hast an exact Scheme or Draught of the Knowledge and of the Truth in the Law, i. e. of what is to be Known or Learnt from the several parts of the Law: 21 Thou therefore that teachest Another, teachest thou not thy self? thou that preacheest a Man should not steal, dost thou steal? 22 thou that sayst a Man should not commit Adultery, dost thou commit Adultery? thou that abhorrest Idols, dost thou commit Sacrilege, and so rob God of his Honour another way? 23 Thou that makest thy Boast of the Law, as being a Law given from the only True God, thro' Breaking the Law, even in such instances as the Sciences

IV.

Secondly, S. Paul proceeds here to shew more particularly and openly, that the Jews stand in need of Justification by Faith, as being Great Sinners against the Law of Moses.

A N N O T A T I O N S.

end in v. 1. of this Chapter, he denotes the Jew not expressly, but covertly, and only by way of inference; the expression, *O Man, whosoever thou art that judgest Another*, being indeed in general terms, but truly and properly applicable in this case only to the Jew. And then in this v. 17. he mentions the *Jew* &c. but not directly and bluntly, but with an, *If thou art called a Jew* &c. Both which sorts of expression shew, not only the Apostle's Great Caution, but also his Great Skill, to avoid Exasperating the Jews.

(t) Since Natural Reason do's in several cases dictate to Men their Duty, whether they will or no, hence such as are conscious of such Dictates, and yet will not follow them, may be very properly said to be *Hearers and not Doers of the Law of Nature*.

(u) That *Εὐαγγέλιον* is sometimes taken by S. Paul to denote the *Preaching of the Gospel*, is plain from *Philip. 4. 15*. See also *S. Clem. 1. Epist. num. 47*. To which add the Words of Origen in the Preface to his Comment Gr. Lat. on *John* pag. 6. *Among the Writings of S. Paul there is no Book, which is wont to be called His Gospel; but whatsoever he preached or taught, as Gospel: by which last words Origen well explains this Expression here, According to my Gospel, as Dr Grabe has observed Spicileg. Sect. 1. p. 31.* (x) These were names, which the Jews gave to the Gentiles.

(y) S. Paul

TEXT.

TRANSLATION.

ἀπμάζεις ; (24 Τὸ γὰρ ὄνομα τῷ
Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς
ἔθνεσι, καθὼς γέγραπται.) 25 Πε-
ριτομή μὲν γὰρ ὠφελεῖ, ἐὰν νόμον
ᾤσῃς· ἐὰν δὲ παραβάτης νό-
μου ᾖς, ἡ περιτομή σε ἀκροβυστία
γίνεσθαι. 26 Εὰν οὖν ἡ ἀκροβυστία
τὰ δικαιώματα τῷ νόμῳ φυλάσῃ,
οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περι-
τομὴν λογισθήσεται ; 27 καὶ κει-
νεῖ ἡ ἐκ φύσεως ἀκροβυστία τῷ νό-
μῳ πελοῦσα, σὲ τὸν ἀφ' ἡμέμα-
τος καὶ περιτομῆς ὡς βάπτει νό-
μος ; 28 Οὐ γὰρ ὁ ἐκ τῆς φανερώ,
Ἰουδαῖός ἐστιν· οὐδὲ ἡ ἐκ τῆς φανερώ
ἐκ σαρκὸς, περιτομή· 29 Ἄλλ' ὁ
ἐκ τῆς κρυπτῆς, Ἰουδαῖός ἐστιν καὶ περι-
τομή, καρδίας ἐν πνεύματι, ἢ ἡμέμα-
τος· ἢ ὁ ἐπαινεῖται οὐκ ἔξ ἀνθρώ-
πων, ἀλλ' ἐκ τῷ Θεῷ.

Κεφ. γ'. Τί οὖν τὸ περιεχόμενον τῷ

Law dishonourest thou God ?
(24 For the Name of God is
blasphem'd among the Gentiles
thro' you, as it is written.)
25 For Circumcision verily
profiteth, if thou keep the Law;
but if thou be a breaker of the
Law, thy Circumcision is made
Uncircumcision.

26 Therefore if the Uncir-
cumcision keep * the Rules of
Right contain'd in the Law,
shall not his Uncircumcision be
counted for Circumcision ?

27 And shall not the Uncir-
cumcision which is by Nature,
if it fulfill the Law, judge thee,
who by the Letter and Circum-
cision dost transgress the Law?

28 For He is not a Jew, who
is one Outwardly ; nor is that
Circumcision, which is Out-
wardly in the Flesh :

29 But he is a Jew, who is
one Inwardly ; and Circumci-
sion is that of the Heart in the
Spirit, and not in the Letter ;
whose praise is not of Men, but
of God.

Chap. III. What Advantage

Ἰουδαίου,

ANNOTATIONS.

(y) S. Paul plainly refers principally, if not solely, to *Isai.* 52. 5. not as it is in the present Hebrew and our Version, but as it is in the Septuagint Translation, where the words stand thus: Δι' ὑμᾶς διαπαντός τὸ ὄνομα μου βλασφημεῖται ἐν τοῖς ἔθνεσι.

(z) It has been afore observed, that by τὸ δικαίωμα τῷ Θεῷ ch. I. v. 32. can reasonably be understood no other than the Law of Nature, as being only that Law, which the Gentiles could acknowledge. In like manner here by τὴν δικαιοσύνην τῷ νόμῳ can reasonably be understood only those Precepts or Duties of the Mosaic Law, which are discoverable by the Light of Nature, and so are so many Branches of the Law of Nature inserted into the Body of the Mosaic Law. As therefore the Apostle uses the word δικαίωμα in both places under the same notion, so have I in both places render'd it alike. And indeed in most, if not all other places, the Word is to be taken in a like sense, viz. for that Rule of Right, by the observance whereof the Person it respects, shall be justified or pronounced Righteous at the last Day.

(a) This

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sciences of the Gentiles condemn, dishonourest thou God? (24 For the Name of God is blasphemed, *i. e.* God and his Holy Religion is ill-spoken and thought of, and so not embraced as it otherwise might be, among the Gentiles thro' you Jews, whilst you boast you are the Peculiar People of God, and yet live so licentiously, as to give offence to the very Gentiles themselves. This I speak not out of any spleen of my own against you, but as it is (*y*) written of you, particularly *Isai. 52. 5. Ezek. 36. 23.* Whilst you live thus wickedly, 'tis madness to think that Circumcision will profit you any thing.) 25 For Circumcision verily profiteth, if thou keep the Law; but if thou be a Breaker of the Law, thy Circumcision is made to all intents and purposes in the sight of God no other than Uncircumcision, *i. e.* thou art in God's sight no Better than a Gentile. 26 And therefore by parity of Reason on the other hand, if the Uncircumcision, *i. e.* Uncircumcised Gentile keep the several particular (*z*) Rules of Right, or Branches of the Law of Nature, contain'd in the Law of Moses, shall not his Uncircumcision be counted by God to all intents and purposes for Circumcision, *i. e.* shall he not be as Acceptable to God, as if he was actually Circumcised or a Jew? 27 And further, whereas thou takest upon thee to judge him, (as is intimated above v. 1.) shall not the Uncircumcision which is (*a*) by Nature, (*i. e.* shall not the Gentile notwithstanding his Natural Uncircumcision) if it fulfill the abovementioned Rules of Natural Right contained in the Law, and discoverable by the Light of Nature, rather judge thee, who by minding only the Letter of the Law, and by observing only its External Rites; and among them principally Circumcision, dost transgress the Law in other and more weighty respects? 28 For in God's account He is not a Jew, *i. e.* a Son of Abraham, to whom the Promises appertain, who is One only Outwardly; nor is that Circumcision in God's account, which is only Outwardly in the Flesh: 29 but He is a Jew in God's account, who is one Inwardly; and Circumcision in God's account is principally that of the (*b*) Heart, in the Spirit, *i. e.* which consists in the Spiritual Purification of the Heart from Iniquity, and not in the bare observance of the Letter of the Law: Such an One is a Jew indeed, or a True Son of Abraham in the Scripture sense; whole Praise is not of ~~or from~~ Men, but of God, *i. e.* who tho' he be Rejected by the men of the Jewish Nation, yet is Accepted by God.

Chap. III. It may be objected, that if (as I say) Circumcision by breaking the Law is made Uncircumcision, and Uncircumcision by keep-

v.
S. Paul answers that Objection against the Doctrine of Justification of Gentiles as well as Jews by Faith, viz. what Advantage then hath the Jew &c.

A N N O T A T I O N S.

(a) This expression, *ἡ ἐν φύσει ἀκροβυστία*, seems here by the Apostle to be opposed to the Spiritual ἀκροβυστία of the Jews refer'd to v. 25. And hereby the Apostle seems to denote, that the Jews, how much soever they boasted of Circumcision, were Uncircumcised in a worse sense than the Gentiles. Compare *Rhil. 3. 2, 3 &c.* (b) See *Deut. 10. 16, and 30. 6.*

TEXT.

TRANSLATION.

Ιουδαίου, ἢ τίς ἢ ὠφέλεια τῆς περιτομῆς; 2 Πολὺν, καὶὰ πάντα πεποιθῶτον μὲν, † ὅτι ὁπίσθεν ὄντων τὰ λόγια τῷ Θεοῦ. 3 Τί γὰρ εἰ ἠπίστανται πῶς; μὴ ἢ ἀπιστία αὐτῶν πρὸς τὴν πίσιν τῷ Θεοῦ καταργησὶ; 4 μὴ γένοιτο γινέσθω δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύτης· καθὼς γέγραπται, Ὅπως ἀνδικαιωθῆς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

5 Εἰ δὲ ἡ ἀδικία ἡμῶν Θεὸς δικαιοσύνην συνίστησι, πῶς ἐρῶμεν; μὴ ἀδικῶν ὁ Θεός, ὁ ὀπιφέρων τιμὴν ὀργῆς; (κατὰ ἄνθρωπον λέγω.) 6 μὴ γένοιτο· ἐπεὶ πῶς κρίνει ὁ Θεὸς τὸν κόσμον; 7 εἰ γὰρ ἡ ἀλήθεια

then hath the Jew, or what Profit is there of Circumcision?

2 Much every way: chiefly, because that * they were intrusted with the Oracles of God.

3 For what if some did not * act suitably to their Trust? shall their Untrustiness make void the Trustiness of God?

4 God forbid: yea let God be True, but every Man a Liar: as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our Unrighteousness commends the Righteousness of God, what shall we say? Is not God Unrighteous, who taketh Vengeance? (I speak as a Man.)

6 God forbid: for *then* how shall God judge the World?

7 For if the Truth of God

τῷ

ANNOTATIONS.

† *Γὰρ* is not read (as Dr *Mill* observeth) in several most considerable MSS, nor yet in several of the most Antient Versions. And indeed if it is to be retain'd, it cannot well be look'd on as any other than an Expletive in this place; whence it is taken no notice of in our Common Translation.

(c) It is observable, that these words *πιστεύουσιν*, *ἠπίστανται*, *ἀπιστία*, *πίστις* have a Correspondence one to the other, and 'tis hardly to be doubted, but they were design'd by S. Paul to answer one the other, viz. *πιστεύουσιν* and *ἠπίστανται*, and *ἀπιστία* and *πίστις*. Now as *πίστις* is own'd by All to denote here God's Faithfulness, so *ἀπιστία* must denote (not the Unbelief properly, but) the Unfaithfulness of the Jews. And consequently *ἠπίστανται*, considered both as answering to *ἀπιστία*, and oppos'd to *πιστεύουσιν*, is rather to be render'd, *were Unfaithful or Untrusty, than did not believe*. I have therefore in the Translation endeavour'd to retain both the Correspondency of the Original Words, and also the more Genuine Meaning of the Apostle.

(d) See *Psalms* 62. 9. and 116. 11. and compare v. 7.

(e) That by the Unrighteousness of the Jews here is to be understood more peculiarly their Untrustiness or Unfaithfulness, and by the Righteousness of God his Trustiness or Faithfulness, is clear from v. 7. where this is called *the Truth of God*, that *the Ly* of the Jew.

P A R A P H R A S E.

ing the Natural Precepts of the Law shall be counted for Circumcision: What Advantage then hath the Jew above the Gentile, or what Profit is there of Circumcision? 2 To which I answer, Much every way: first or chiefly (and which only I shall here take notice of, deferring the rest to another place, ch. 9. v. 4, 5.) because that they, on account of their being Jews and Circumcised, were (c) intrusted with the Oracles or Revealed Will of God, which the rest of Mankind was the meanwhile ignorant of. 3 Now this was a considerable Advantage, inasmuch as hereby the Jews had Greater Motives and Encouragement to follow Virtue and Piety, on account of the Great and Gracious Promises God had made to them in his Oracles: for what if some of them did (c) not act suitably to their Trust, either by Distrusting or Not believing the Promises made to them, or else by not Walking according to the Commandments of God? shall their (c) Untrustiness make void the (c) Trustiness of God, so as that he shall not make good his Promises to Abraham and his Posterity, contain'd in the said Oracles? 4 God forbid Any one should entertain so unworthy a thought of God: yea rather, let God be acknowledged to be Essentially and so Unalterably True, but Every man a (d) Liar, i. e. of himself and without the Grace of God, prone to Falsify with God, and not to keep his Vows and Promises of Obedience. To which purpose may be applyed those words of David, as it is writen (Ps. 51. 4.) That thou, O God, mightest be justified in thy sayings, i. e. mightest appear Faithfull and Trusty in All that thou say'st, and mightest overcome when thou art judged, i. e. might'st appear Clear from all Unfaithfulness, when thy Dealings with men are taken into examination.

5 But this affords matter for a New Objection, for an unbelieving Jew may say: if our (e) Unrighteousness commends the (e) Righteousness of God, particularly his Faithfulness in making good his Promises to Us of the Jewish Nation, notwithstanding our Unrighteousness, what shall we say? Is not God Unrighteous, who takes vengeance on us for our Unrighteousness, when it thus tends to commend his Righteousness? (I Paul must be understood to speak this that goes before, as in the person of an Unbelieving Jewish Man pleading for himself.) 6 God forbid: for then, to apply Abraham's argument (Gen. 18. 25.) to the present case: How shall God judge the World? i. e. Abraham, of whom the Jews so much boast, hath plainly taught them this lesson, that it is not to be doubted but that God, who is the Supreme Judge of All the World, will do no other than what is Righteous. And so by Abraham's Own determination, in which surely the Jews ought to acquiesce, the first part of this Objection, which relates immediately to God himself, is taken away. 7 But to go on with the rest of the Objection, and to lay it All together; to which end I shall repeat the former part (already answered) in somewhat different words. The whole Objection then put together stands thus: For (says the Opposing Jew) if the Truth of God in performing

VI.
S. Paul takes notice of Another Objection, founded on a wrong inference from the Doctrine of justification by Faith; which he confutes partly here, and more fully chap. 6.

TEXT.

TRANSLATION.

τῷ Θεῷ ἐν τῷ ἑμῷ ψεύσματι ἐπέ-
σθαι εἰς τὴν δόξαν αὐτοῦ, πῶς ἐπὶ
κατὰ ὡς ἁμαρτωλὸς κρίνομαι; 8 καὶ
μὴ (κατὰ βλασφημίαν, καὶ κα-
τὰ φασίπινες ἡμᾶς λέγειν) ὅτι ποι-
ήσωμεν τὰ κακά, ἵνα ἔλθῃ τὰ ἀγα-
θὰ. ὧν τὸ κρίμα ἐνδικόν ἐστι.

9 Τί ἐν; περιχρέμεθα; ὃ πάν-
τως. περιπατοῦμεθα γὰρ Ἰουδαίους
καὶ Ἕλληνας πάντας, ὑφ' ἁμαρτίας.
ἐναι. 10 κατὰ γένεσιν, οὐκ
ἐστὶ δίκαιος, οὐδὲ εἷς. 11 ὃς ἐστὶν
ὁ σωτὴρ, οὐκ ἐστὶν ὁ ἐκζητῶν
Θεόν. 12 πάντες ἔξελθον, ἅμα
ἠχρεώθησαν. οὐκ ἐστὶ ποιῶν χρηστό-
τητα, οὐκ ἐστὶ ἕως ἐνός. 13 Τά-
φῳ ἀνεργησάμενος ὁ λάρυγξ αὐτοῦ.
ταῖς γλώσσαις αὐτῶν ἐδόλιψαν. ἰδὸς
ἀσπίδων ὑπὸ τὰ χεῖλη αὐτοῦ.
14 ὧν τὸ στόμα ἀρεῶς καὶ πικρίας
γέμει. 15 ὅξεις ὁ πόδις αὐτῶν
ἐκχέει αἷμα. 16 Σωτήρισμα καὶ
παλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν.
17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.
18 οὐκ ἐστὶ φόβος Θεοῦ ἀπέναντι

has more abounded thro' my
Ly unto his Glory, why yet am
even I judged as a Sinner?

8 And *why* may it not be
rather said, (as we be *bande-*
rously reported, and as some af-
firm we do say) that *we* may
do Evil, that Good may come?
Whose Damnation is just.

9 What then? are We Better
than they? No, in no wise: for
we have before *charged* both
Jews and Gentiles, that they are
All under Sin.

10 As it is written, There is
None Righteous, no not One.

11 There is None that un-
derstands, there is None that
seeks after God.

12 They are All gone out of
the way, they are together be-
come unprofitable: there is None
that doth Good, no not One.

13 Their throat is an open
sepulchre; with their tongues
they have used Deceit: the poi-
son of asps is under their lips:

14 Whose mouth is full of
Curling and Bitterness.

15 Their feet are swift to
shed Blood.

16 Destruction and Misery
are in their Ways;

17 And the Way of Peace
have they not known.

18 There is no Fear of God

τῶν

ANNOTATIONS.

(f) In *Exod.* 19. 5—8. we read, that God said thus unto Moses out of Mount Sinai: *If ye will obey my Voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people.—And Moses—laid before them All the Words which the Lord commanded him. And All the people answered together and said, All that the Lord hath spoken we will do.* [*Exod.* 24. v. 3, 7. *Deut.* 5. 27. and 26. 17. Hence the Wickedness of the Jews is in several places of the Old

Testament

P A R A P H R A S E.

his part of the Covenant, i. e. his Promises, has more abounded, i. e. has been render'd more illustrious unto his Glory thro' my (f) Ly, i. e. thro' my not performing my part of the Covenant, why yet, or after all, am even I, such a Jew, by whose Ly the Truth of God has thus more abounded, judg'd as a Sinner? (This part of the Objection relating to God has been already answer'd by Abraham's words: proceed we to the other part, which relates more immediately to Us, the Preachers of the Gospel, and stands thus:) 8 And why may it not be rather inferr'd and said (as We Preachers of the Gospel be slanderously reported to insinuate, and as some sly not to affirm we do actually say) that We may without sin do Evil, that Good may come of it, by its tending the more to illustrate God's Mercy. To this I shall speak more fully ch. 6. where I shall shew, that this is by no means a just inference from the Doctrine of the Gospel, or of Justification both of Jews and Gentiles by Faith. I shall here only reply in short by way of Detestation of such an Impious Doctrine, that such as either assert it themselves, or maliciously report that we assert it, are Persons, whose Damnation is just.

9 Having taken sufficient notice for the present of the Objections, that came here in our way, let us now proceed again with the main design of establishing the necessity of Justification by Faith, both to Jew and Gentile. It has been shewn, that the Jew has had a Great Advantage over the Gentile, and that there has been Great Profit of Circumcision: but what then? are we Jews, tho' graciously blessed with this Advantage by God, Better than they the Gentiles in reference to our Lives and Practices, and so in reference to Justification? No, in no wise: for We (i. e. I Paul) have before charged both Jews (chap. 2.) and Gentiles (chap. 1. 19—32.) that they are All under Sin. 10 That the Gentiles are so, you Jews readily own; it remains therefore only to prove, that you likewise your selves are All under Sin. And to put the matter out of Dispute, I shall prove this from the Scripture it self; for these condemn you as guilty of Great Impiety: as it is written (Ps. 14 and 53.) There is None Righteous, no not One: 11 there is None that understands, there is None that seeks after God. 12 They are All gone out of the Way, they are together become Unprofitable; there is None that doth Good, no, not One. 13 Their throat is an open sepulcher; with their tongues they have used Deceit: the poison of Asps is under their lips: 14 whose mouth is full of Cursing and Bitterness. 15 Their feet are swift to shed Blood. 16 Destruction and Misery are in their ways; 17 and the way of Peace have they not known. 18 There is no Fear of God before their Eyes. 19 Now

we

VII.

S. Paul proceeds to prove from Scripture, that the Jews were Great Sinners, and so not to be justified before God by their Own Works.

A N N O T A T I O N S.

Testament as well as here, denoted by *Lying*, Every Violation of God's Commands being a breach of their Promise and Covenant, and so a *Ly*:

TEXT.

TRANSLATION.

πάν ὁφθαλμοῖς αὐτῶν. 19 Οἶδα-
μεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς
ἐν τῷ νόμῳ λαλεῖ, ἵνα πάντες ὑμᾶς
φραγῇ, καὶ ὑποδίκος γένηται πᾶς ὁ
κόσμος τῷ Θεῷ.

20 Διότι ἐξ ἔργων νόμου οὐ δι-
καιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐ-
τοῦ. Ἀλλὰ γὰρ νόμος ἐπίγνωσις ἁμαρ-
τίας. 21 Νυνὶ δὲ χωρὶς νόμου δι-
καιωσὺν Θεοῦ πεφανέρωται, μαρ-
τυρικῶν ὑπὸ τοῦ νόμου καὶ τῶν
προφητῶν. 22 Δικαιωσὺν δὲ Θεοῦ
ἀλλ' πίστεως Ἰησοῦ Χριστοῦ, εἰς πάν-
τας καὶ ὅτι πάντας τὴν πιστεύουσιν.
οὐ γὰρ ὅτι ἀλλοτρίᾳ. 23 Πάντες
γὰρ ἥμαρτον, καὶ ὑπερυψῶνται τῆς
δόξης τοῦ Θεοῦ, 24 Δικαιούμενοι
δωρεάν τῇ αὐτοῦ χάριτι, ἀλλ' τῆς
ἐκπολιτεύσεως τῆς ἐν Χριστῷ Ἰησοῦ.
25 ὃν παρέθετο ὁ Θεὸς ἰλαστήριον
ἀλλ' τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι-

before their eyes.

19 Now we know, that what
things soever the Law saith, it
saith to them that are under the
Law; that Every mouth may
be stopped, and All the world
may become guilty before God.

20 Therefore by the Works
of the Law there shall No flesh
be justified in his sight: for by
the Law is the knowledg of
Sin.

21 But now the Righteous-
ness of God without the Law
is manifested, being witnessed
by the Law and the Prophets:

22 Even the Righteousness of
God which is by Faith of Jesus
Christ, unto All and upon All
them that believe: for there is
no Difference.

23 For All have sinn'd, and
come short of the Glory of
God.

24 Being justified freely by
his Grace, thro' the Redemption
that is in Jesus Christ:

25 Whom God has set forth
to be * the Propitiatory thro'
Faith, * by his Blood, to de-

π,

ANNOTATIONS.

(g) See Bp Bull's *Harmonia Apostolica*, *Dissertat. poster. cap. 7. num. 2. &c.*

(b) Justified in this verse plainly refers to *All that have sinn'd* in the forego-
ing verse. Since therefore All that have sinned, are not actually justified, by be-
ing justified can reasonably be here understood no more than being *put in a state*
of attaining justification.

(i) The Greek word *προέθετο* may be render'd, either *fore-ordain'd*, or *set forth*;
and therefore I have expres'd both senses in the Paraphrase.

(k) The word *ἰλαστήριον* here used by the Apostle is used by the LXX for the
Mercy-seat; so that 'tis not to be doubted but that the Apostle designed to teach
us, that Christ was the True *Mercy-seat* typified by that under the Law.

(l) That, *ἐν τῷ αἵματι* is to be render'd, *by*, not, *in his blood*, as referring to
ἰλαστήριον, not to *ἀλλ' τῆς πίστεως*, seems evident, not only in that *ἀλλ' τῆς πίστεως* is not
read in *Alex. MS.* nor by *S. Chrysostom*, but also from *Rom. 5. 9. Col. 1. 20. 21.*

(m) Tho'

P A R A P H R A S E.

we know, that what things soever the Sacred Books writ under the time of the Law saith *thus* in general terms, without special application only to others, it saith to them that are under the Law as well as to others, and therefore the Great and General Wickedness here complain'd of by the Psalmist is to be understood of the Jews as well as Gentiles, that Every mouth, whether of Jew or Gentile, may be stopp'd from justifying himself, as being Both Inexcusable (ch. I. 20. and 2. 1.) in committing Great Sins, that might have been avoided, and All the World may become Guilty before God, or obnoxious to the Divine Wrath.

20 Therefore from what has been premis'd concerning both Jew and Gentile, it follows, that by the Works (whether (g) Moral or Ceremonial) of the Law, considered in contradistinction to the Gospel, and so exclusive of the Grace of God in Christ, shall No Flesh, Jew no more than Gentile, be justified in his, i. e. God's, sight: and the reason is clear, for by the Law, thus considered in opposition to the Gospel, is only the Knowledge of Sin: the Law in this sense is considered exclusively of the Grace of God in Christ, and consequently both of God's Forgiving Grace for Sins past, and also of his Assisting Grace for to enable to perform Due Obedience for the time to come; and to the Law, under this consideration, there not appertaining either God's Forgiving or Assisting Grace, neither can Justification possibly appertain thereto. 21 But now by the Gospel the Righteousness required and accepted of God unto justification without the observance of (g) the Law, in the sense aforementioned, is manifested, being no other than what was more obscurely taught, and so witnessed by the Law and the Prophets (as I have already observed ch. I. 17. and shall further observe, as I go along.) 22 Even the Righteousness of God, which is by Faith of Jesus Christ, and which is offered unto All, and actually bestowed upon All them that believe: for there is no Difference between Jew and Gentile, as to the manner of Justification, their condition being the same in this respect. 23 For All, Jew as well as Gentile, have sinn'd, and thereby come short of meriting by their Own Works to be partakers of the Glory of God in heaven, 24 being justified, (h) i. e. put into a state of Justification, Freely as to the Motive of it, viz. by His, i. e. God's, mere Grace or Favour; and as to the Meritorious cause, thro' the Redemption that is in Jesus Christ: 25 whom God (i) of old ordained, and now actually has set forth to be the True (k) Propitiatory or Mercy-seat typified by that under the Law, thro' Faith as the condition on our part, (l) by his Blood as the Meritorious cause on Christ's part: and this has God done to declare his Righteousness (m) for, or, as to the Remission of.

VIII.

From what has been premis'd S. Paul infers the Truth of the Doctrine of Justification by Faith, in respect of Jew as well as Gentile, and more fully explains what he had said chap. I. v. 17.

A N N O T A T I O N S.

(m) Tho' for as it denotes, by reason or on account of, rightly answers the Greek *ὑπὸ*; yet it being taken in several senses, and the sense it is here taken in, amounting

TEXT.

TRANSLATION.

π, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐ-
τοῦ, ἧς τὸ πᾶρσι τῶν ὀργε-
ζονότων ἀμαρτημάτων, ἐν τῇ ἀνοχῇ
τοῦ Θεοῦ. 26 ὅς ἐνδειξιν τῆς
δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ,
εἰς τὸ εἶναι αὐτὸν δίκαιον, καὶ δι-
καιούμετα ἢ ἔκ πίστεως Ἰησοῦ.

27 Πῶ ὅν ἡ χάρις; ἔξεκλεί-
σθαι. ἧς τοῦ νόμου; πῶν ἔργων;
ὅχι, ἀλλὰ διὰ νόμον πίστεως. 28 Λο-
γίζομεθα ἡ πίστις δικαιοῦσθαι ἀνθρώ-
πον χωρὶς ἔργων νόμου.

29 Ἡ Ἰουδαίων ὁ Θεὸς μόνον; ὅχι
δὲ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν. 30 Ἐπεί-
περ εἰς ὁ Θεὸς, ὅς δικαιοῦσθαι θέτο-
μιμὸν ἔκ πίστεως, καὶ ἀκροβυστίας ἧς
τῆς πίστεως.

31 Νόμον ὅν καταργούμεν ἧς ἡ
πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἱστῶμεν.

clare his Righteousness * as to
the Remission of Sins that are
past, thro' the Forbearance of
God :

26 To declare, *I say*, at this
time his Righteousness; that he
might be just, and the Justifier
of him that is * of the Faith of
Jesus.

27 Where then is Boasting?
it is excluded: By what Law?
Of Works? No, but by the
Law of Faith.

28 * For we conclude, that
a Man is justified by Faith,
without the Works of the Law.

29 Is he the God of the Jews
only? is he not also of the
Gentiles? yes, of the Gentiles
also.

30 Seeing it is One God, that
shall justify the Circumcision
by Faith, and the Uncircumci-
sion thro' Faith.

31 Do we then make void
the Law thro' Faith? God for-
bid: yea, we establish the Law.

Κεφ.

PARAPHRASE.

of, or *Passing over* as it were *unregarded*, Sins that are past *before*
our Repentance, thro' the Forbearance of God, *not willing that Any*
should perish, and therefore giving Men time to Repent, and waiting for
their Repentance. 26 God has thus set forth Christ to be a Propitiatory,
to declare (I say) at this time, *i. e. now under the Gospel*, his Righteous-
ness in both senses of the word, *viz. as it signifies both his Divine Ju-*
stice, and also his way of Justification. As to the first sense, that he
might appear to be Just in himself, *i. e. to do nothing inconsistent with his*
own Divine Justice in thus Remitting or Passing over sins that are past,
inasmuch as Christ has made Satisfaction for them by his Blood; and,
as to the last sense, *that he might appear to be the Justifier of Him, that*
is of the Faith of Jesus, whether Gentile or Jew.

PARAPHRASE.

27 *It has been observed ch. 2. v. 17. that the Jews rest on the Law for Justification, also boast of it on that account; but in respect of what has been since offered, it may be demanded, Where then is any ground of Boasting to the Jew? To which may be truly answered, It is excluded. By what Law? By the (n) Law of Moses itself, considered in opposition to the Grace of the Gospel, in which sense it requires only an External Righteousness, consisting only in External Works, and so may be fitly stiled the Law (n) of Works? No; (for he that is justified by Works exclusively of the Grace of the Gospel, has whereof to Boast ch. 4. v. 2.) but by the Law of Faith, i. e. the Gospel, which is properly called a Law, as it contains a Body of Precepts, the performance whereof is a Condition necessary to our Justification; and the Gospel is peculiarly stiled the Law of Faith, inasmuch as the Obedience required to its Precepts do spring out of Faith in Christ. By this Law of Faith is Boasting excluded: 28 For from the Reasons afore alledged we rightly conclude, that a Man, whether Jew or Gentile, is justified by Faith altogether, without the Works of the Law: and consequently the Jew has no reason to Boast on account of the Law, since He cannot be justified by the observance of it in the sense we are speaking of.*

IX.
From the Premises S. Paul observes also, that the Jews had no grounds of Boasting on account of the Law, since they were not to be thereby justified, considered in opposition to the Gospel.

29 *Nor has the Jew any better Reason to Boast, as to the matter of Justification, in respect of God, as it is observed they do (ch. 2. v. 17.) For is he the God of the Jews only? is he not also of the Gentiles? yes, of the Gentiles also. 30 Seeing it is now manifested by the Gospel, that He is One and the same God, that shall justify the Circumcision or Jew by Faith, and the Uncircumcision or Gentile thro' Faith; and consequently both Jew and Gentile after the same way. Compare ch. 10. 12.*

X.
Nor had the Jews any Ground to Boast of God, as to the matter of Justification, since He will justify both Jew & Gentile the same way.

31 *Do we then make void the Law thro' our Doctrine of Justification by Faith? God forbid: yea on the contrary, we establish the Law: forasmuch as we shew, that this our Doctrine is witnessed by the Law itself, (v. 21.) and that the Law is our School-master to bring us to Christ, who is the End of the Law (Gal. 3. 4. Rom. 10. 4.) Moreover*

XI.
S. Paul briefly obviates that Objection, that Justification by Faith makes void the Law.

ANNOTATIONS.

amounting to the same with, *as to or concerning*, I have therefore chosen to render it this last way here, as making the sense more clear; and indeed there are instances in other Greek Writers, that *ἀπὸ* is used sometimes for the same as *κατὰ*; and so it seems to be used twice *ch. 8. v. 10.*

† That the true Original Reading is *ἡ*, not *ἐν*, is reasonable to think, not only because the former Reading is retain'd in the most Ancient MSS. (as *Alex. Clem.*) and followed by some of the most Antient Versions, (as *Vulg. Lat. and Arab.*) but also because it is most suitable as to the sense. For *v. 28.* is not an Inference drawn from *v. 27.* as *ἐν* would import; but on the contrary *v. 28.* is a Reason of what was said *v. 27.* and so is fitly connected by *καὶ*.

(*) See Bp Bull's *Examen Censurae, Resp. ad Animadvers.* 12. §. 5.

TEXT.

TRANSLATION.

Κεφ. Δ'. Τί οὖν ἐρῶμεν Ἀβραάμ
τὸν πατέρα ἡμῶν εὐρηκέναι κατὰ σάρ-
κα; 2 εἰ γὰρ Ἀβραάμ ἐξ ἔργων
ἐδικαιώθη, ἔχει καύχημα· ἀλλ' οὐ
πρὸς τὸν Θεόν. 3 τί γὰρ ἡ γρα-
φὴ λέγει; Ἐπίστευσε δὲ Ἀβραάμ τῷ
Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύ-
νην. 4 τῷ δὲ ἐργαζομένῳ ὁ μισθός;
καὶ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ
τὸ ὀφείλημα. 5 τῷ δὲ μὴ ἐργαζο-
μένῳ, πιστεύοντι δὲ ὅτι ἡ δικαιοσύνη
κατὰ χάριν, λογίζεται ἡ πίστις αὐτοῦ εἰς
δικαιοσύνην.

6 Καθάπερ καὶ Δαβὶδ λέγει
μακαρισμὸν τῷ ἀνθρώπῳ, ᾧ ὁ Θεὸς
λογίζεται δικαιοσύνην χωρὶς ἔργων.

Chap. IV. What shall we say then that Abraham our Father has found as to the Flesh?

2 For if Abraham was justified by Works, he has whereof to Boast; but * he has not whereof to Boast before God.

3 For what saith the Scripture: Abraham believed God, and it was accounted to him for Righteousness.

4 Now to him that Worketh, is the Reward not accounted of Grace, but of Debt:

5 But to him that Worketh not, but believes on him that justifies the Ungodly, his Faith is accounted for Righteousness.

6 Even as David also describes the Blessedness of the Man, to whom God accounteth Righteousness without Works.

7 Μακά-

PARAPHRASE.

our Doctrine differs from the Law rightly understood, only as the substance do's from its shadow: we preach Christ, the True Propitiatory or Mercy Seat (v. 25.) typified by that under the Law; we preach Spiritual Circumcision or Purity of Heart, (ch. 2. v. 29.) typified by the Circumcision of the Flesh. And as the Legal Types were fulfilled, and and so naturally ceased to be of any longer use, by the coming of Christ the Antitype, so lastly the Moral part of the Law was fulfilled, i. e. raised to the highest degree of Perfection and Obligation by Christ, and incorporated by him into his Own Law; and consequently what our Saviour says Matt. 5. 17. is most true, viz. that he came not to Destroy the Law, but to fulfill it, and also (as is here said) to Establish the Moral and Spiritual part of it, by making it of Perpetual Obligation.

Chap. IV. What has been afore alledged, shews, that the Jews are indeed to be justified Ordinarily by Faith; but is the same to be understood also of the Extraordinary Persons among the Jews, even of Abraham? What shall we say then that Abraham our Father hath found, considered as to the (o) Flesh, i. e. as to his Natural State or Life before

XII.

Abraham him-
self was justified
by Faith, or Grace
of the Gospel.

P A R A P H R A S E.

fore his Call, and also as to the Circumcision of his Flesh after his Call? We shall consider him in both respects, and first as to his Natural State or Life before his Call. 2 For if Abraham (p) was justified by Works done purely by the guidance of the Law of Nature without the Grace of the Gospel, he has whereof to Boast before God comparatively, (i. e. he has more to Boast of, than he that is justified by Works done thro' the Grace of the Gospel:) But he has not whereof to Boast even comparatively before God on this account; therefore he was not justified by the Works we are speaking of. The Minor Proposition is clear. 3 For what says the Scripture? Abraham believed God, and it was accounted to him for Righteousness (Gen. 15. 6.) 4 Now to him that worketh, or do's his Duty purely by the guidance of the Law of Nature, and so of his own will and strength, without the Grace of the Gospel and Faith in Gods Promises thro' Christ, to such an one Faith is not accounted for Righteousness, or (which comes to the same) to such an one is the reward, or Justification, not accounted of Grace, i. e. of the Grace of the Gospel, or of the Grace of God in Christ, but comparatively (p) of Debt. 5 But to him that worketh not, or do's not his Duty, out of the Principle of bare Natural Religion, but is so far from this, that contrary to the Light of Nature he has run into Enormous sins, as Idolatry itself, and is brought to Repentance and Newness of Life by Faith, whereby he believes on Him that justifies the Ungodly, i. e. believes All the Promises of God made to him, and especially that Principal one, that he will justify upon his Repentance Him that has been afore Guilty of the most Enormous sins, even Idolatry; to such an one indeed his Faith is accounted for Righteousness, or (which is the same) the Reward of Justification is accepted not of Debt, but of Grace. Now this was plainly Abraham's case (as appears from Josh. 24. 2. compared with Gen. 12. 1, &c.) and plainly shews the Unreasonableness of the Jews in excluding the Gentiles from God's Grace or Favour, and thinking so contemptibly of them, for being Idolaters; since Abraham was once no Better Himself.

6 That such was the Justification of Abraham, may be further confirmed, inasmuch as it is even such as David also, that other most extraordinary Person of the Jewish Nation, describes, (Psal. 32. 1, 2.) where he describes the Blessedness of the Man, to whom God accounteth Righteousness without such Works, (q) as are done by the bare Guidance of the Law, either of Nature or of Moses, exclusively of the Grace of

XIII.
Justification by
Faith proved from
David's words,
Psal. 32. 1, 2.

A N N O T A T I O N S.

(p) The word *right* *Flesh* is frequently opposed in N. T. to the Divine Revelation, Grace, or Spirit. See *Matth.* 16. 17. *Gal.* 1. 16. It is also taken in a peculiar respect to Circumcision, as *Gal.* 6. 12.

(p) See Bp Bull's *Harm. Apost. Dissert. post. c. 12. n. 16. &c.*

(q) See Dr Grabe's *Annot. 2. on cap. 12. Dissert. Post. of Bp Bull's Harm. Ap.*

TEXT.

TRANSLATION.

7 Μακάριοι, ὧν ἀφέθησαν αἱ ἀνομίαί, καὶ ὧν ἐπεκαλύφθησαν αἱ ἀμαρτίαι. 8 Μακάριος ἀνὴρ, ᾧ οὐ μὴ λογισέται Κύριος ἀμαρτίαν.

9 Ο μακαριστὸς οὗ ὅτος ὅτι πλὴν περιτομῆς, ἢ καὶ ὅτι πλὴν ἀκροβυστίας; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. 10 Πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ. 11 καὶ σημεῖον ἔλαβεν περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογιθῆναι καὶ αὐτοῖς πλὴν δικαιοσύνην. 12 καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐν περιτομῇ μόνοις, ἀλλὰ καὶ τοῖς φοιχοῦσι τοῖς ἰχνεσι τῆς ἐν τῇ ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.

13 Οὐ γὰρ διὰ νόμον ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι

7 *Saying*, Blessed are they, whose Iniquities are forgiven, and whose sins are covered:

8 Blessed is the Man, to whom the Lord will not account sin.

9 Comes this Blessedness then upon the Circumcision only, or upon the Uncircumcision also? for we say, that Faith was accounted to Abraham for Righteousness.

10 How was it then accounted? when he was in Circumcision, or in Uncircumcision? not in Circumcision, but in Uncircumcision:

11 And he received the sign of Circumcision, a Seal of the Righteousness of the Faith, which he had yet being Uncircumcised; that he might be the Father of All them that Believe, tho' they be Uncircumcised; that Righteousness might be accounted to them also:

12 And the Father of Circumcision, to them who are not of the Circumcision only, but also walk in the steps of that Faith of our Father Abraham, which he had being yet Uncircumcised.

13 For the Promise that he should be the Heir of the World,

ANNOTATIONS.

(r) See verse 23 — 25.

(f) The Promise here mention'd is said to be made to *Abraham* or *his Seed*; and consequently by being *Heir of the World*, can't be denoted Abraham's being *Father of All the Faithfull in the World*; forasmuch as in this sense the Promise could belong only to *Abraham*, not to *his Seed*: Wherefore the expression of being *Heir of the World* seems to be best explain'd by what *S. Paul* says of All the Faithfull, *1 Cor. 3. 21. &c. All things are yours. Whether Paul, or Apollos, or Cephas, or the WORLD, &c. All are yours &c.* So *1 Tim. 4. 8. Godliness is Profitable to All things, having the PROMISE of the Life that now is, and of that which is to come.*

(f) See

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of the Gospel or Faith: 7 *Saying*, Blessed are they whose Iniquities are forgiven, and whose Sins are covered: 8 Blessed is the Man to whom the Lord will not account or impute Sin. *In which words David plainly shews, that Justification includes the forgiving of Iniquities; and therefore is attainable not by Works exclusively of Faith or the Grace of the Gospel, but by Faith in Christ or the Grace of the Gospel, according to the terms whereof our Iniquities are forgiven upon our Repentance for Christ's sake.*

9 *It has been proved, both from the example of Abraham, and words of David, that neither the One nor the Other of them, and consequently not the most Extraordinary Persons of the Jewish Nation were justified by Works in general exclusively of the Grace of the Gospel. We are next to prove, that No one of the Jewish Nation, not Abraham himself, was justified particularly by Circumcision exclusively of the Grace of the Gospel. Cometh this Blessedness then (of which David speaks, and which is (9) a principal part of Justification) upon the Circumcision only, or upon the Uncircumcision also: for we say, i. e. have proved from Scripture (viz. v. 3.) that Faith was accounted to Abraham for Righteousness, which is the same as to say, that Abraham was justified by Faith.* 10 *How was it (viz. his Faith) then accounted for Righteousness? when he was in Circumcision, or in Uncircumcision? Not in Circumcision, but in Uncircumcision: 11 And he received the sign of Circumcision, as a Seal of the Righteousness of the Faith, i. e. as a most certain Assurance of his being justified by the Faith, which he had yet being Uncircumcised. And this was so ordered by the infinitely wise Providence of God, that he might hereby (r) appear to us to be appointed by God as the Father of All them that Believe, tho' they be Uncircumcised; and consequently that such being his true Spiritual Children, and so Heirs of the Spiritual Promises made to Him and his Spiritual Seed, Righteousness might be accounted to them also, as well as to Himself, tho' they were Uncircumcised.* 12 *And this (viz. Abraham's receiving Circumcision, only as a Seal of the Righteousness of Faith which he had yet being Uncircumcised) was so order'd by the infinitely wise Providence of God, that hereby he might appear also to be appointed by God as the Father (in a spiritual sense) of the Circumcision, namely to them, who are not of the Circumcision only, (i. e. not only are Circumcised) but also walk in the steps of that Faith of our Father Abraham, which he had being yet Uncircumcised.*

13 *I say, such Jews as are not only circumcised, but also walk in the steps of that Faith of Abraham, which he had being yet Uncircumcised, are to be esteemed the true Children of Abraham in a spiritual sense, according to the design of God; the Children to whom appertain the Spiritual Promise made to Abraham: For the Promise, that He should be the Heir of the (f) World, i. e. should inherit the Blessings*

XIV.

Abraham was admitted into a state of Justification, whilst He was Uncircumcised; and this to a twofold end, one in respect of the Gentiles, the other in respect of the Jews.

XV.

The Promise of Spiritual Blessings & Happiness was made to Abraham, and to his Spiritual Seed, not thro' the Law, but thro' the Faith, and why.

TEXT.

TRANSLATION.

αὐτοῦ, τὸν κληρονόμον αὐτὸν εἶναι
τῷ κόσμῳ, ἀλλὰ ἀφ' δικαιοσύνης
πίστεως. 14 Εἰ γὰρ ὁ ἐκ νόμου,
κληρονόμος, κεκένωται ἡ πίστις, καὶ
κατήργηται ἡ ἐπαγγελία. 15 Ὁ
γὰρ νόμος ὀργῇ καπεργάζεται οὐ
γὰρ οὐκ ἐπὶ νόμῳ, ὅθεν ὡς ἔβλα-
πισ. 16 Διὰ τῆς πίστεως, ἵνα
καὶ χάριν, εἰς τὸ εἶναι βεβαίαν
τῇ ἐπαγγελίᾳ ὡς ἐπὶ τῷ σπέρματι,
οὐ τῷ ἐκ τῷ νόμου μόνον, ἀλλὰ
καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὅς ἐστι
πατὴρ πάντων ἡμῶν, (17 κατὰ
ἀρχαίαν. Ὅτι πατέρα πολλῶν ἐθνῶν
τίθει καὶ σε) κατένευεν οὗ ὅτι ἐδόξε
Θεοῦ, ὅς ζῶσιν οἱ νεκροί, καὶ
καλεῖται τὰ μὴ ὄντα ὡς ὄντα.

18 ὅς παρ' ἐλπίδα ἐπ' ἐλπίδι
ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πα-

was not to Abraham or to his
Seed, thro' the Law, but thro'
the Righteousness of Faith.

14 For if they which are of
the Law, be Heirs, Faith is
made void, and the Promise
made of none effect.

15 For the Law worketh
Wrath: for where no Law is,
there is no Transgression.

16 Therefore *it is* of Faith,
that *it might be* of Grace; to
the end the Promise might be
sure to All the Seed, not to that
only which is of the Law, but
to that also which is of the
Faith of Abraham, who is the
Father of Us All.

(17 As it is written: I have
made thee a Father of * the
Many Nations) * answerable to
Him whom He believed, even
God, who quick'neth the Dead,
and calls those things which be
Not, as tho' they were:

18 Who against hope believed
in Hope, that He might become
father

ANNOTATIONS.

(t) See my Proemial Disc. § 25.

(u) *Abraham* is stiled the *Father of the Faithfull*, as being such by God's De-
signation: *I have made or put thee a Father of the Many Nations*, as v. 17. where
see more in Note (x).

(x) It is observable that *Gen. 17. 4.* the Hebrew is *וְהָיִיתָ לְאָבִי הָמוֹן*
Thou shalt be for or as a Father of the Multitude of Nations; and so verle 5.
וְהָיִיתָ לְאָבִי הָמוֹן *I have given or put thee a Father of the Multitude*
of the Nations. Where by the *Multitude of Nations* can properly be understood
no other than All the several Nations of the Whole World. And so both these
Texts can well be understood of Abraham only in a *Spiritual* sense, as he was
look'd upon by God as the Common Father of All Believers whether Jews or
Gentiles. As for the Numerousness of Abraham's *Natural* Posterity, that is
particularly and distinctly mention'd and promised in the verse following, viz.
v. 6. *And I will make thee exceeding Fruitfull, and I will make* (not the Multi-
tude of Nations, but only) *Nations of thee*; which was verified by the Nations
of the *Ismaelites, Midianites, Edomites, and Israelites, &c.* It is of this last Pro-
mise that the Apostle is to be understood v. 18, — 22. For it was in respect of
Abraham's

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pertaining to this World and that which is to come, was not made to Abraham or his Seed, thro' the Law, but thro' the Righteousness of Faith, or Grace of the Gospel. 14 For (whereas the Seed of Abraham considered as the Common Father of the Faithfull, may be fitly distinguished into two sorts, the one of the Law or Circumcision, as the Jews; the other of the Uncircumcision, as the Gentiles) if they only, which be of the Law, are Heirs of the said Promise, and so can only be justified, then Faith is made void, also the said matter of Justification, and the Promise made by God to Abraham and his Spiritual Seed is made of none effect. 15 For the Law, considered in opposition to the Gospel, is so far from tending to justify us, that on the contrary it only gives us the Knowledge of sin without Grace or Power to avoid it, and so only worketh Wrath; instead of justifying us, it renders us more obnoxious to the Divine Wrath, than we should have been without it: for where no Law is, there is no Transgression, and so no provocation of the Wrath of God. 16 Therefore (since the Promise is not attainable by the Law, and so would be of no effect, was it not attainable some other way) it, i. e. the attaining or inheriting of the said Promise, is of Faith, that so it might be (t) of Grace, which both Jew and Gentile stand in need of as to Justification: and so further, to the end the Promise might be sure to All the Seed of Abraham, not to that only which is of the Law, but to that also, which tho' Uncircumcised, is of the Faith of Abraham, who in respect of Faith is stiled the (u) Father of Us All that believe, whether Jew or Gentile, 17 (As it is written, I have made thee (u) a Father (x) of the Many, i. e. All, Nations, and that) answerable to Him, whom he believed, even God, who is the Father of All Believers, Gentiles as well as Jews, and who quickens the Dead, and calls things that are not, as if they were: whereby may be understood, both Gods quickning Abraham's Body now Dead, and the Deadness of Sara's Womb, and Gods looking on the Natural Posterity of Abraham, which was to come, as then existing; and also Gods quickning the Gentiles then Dead in sin, by raising them to Newness of Life, and his calling them, (the said Gentiles) who were then not his People, as if they were; and probably both senses were intended by the Apostle.

18 It has been already shewn, that Abraham was justified by Faith, and for a further illustration, if not confirmation thereof, it may be of use to observe here the extraordinary Greatness of his Faith. He was then One, (as we learn from the account given of Him by Moses) who against, or beyond all natural grounds of Hope, believed in Hope, i. e. hoped

XVI.
The Greatness of
Abraham's Faith
is described.

A N N O T A T I O N S.

Abraham's Natural Posterity, that it was said, *so shall thy Seed be*, (as appears Gen. 15. 2.—5.) as also in this respect it is related in the following verse; That He believed, and it was accounted to him for Righteousness.

(7) The

TEXT.

TRANSLATION.

τέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρ-
μῶνον, οὕτως ἔσται τὸ σπέρμα σου·
19 καὶ μὴ ἀσθενήσας τῇ πίστει, οὐ
κατεινόησε τὸ ἑαυτοῦ σῶμα ἥδη νενε-
κρωμένον, ἐκ αἰωνιότητος σου ὑπάρ-
χον, καὶ τίμω νεκρώσιν τῆς μήτρας
Σάρρα· 20 εἰς δὲ τίμω ἐπαγγελ-
λίᾳ τῷ Θεοῦ οὐ διεκρίθη τῇ ἀπι-
στία, ἀλλ' ἐδυνάμωθη τῇ πίστει,
δύς δόξαν τῷ Θεῷ· 21 καὶ πλη-
ροπορηθεὶς, ὅτι ὁ ἐπηγγέλταί, δυ-
νατός ὅστις καὶ ποιῆσαι. 22 διὸ καὶ
ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

23 Οὐκ ἐγενήθη δὲ δι' αὐτὸν
μόνον, ὅτι ἐλογίσθη αὐτῷ. 24 ἀλ-
λά καὶ δι' ἡμᾶς, οἷς μέλλει λογιζε-
σθαι, τοῖς πιστεύουσιν ἐπὶ τῷ ἐγγείραν-
τι Ἰησοῦν τῷ Κυρίῳ ἡμῶν ὃν νεκρῶν,
25 ὃς παρεδόθη διὰ τὰ παραπτώματα
ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

Κεφ. ε'. Δικαιογενεῖς οὖν ἐκ πί-
στεως, εἰρήνην ἔχομεν πρὸς τὸν Θεὸν
διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
2 (δι' ὃ καὶ τίμω πρὸς αὐτὸν ἐσχί-
καμεν τῇ πίστει εἰς τίμω χάριν ζω-
τίμω, ὃς ἡ ἐσχίκαμεν) καὶ καυχώ-
μεθα ἐπ' ἐλπίδι τῇ δόξης τῷ Θεῷ.

the Father of Many Nations, according to that which was spoken; So shall thy Seed be.

19 And being not Weak in Faith, he considered not his Own Body now Dead, He being about an Hundred years old, nor yet the Deadness of Sara's Womb:

20 He stagger'd not at the Promise of God thro' Unbelief, but was strong in Faith, giving Glory to God:

21 And being fully perswaded, that what he had promised, He was Able also to perform.

22 And therefore it was accounted to Him for Righteousness.

23 Now it was not written for his sake alone, that it was accounted unto Him:

24 But for * Our sake also, to whom it shall be accounted, if we Believe on Him that raised up Jesus our Lord from the Dead,

25 Who was delivered for our Offences, and was raised again for our Justification.

Chap. V. Therefore being justified by Faith, we have Peace towards God thro' our Lord Jesus Christ

2 (By whom also we have * had access by Faith into this Grace, wherein we have stood) and we * Boast in Hope of the Glory of God.

3 Οὐ

ANNOTATIONS.

(1) The former part of this v. 2. seems best to be understood as a Parenthesis; and so, that being omitted, the Connexion to stand thus: *We have Peace towards God thro' our Lord Jesus Christ, and we Boast—*

(2) Πρὸς—

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hoped by the strength of his Faith, that he might become the Father (x) of Many Nations, according to that which was spoken by God, shewing him the number of the stars, and saying, So shall thy seed be (Gen. 15. 5.)

19 And being not weak in Faith, He considered not his own Body now Dead, *as to its natural state in respect of Procreation*, He being about an hundred years old, nor yet the *like* Deadness of Sara's Womb; 20 *notwithstanding this* He staggered not at the Promise of God (*viz. that He should be the Father of Many Nations*) thro' Unbelief; but was strong in Faith, giving Glory to God *by the just Notions he had of his Attributes*; 21 and according to such his Notions being fully persuaded, that what he had promised, he was, *not only as the God of Truth, Willing; but as an Omnipotent God*, Able also to perform. 22 And therefore, *viz. because of such its strength or greatness*, it, *i. e. his Faith*, was accounted to him for Righteousness.

23 Now it was not written for His sake only, *i. e. only for Abraham's Commendation*, that it, *viz. his Faith*, was so accounted to him; 24 but for Our sake also, *namely to teach us, that We, Gentiles as well as Jews, are those, to whom it, i. e. Faith, shall be accounted for Righteousness, tho' we are uncircumcised, like as it was to Abraham yet uncircumcised, if we Believe on Him, i. e. God, in like or more difficult matters, as that He raised up Jesus our Lord from the Dead, 25 and that our Blessed Lord was the Redeemer of the World, who was delivered to Death in order to suffer and atone for our Offences, and was raised again for our Justification, i. e. as an Evidence, that God had accepted of his Death as a Satisfaction for Our Sins past, and would justify Us finally, if we lived according to the Law of Christ for the future.*

Chap. V. Therefore being justified (*i. e. absolved from our sins past, and admitted into a state of justification or Salvation*) by Faith, We, *Gentile Christians*, have Peace towards God, *without Circumcision, or the Observance of any other part of the Mosaical Law, as opposed to the Gospel, namely only thro' our Lord Jesus Christ, (y) (2 by-whom also it is, that We (z) have had access or admittance by Faith in him into this state of Grace, wherein we True Believers have hitherto (z) stood, notwithstanding the opposition made Us by the Jews and Judaizers) and having thus Peace towards God, (y) We Boast (on Better Grounds, than our Opposers do) in the Hope of the Glory of God, i. e. of the Glory prepared and reserved for us in Heaven by God, upon our performing the Conditions required of us in the Gospel.*

XVII.

For what End it is taken notice of in the history of Abraham, that his Faith was accounted to Him for Righteousness.

XVIII.

The Apostle opposes the Particulars, wherein the True Christians justly Boast, to those wherein the Jews and Judaizers vainly Boasted. And first the True Christians Boast in the Hope of the Glory of God.

3 And

A N N O T A T I O N S.

(x) Προπατρις ἐχθόμενον — and ἐχόμενον, Both Verbs of the Preterperfect Tense; and so of a different Sense from ἐχόμενον, viz. εἰρημὸν before them, and παροχόμενον after them: which difference of tenses seems to make it the more requisite to understand the foremention'd Parenthesis.

(xx) S. Paul.

TEXT.

TRANSLATION.

3 Οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, (εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται. 4 ἡ δὲ ὑπομονὴ, δοκιμὴν ἡ δὲ δοκιμὴ, ἐλπίδα. 5 ἡ δὲ ἐλπίς ἐκ χαριζομένη, ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκχεύεται ἐν ταῖς καρδίαις ἡμῶν διὰ τοῦ Πνεύματος ἁγίου ὅς ἐστι δόξαν ἡμῶν. 6 Ἐπὶ γὰρ Χριστὸς, ὅντων ἡμῶν ἀσθενῶν, καὶ καὶ ἐν ὑπὲρ ἀσθενῶν ἀπέθανε. 7 μάλιστα ὅτι ὑπὲρ δικαιοσύνης περὶ ἡμῶν ἀποθανεῖται. ὥστε ὅς ἐστι ἀγαθὸν τάχα περὶ ἡμῶν ἀποθανεῖν. 8 συνίστησι δὲ τὴν ἐκείνου ἀγάπην εἰς ἡμᾶς ὁ Θεὸς, ὅτι ἐπὶ ἁμαρτωλοῖς ὅντων ἡμῶν, Χριστὸς ὥστε ἡμῶν ἀπέθανε. 9 πολλῶ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῇ αἵματι αὐτοῦ, σωθήσμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. 10 εἰ ὅτι ἐχθροὶ ὄντες κατελλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον κατελλάγημεν σωθήσμεθα ἐν τῇ ζωῇ αὐτοῦ.)

11 Οὐ μόνον δὲ, ἀλλὰ καὶ καυ-

3 And not only so, but We Boast in Tribulations also, (knowing that Tribulation worketh Patience;

4 And Patience, Experience; and Experience, Hope;

5 And Hope makes not Ashamed, because the Love of God is shed abroad in our Hearts, by the Holy Ghost that is given unto Us.

6 For when we were yet without strength, in due time Christ died for the Ungodly.

7 For scarcely for a Righteous Man will one dye; yet peradventure for a Good man some would even dare to dye.

8 But God commends his Love to Us, in that while we were yet Sinners, Christ died for Us.

9 Much more then, being now justified by his Blood, shall we be saved from Wrath thro' Him.

10 For, if when we were Enemies, We were reconciled to God by the Death of his Son; much more being Reconciled, shall we be saved by his Life.

11 And not only so, but We
χαίμενοι

ANNOTATIONS.

(xx) S. Paul having said, that the True Christian *Boasts in Tribulations*, proceeds immediately to shew that He do's so not without Good Reason, and the illustration of this Reason carried him to take notice of the Great Love of God, and the Great Assurance the True Christian has thereby of Salvation; after which he returns v. 11. to the chief point in hand, viz. Of what the True Christian Boasts. And as having said v. 1. *We Boast in Hope of the Glory of God*, he adds v. 2. *And not only so, but we Boast in Tribulations also*; so he adds again in the last place v. 11. *And not only so, but we also Boast in God*. Whence it is

PARAPHRASE.

3 And therefore *We* not only so *Boast in the Hope of Glory*, but *We Boast in Tribulations* also, (as (22) knowing that Tribulation *worketh in Us*, i. e. is a Means to beget in Us, Patience; 4 and Patience *worketh Experience*, or a Proof of our Sincerity in performing the Conditions of Obedience required of Us in the Gospel; and such Experience *worketh in us the foremention'd and that a well-grounded Hope*; 5 and such an Hope makes not Ashamed, never gives them that have it, occasion to be Ashamed, or Repent of having thus Hoped in God thro' Christ. Of which there is this undeniable Evidence, viz. because a sense of the Love of God is shed abroad in our Hearts by the Holy Ghost, that is given to Us Believers, as the Earnest of our Future Inheritance, (Eph. 1. 13. and 4. 30.) and a Consequent of our Faith (Gal. 3. 14.) And of this Love of God to Us, even before we Believed, the Gospel gives us the highest Demonstrations. 6 For when we were yet (a) without strength to do Good, in Gods due or appointed time Christ died for Us, being then of the number of the (a) Ungodly, i. e. Idolaters. 7 Which surely is an high degree of Love, beyond Humane Example: for scarcely for a Righteous, or barely Just Man will Any One be willing to Dy: yet peradventure for a Good, i. e. Highly Kind and Charitable Man some would even dare to Dy. 8 But God commends his Love towards Us, in that whilst We Gentiles were yet a Body of Profligate (a) Sinners, Christ died for Us. 9 Much more then, being now justified (i. e. absolved from our Sins past) by his Blood, shall we be saved from the Wrath to come thro' Him, if we are not wanting to perform for the future the Conditions of Salvation required by the Gospel on our part. 10 For if when we were no other then Open Profess'd (a) Enemies to God, we were Reconciled to God by the Death of no other a Person than His Son: Much more being now Reconciled, shall we (upon performing the Conditions He requires of us) be saved by His Life, i. e. since he ever liveth to make Intercession for Us, and so is Able to save us to the uttermost, that come unto God by Him; (Hebr. 7. 25.) forasmuch as the Father has given him Power over All Flesh, that he should give Eternal Life to as many as He has given him.)

11 From what has been alledged it appears, that We by Faith in Christ have good Reason to Boast not only in the Hope of the Glory of God, but also in Tribulation; as working and confirming that Hope, to which I must add in the last place: And not only so, but We Christians, tho' Gentiles, also (b) Boast (and that on better grounds than the Jews)

XIX. Secondly, they Boast also in Tribulations, as tending to Work or produce the Hope aforesaid.

XX. Thirdly, they Boast in God himself, as being now thro' Christ Reconciled to them.

ANNOTATIONS.

not to be doubted, but all from Knowing v. 3. to v. 11. is to be understood best as a Parenthesis.

(a) S. Paul seems to make use of these Epithets, ἀσθενείς, ἀσπίστοι, ἀμαρτωλοί, ἔχθροί, as the Appellations commonly made use of by the Jews to denote the Gentiles.

(b) The Apostle ch: 2. v. 17. takes notice that the Jew *Rested in the Law* and so

TEXT.

TRANSLATION.

χάρις ἐν τῷ Θεῷ διὰ τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τιμω
καταλλαγῇ ἐλάβομεν.

12 Διὰ τοῦτο, ὡς περ δι' ἐνὸς ἀνθρώ-
που ἡ ἁμαρτία, εἰς τὸν κόσμον ἐσκήλη,
καὶ διὰ τοῦ ἁμαρτίας ὁ θάνατος, καὶ ἔτως
εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν,
ἐφ' ᾧ πάντες ἥμαρτον.

13 Ἀχρι τοῦ
νόμου ἁμαρτία ἦν ἐν τῷ κόσμῳ· ἁμαρ-
τία δὲ ἔκ' ἐλλογιζέται, μὴ ὄντος νόμου.

14 Ἀλλ' ἐσαύτισεν ὁ θάνατος ἀπὸ
Ἀδάμ μέχρι Μωσέως, καὶ ὅτι τὸς μὴ
ἁμαρτήσαντας ὅτι τῷ ὁμοιωματι τοῦ
ᾤψάμενος Ἀδάμ, ὅς ἐστι τύπος τοῦ
μέλλοντος. 15 Ἀλλ' ἔχ' ὡς τὸ δωρεά-
πωμα, ἔτι καὶ τὸ χάρισμα. εἰ γὰρ τῷ
ἐνὸς παραπτώματι οἱ πολλοὶ συνέθανον,
πολλῶν ἡ χάρις τοῦ Θεοῦ, καὶ ἡ δωρεὰ

also Boast in God thro' our
Lord Jesus Christ, by whom we
have now received the Recon-
ciliation.

12 Wherefore, as by One
Man Sin entred into the World,
and Death by Sin; and so Death
passed upon All men, for that
All Sinned:

(13 For untill the Law Sin
was in the World, but Sin is
not imputed, when there is no
Law.

14 Nevertheless Death reign'd
from Adam to Moses, even over
them that had not sinned after
the Similitude of Adam's trans-
gression, who is the Figure of
Him that was to come.

15 But not as the Offence,
so also is the Free-gift. For if
thro' the Offence of One * the
Many died; much more the
Grace of God, and the Gift by
ἐν

ANNOTATIONS.

so Boasted of it and God. In chap. 3. v. 27 — 30. He infers that the Jew had no Ground for any such Boasting. And here ch. 5. v. 2, 3, 11. he opposes the Particulars wherein the True Christian justly Boasts, to the Vain Boastings of the Jew or Judaizer.

(c) In this first part of the Comparison between *Adam* and *Christ*, the Apostle having said, or at least intimated, that *All sinned*, i. e. became Mortal in *Adam*, he proceeds immediately v. 13 and 14. to shew, how that All that lived between *Adam* and *Moses* died for the Sin of *Adam*; and then having observed in the latter part of v. 14. that *Adam* was a *Figure of Christ*, he immediately observes (v. 15, 16, 17.) that this was to be understood with some Limitations: After which v. 18, 19. he reassumes the first part of the Comparison began v. 12. and compleats the Comparison by adjoining the other part thereto. Hence v. 13 — 17. is to be best understood as a Parenthesis, for which reason I have in the Paraphrase included it between two Hooks; because there was occasion of inserting other Parentheses in paraphrasing those verses; that so I might avoid the Confusion that might arise from Parentheses included one within the other.

(d) The whole Force of S. Paul's Argument drawn from the Comparison between *Adam* and *Christ*, lies upon this, that All men died for *Adam's* Sin, not for their Own Sin; and therefore it is necessary to understand the verb *Sinned* here

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in God, thro' our Lord Jesus Christ, by whom, *tho' Uncircumcised*, We have now received Reconciliation with God, notwithstanding our former Idolatry and other Impieties.

12 Wherefore, *i. e.* by reason of the Reconciliation, which we Gentiles have now received by Christ (v. 11.) it is observable, in respect to the present Controversy, that as (c) by One Man, Adam the Common Father of Jew and Gentile, Sin entered into the World, and Death by Sin; and so Death passed upon All Men, for that All (d) sinned in Adam, *i. e.* by his Disobedience (v. 19.) were made, *i. e.* dealt with as Sinners, and so became Mortal like Adam himself. [13 (c) I say, Mortality thus befell All Mankind for the Sin of Adam in Eating the Forbidden Fruit: for 'tis true indeed, that from the Fall of Adam until the Law of Moses Sin was in the World, Men not following the Dictates of Right Reason, and so sinning against the Law of Nature; but then 'tis true also, that Sin is not imputed unto Death, or so put to the account of the Sinner, as to make him liable to the Penalty of Death, when there is no Law, that positively denounces Death to the Sinner, as the Penalty of transgressing the said Law; and such is the Law of Nature. Wherefore such as dyed before the Law of Moses, dyed not for their own Sins against the Law of Nature; 14 But it was for the Sin of Adam, that Death reign'd from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, viz. by transgressing a Law positively denouncing Death to the Transgressor, as did Adam, who (as shall be shewn by and by v. 18, 19.) is the Figure, or Resemblance, of Him, *i. e.* the Adam, that was to come, namely Christ. 15 But when I say Adam is the Figure of Christ, this is not to be understood in the strictest sense, as if there was an Exact Correspondency, between the Two members of the Comparison, Adam and Christ, all along: for on the contrary, not as the Offence, or Fall of Adam, so also is the Free, or Gracious, Gift of God thro' Christ in the Circumstances here specified (v. 15, 16, 17.) For if thro' the Offence or (dd) Fall of One, viz. Adam, (e) the Many, *i. e.* All Men, died, or became subject to Mortality; much more the Grace or Favour of God, and the Gift of (f) Righteousness, and so of

XXXI. The Apostle further observes, that the Gentiles were capable of justification as well as the Jews; forasmuch as Adam was the Type of Christ, and consequently the Benefits procured by Christ's Death were to be of Equal extent with the Damage brought on Mankind by the Fall of Adam.

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here as used in a figurative Sense; and the word so taken makes up a Proposition certainly true, as being no other than what is expressly asserted by S. Paul elsewhere, that in Adam All died, *i. e.* became Mortal. In a literal sense it can't be true, as Dr Whitby has largely shewn.

(dd) *Παράπτωμα* here rendered the Offence, do's literally import a Fall, and so is very properly made use of by the Apostle to denote the Offence, whereby Adam fell.

(e) *Οι πολλοί* is used by Greek Writers to denote the Multitude; and 'tis requisite to understand it here, as used by the Apostle to denote the Multitude or Mass of Mankind, and so to be Equivalent to All Men. And accordingly v. 18, 19. we find the words *πάντες* and *οι πολλοί* plainly used as Equivalent.

(f) So it is expressly called v. 17.

TEXT.

TRANSLATION.

ἐν χάριτι τῇ ᾧ ἐνὸς ἀνθρώπου Ἰησοῦ
Χριστοῦ εἰς τὰς πολλὰς ἐπέλειπεν.

16 ὃ καὶ ὡς δι' ἐνὸς ἁμαρτημάτων,
τὸ δῶρημα· τὸ μὲν γὰρ κῆμα ἐκ ἐνὸς
εἰς κατὰκριμα, τὸ δὲ χάρισμα ἐκ
πολλῶν ὀφθειπμάτων εἰς δικαίωμα.

17 εἰ γὰρ ὅτι ἐνὶ ὀφθειπματι ὁ
θάνατος ἐβασίλευσε διὰ τοῦ ἐνὸς,
πολλῶ μᾶλλον οἱ τῶν δωρεῶν τῆς
χάριτος, καὶ τῆς δωρεᾶς τῆς δικαιο-
σύνης λαμβάνοντες, ἐν ζωῇ βασι-
λεύσουσι διὰ τοῦ ἐνὸς Ἰησοῦ Χριστοῦ.

18 Ἀρα ὅτι ὡς δι' ἐνὸς ὀφθειπμάτος
εἰς πάντας ἀνθρώπους, εἰς κατὰκριμα·
ὕτω καὶ δι' ἐνὸς δικαιώματος εἰς πάν-

Grace, which is by One Man
Jesus Christ, has abounded un-
to the Many.

16 And not as it was by One
* Sin, so is the Gift: for the
judgment was by One to Con-
demnation, but the Free-gift is
of Many Offences unto Justifi-
cation.

17 For if by One Offence
Death reign'd thro' One; much
more they which receive the
Abundance of Grace, and of
the Gift of Righteousness shall
reign in Life, thro' one Jesus
Christ.)

18 Therefore as by One Of-
fence judgment came upon All
Men to Condemnation; even
so by One Act of Righteous-
ness the Free-gift came upon

all

ANNOTATIONS.

† So *Theodore*, and the Author of the Vulgar Latin, as also of the Syriack Translation read it; and so it is read also in the Alex. MS. as is observed by *Mr Lock*, tho' not by *Dr Mill*. And indeed the Difference of the Comparison between *Adam* and *Christ* here observed, seems plainly to require it should be so read.

‡ So it is read in the two most Ancient MSS. the *Alexandrian* and *Clermontian*, and so it seems requisite to read it, there being a Tautology in the Common Reading.

(g) Since the Whole stress of this Comparison lies (as is afore observed) upon the Universality of the Damage accruing to Mankind by *Adam's* Fall, and the Universality of the Benefit accruing likewise to Mankind by *Christ's* Death; hence it is necessary, that under *Justification of Life* should be included *the Resurrection from the Dead*; forasmuch as the Benefit of *Christ's* Death shall *Actually* accrue to *All* Mankind, only in this sense of *Justification unto Life*. 'Tis true, that by the *Free-gifts coming upon All Men unto Justification of Life*, may be understood, the Capacity of attaining Justification unto Eternal Life restored to All mankind thro' *Christ*; but since that part of the Comparison, which relates to *Adam*, do's not proceed upon a bare Capacity, but upon what *Actually* befell All Mankind by the Fall of *Adam*; it hence seems requisite, that the other part of the Comparison, which relates to *Christ*, should likewise be understood not only of a Capacity, to which All Mankind was restored by *Christ*, but of somewhat that shall *Actually* accrue to All Men by *Christ's* Death, as is the Resurrection from the Dead.

(b) The

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of *Eternal Life*, which God has given to *Mankind* by the *Grace*, which is (or which God hath shewn to *Mankind*) by or thro' One Man *Jesus Christ*, has abounded unto the Many or *Mankind*. And thus there is one signal Difference between the *Type Adam*, and *Antitype Christ*; inasmuch as the *Gift of Eternal Life*, vouchsafed to *Mankind* in *Christ*, hath in it a great deal more of *Mercy*, than the *Punishment of Temporal Death*, inflicted on *Mankind* in *Adam*, hath of *Severity*. 16 And there is another signal Difference, inasmuch as not as it, i. e. the *Fall*, was by One Sin, so is the *Gift of Righteousness* in respect but of One Sin: for on the contrary, the judgment indeed, or sentence pass'd upon *Adam*, was occasion'd only by One Offence to *Condemnation*, viz. unto *Death* or *Mortality*; but the *Free-gift of Righteousness* is in respect of Many Offences unto *Justification*, i. e. unto the *Remission* of the said Many Offences, and not only so, but the *Giving* also of *Eternal Life*, upon performing the *Terms* of the *Gospel*. 17 For, to sum up the two foremention'd Differences or *Disparities* together, if by One Offence *Death* reign'd over *All Mankind* thro' One, viz. *Adam*; much more they which receive the *Abundance* of *God's Grace*, and of the *Gift of Righteousness* (i. e. such as lay hold of, and truly embrace the *Abundant Grace* of *God*, and so sincerely seek after and come up to the *Righteousness* of *God*, by fulfilling the *Terms* of the *Gospel*; which *Easy* and not *Grievous Terms* of the *Gospel* being of *God's mere Grace* in *Christ* given to us, as the *Measures* of that *Righteousness*, which he will in *Christ* accept unto *Salvation*; and also the *Promise* of *Eternal Life* to *Encourage* us, and the *Assistance* of the *Holy Spirit* to *Enable* us to seek after and come up to the said *Righteousness*, being *Both* given us of *God's mere Grace*, hence the *Righteousness* here spoken of, may be most aptly stiled the *Gift of Righteousness*: (such, I say, as are here described) shall reign in *Life*, or receive the *Crown of Eternal Life*, thro' One *Jesus Christ*. The *Disparity* between the *Type Adam* and the *Antitype Christ* having been sufficiently shewn, by what has been observed v. 12, 17. we may now proceed to that, wherein the *Type* and *Antitype* Agree, viz. the *Universal Extent* as of the *Damage* brought upon *Mankind* by *Adam*, so of the *Benefit* obtained for *Mankind* by *Christ*. In order herunto, the former part of the *Comparison* above mentioned v. 12. must be re-assumed, which in somewhat different words amounts to this.] 18 Therefore, i. e. by reason of the *Reconciliation* mentioned v. 11. it follows, that as by One Offence in *Eating the Forbidden Fruit* Judgment came upon *All Men* to *Condemnation* unto *Death*, even so by One Act of *Righteousness*, viz. the *Obedience* of *Christ* to the *Death* of the *Cross*, the *Free-gift* came upon *All Men* unto *Justification* of (g) *Life*; i. e. thro' the *Free Mercy* of *God* in *Christ* *All Men* are to be justified or absolved at *God's appointed time* from continuing under *Death*, the *Punishment* of *Adam's Sin*, namely by partaking of the *Re-urrection*

TEXT.

TRANSLATION.

ὅτι ἄνθρωποι, εἰς δικαίωσιν ζωῆς.
 19 ὥστε διὰ τῆς ὑπακοῆς ἑνὸς
 ἀνθρώπου ἁμαρτοὶ κατεργάσθησαν οἱ
 πολλοί, ὥστε καὶ διὰ τῆς ὑπακοῆς τοῦ
 ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.

20 Νόμος ὃ παρεῖληθεν, ἵνα πλεονάσῃ τὸ παράπτωμα· ὃ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεξείσυσεν ἡ χάρις. 21 ἵνα ὥστε ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, ὥστε καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ τοῦ Ἰησοῦ Χριστοῦ.

All Men unto Justification of Life.

19 For as by One man's Disobedience the Many were made Sinners; so by the Obedience of One shall the Many be made Righteous.

20 Moreover, the Law entered, that the Offence might abound: but where Sin did abound, Grace did much more abound:

21 That as Sin has reigned unto Death, even so might Grace reign by Righteousness, unto Eternal Life, thro' Jesus Christ our Lord.

Κεφ.

PARAPHRASE.

Resurrection of the Body; and also All Men are put into a Capacity of being justified unto Eternal Life, which they shall certainly inherit, if they are not wanting in performing their part of the Gospel-Covenant.
 19 For as by One Man's, i. e. Adam's Disobedience the Many, or Multitude of Mankind were made, or (b) constituted in the state of Sinners, i. e. in a state of Mortality; so by the Obedience of One, viz. Christ, shall the Many, or Multitude of Mankind be made, or constituted in the state of Righteous Persons, i. e. shall be loosed from the Bands of Death by the Resurrection; and not only so, but shall also be then constituted in a state of Immortality or Eternal Happiness, if they have performed the Conditions of Faith and Obedience required in the Gospel. The Use of the foregoing Comparison, in respect of the present Controversy, is this: that since the Benefit of Christ's Obedience is designed by God to be of an Universal Extent, as well as is the Mischief of Adam's Disobedience; it will thence follow, that as the Gentiles as well as Jews were subjected to Mortality by the Fall of Adam, so the Gentiles as well as Jews are intended by God to be restored by Christ to a state of Life, as thereby is denoted not only a Partaking of the Resurrection from the Dead, but also a Partaking (or at least a Capacity of Partaking) of Eternal Happiness.

XXII.
 The Apostle shews that by reason of the Law, the Jews stand in need of Greater Grace, as to Justification, than the Gentiles.

20 Moreover, as the foregoing account of God's Oeconomy or Dealing with Mankind before the Law (as to the two different states of Life and Death) shews, that the Jews have No Better Claim to Justification,

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tion, than the Gentiles; so the same will further appear from considering the Legal Oeconomy itself: the Law then entred (i) as it were by the by into the World, and only into some part of it, viz. among the Israelites or Jews, that the Offence of the same Nature with that, which occasion'd the Fall of Adam, viz. against a positive Law denouncing Death to the Transgressor of it, might abound, or be (k) multiplied, i. e. that Many Sins might have Death annex'd to them. Whence it clearly follows, that the Law is so far from giving the Jews any Advantage over the Gentiles as to Justification, that it rather puts them into a worse Condition; inasmuch as they are obnoxious to Death, not only for the Sin of Adam, but also for their Own Personal Sins against the Law of Moses. But the Gracious intention of God in annexing Death, as a Penalty for the Transgression of several Precepts of the Law of Moses, was not to deal more severely with them, that were under the Law, but on the contrary, that the Law might be a Means to make the Jews, a proud and stiff-necked Generation, more sensible of their own Weakness and Wickedness, and so might be as a Schoolmaster to bring them to Christ: Such was the Gracious Intentions of God; for where the sort of Sin we are speaking of was multiplied, i. e. as the Jews did commit many such Sins, as by the Law render'd them liable to Death, and thus became more Guilty of Death, so the Grace or Favour of God did much more abound towards them, in forgiving them the said Many Sins, and making them, tho' liable to Death upon more accounts than the Gentiles, yet no less capable of Justification unto Life, than the Gentiles. 21 And the Grace of God did thus much more abound to them under the Law, that as Sin has reign'd, i. e. extended it self universally (over Jew, not only as well as, but also more than, over Gentile) even so might Grace reign, or extend it self universally (both over Jew and Gentile) by the Righteousness required in the Gospel as the Condition, unto Eternal Life, thro' Jesus Christ our Lord as the Author or Procurer of Eternal Life unto us upon the conditions of the Gospel.

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(b) The verb *καταστήμι* do's properly signify to *Constitute*. Now a man may be said to be *constituted a Sinner*, when he is dealt with, as if he was Actually a Sinner. Thus the Children of a Person, who for Rebellion loses his Estate, may be properly said to be *constituted Rebels*, inasmuch as they suffer in or thro' their Father the same Punishment, as if they themselves were Actually Rebels.

(i) This seems to be the full import of the verb *περισσεύειν*, as may be confirmed by comparing it with *περισσεύειν*, Gal. 2. 4.

(k) An Offence can be said to *Abound*, but in two respects; either as to its Magnitude or its Multitude. In the first sense, by its *Abounding* must be understood its being render'd *More Heinous* or *Malignant*; in the latter, must be understood its being *Multiplied* or *Repeated*. Now in the first sense I don't apprehend, how Any Offence against the Law of Moses can be said to *Abound*, i. e. to be *more Malignant* or *Heinous*, than the Sin of Adam. Therefore it seems

TEXT.

TRANSLATION.

Κεφ. ٩.

Chap. VI.

Τί ὅν ἐρῶμεν; ὅτι μὴ ὁ ἀμαρτία, ἵνα ἡ χάρις πλεονάσῃ; 2 μὴ γένοιτο. Οἵπινες ἀποθνήσκομεν τῇ ἀμαρτίᾳ, πῶς ἐπὶ ζήσομεν ἐν αὐτῇ; 3 Ἡ ἄλυσαι, ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸ θάνατον αὐτοῦ ἐβαπτίσθημεν; 4 Συμμετάφημεν ὅν αὐτοῦ ἀφ' οὗ βαπτίσματος εἰς τὸ θάνατον, ἵνα ὡς περ ἠγάπησεν ὁ Χριστὸς ἑαυτὸν νεκρῶν ἀφ' οὗ δόξης τῷ Πατρὶ, ὅτι καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. 5 Εἰ γὰρ σύμφυτοι γεγεννησάμεν τῷ ὁμοιώματι τοῦ θανάτου

What shall we say then? Shall we continue in Sin, that Grace may abound?

2 God forbid. How shall we that are Dead to Sin, live any longer therein?

3 Know ye not, that so many of Us as are baptized into Jesus Christ, are baptized into his Death?

4 Therefore We are Buried with Him by Baptism into Death; that like as Christ was Raised up from the Dead * into the Glory of the Father, even so We also should walk in Newness of Life.

5 For if We have * become One with Him in the likeness αὐτοῦ,

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seems necessary to understand *the Abounding of the Offence* here mention'd, in the second sense, namely, that upon the Law's being given by Moses, wherein Death was positively denounced to several Transgressions, thereby *the Offence was Multiplied or Repeated*, i. e. Many such Sins, as was that of Adam, were frequently committed.

(2) It seems plain, from the repetition of the word *πλεονάζει* here, that what was said in the last verses of the foregoing Chapter, (particularly v. 20. that *where Sin did abound, Grace did much more abound*) lead the Apostle to take notice of this Objection again here, and fully to answer it, whereas He had afore (ch. 3. v. 8.) only express'd in short his Detestation of such an Impious Doctrine. (m) See v. 5. (n) See v. 9. 10, 11, 12.

(o) S. Paul alludes here to Immersion, or Dipping the Whole Body under Water in Baptism: which He intimates did typify the Death and Burial (of the Person baptized) to Sin, as his Rising up out of the Water did typify his Resurrection to Newness of Life.

(p) The Preposition *ἐν* with *δόξῃ* is elsewhere rendred in our Bible *to or into Glory*, viz. 2 Pet. 1. 3. And it seems best to take it so here, to make the Comparison more complete, by shewing *into* what state of Life we ought to be Raised after Baptism, agreeable to the state of Life, *into* which Christ was Raised from the Grave. (q) See v. 11, 13.

(r) *Σύμφυτοι* is never used by Greek Writers to denote, *planted together*; but somewhat *bred with or in* another, or somewhat that is *grown into one with another*: for *συνφύειν* (whence is derived *σύνφυτος*) is generally render'd, *in unum coalesco*. And therefore since this last acceptation is more usual, and very agreeable to the scope of the Apostle, I have preferr'd it before one, that has no Warrant from Greek Writers.

(f) The

S E C T I O N II.

The Apostle having fully establish'd, in the foregoing Chapter, the Truth of the Doctrine of Justification by Faith, he proceeds to treat of its Consequences, and shews that Christianity, notwithstanding the said Doctrine, gives no Encouragement to Sin, but requires Entire Obedience to God (ch. 6.) nay, that the Law was therefore abrogated, because it, considered in opposition to the Gospel, could not enable them that were under it, to subdue Sin, and live Holily (ch. 7.) whereas the Gospel enables us by the Holy Spirit to do Both, and requires us to do Both; insomuch that He that do's not so, is not a True Christian, and consequently has no title to Eternal Happiness: the Consideration of which Happiness ought to be a motive to encourage us with patience to undergo Any Temporal Affliction for the sake of the Gospel, ch. 8.

Chap. VI. What shall we say then? Shall we infer from what has been afore alledged concerning the Abundance of God's Grace, that we may Continue in Sin, that so the Grace of God may still more and more (1) Abound towards Us? 2 God forbid: No such inference can be justly made from the Doctrine of Christianity. For how shall we Christians, that at our very Admission into the Church of Christ are required to Dy unto Sin, and so if we act sincerely, are Dead unto Sin by sincerely Renouncing and Forsaking our former sinfull courses, Live any longer therein? To continue in Sin, is altogether inconsistent with Renouncing Sin, which we profess we do at our Baptism. 3 For know ye not, that so many of us as are by being Baptized admitted into the Church of Jesus Christ, are Baptized into (m) the Likeness of His Death, i. e. do by our Baptism profess, like Christ, to Dy unto sin (n) once, or so as never to Live in sin again. 4 Therefore, i. e. by reason of our thus Dying unto sin, it is that We are Buried with Him (i. e. in conformity to His Burial) by (o) being put under water in our Baptism into the likeness of His Death, to signify that like as Christ being Dead and Buried was Raised up from the Dead, (p) into the Glory of the Father, i. e. into a Glorious Life with the Father; even so We also being Raised from our Typical Death and Burial in Baptism should walk in Newness of Life, i. e. should lead a New Life, wholly different from our Former Evil Courses, and continually approaching nearer and nearer to that Heavenly Life Christ is risen to, and wherein he lives (q) unto God, or lives a Life wholly appropriated or dedicated to the Honour of God. 5 For it is certain, that if we have. (r) become One with Him in the likeness of

^{1.} The Doctrine of Christianity concerning Justification by Faith or the Grace of God, gives no encouragement to Continue in Sin, so much as at our Baptism we are Required, and do thereby Profess to Dye to Sin.

TEXT.	TRANSLATION.
αὐτοῦ, Ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα. 6 Τὸ το γινώσκοντες, ὅτι ὁ παλαιὸς ἡμεῶν ἄνθρωπος συνεσταυρώθη, ἵνα χαῖσθῃ τὸ σῶμα τῇ ἀμαρτίας, τὸ μὴ ἐπιθελούεν ἡμᾶς τῇ ἀμαρτίᾳ. 7 Ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἀμαρτίας. 8 Εἰ δὲ ἀποθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ. 9 εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν, οὐκ ἐπὶ ἀποθήσεαι. θάνατος αὐτοῦ οὐκ ἐπικυρεῖται. τοῦ δὲ ᾧ ἐπέθηκε, τῇ ἀμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῇ, ζῇ τῷ Θεῷ. 11 Οὕτως καὶ ὑμεῖς λογιζέσθε ἐαυτοὺς νεκροὺς μὴ εἶναι τῇ ἀμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμεῶν. 12 Μὴ ὡς βασιλεύει τῇ ἀμαρτίᾳ ἐν τῷ θνήσκοντι σῶματι, εἰς τὸ παρῆναι αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ. 13 Μὴ δὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἀμαρτίᾳ, ἀλλὰ ὑποτάσσεταιτε ἑαυτοὺς τῷ Θεῷ ὡς ἐκ νεκρῶν ζῶντες, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. 14 Ἀμαρτία οὐκ	of His Death, We shall be also <i>in the likeness</i> of his Resurrection: 6 Knowing this, that our Old Man is crucified with Him, that the Body of Sin might be destroyed, that henceforth We should not serve Sin. 7 For he that is Dead, is freed from Sin. 8 Now if We be Dead with Christ, we believe that we shall also Live with Him: 9 Knowing that Christ being raised from the Dead, dieth no more; Death hath no more Dominion over Him. 10 For in that he died, he died to Sin Once; but in that he liveth, he liveth to God. 11 Likewise reckon ye also your selves to be Dead indeed to Sin, but Alive to God thro' Jesus Christ our Lord. 12 Let not Sin therefore reign in your Mortal Body, that ye should obey * that in the Lusts of this: 13 Neither yield ye your Members as Instruments of Unrighteousness unto Sin; but yield yourselves unto God, as those that are Alive from the Dead, and your Members as instruments of Righteousness unto God. 14 For Sin shall not have ὑμῶν

ANNOTATIONS.

(/) *The Body of Sin* may denote no more than *the sinfull Body* (see ch. 8. 3.) i. e. the sinfull Appetites and Lust of the Body. But to understand the full import of this phrase, according to the intent of the Apostle, it seems requisite to observe, that He do's here speak of *Sin* as a Person or Master, to whom All Men are Slaves, till they be Freed from his Slavery by *Dying to Sin*. And in this view by *the Body of Sin* the Apostle might denote, that the Body was that Part

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his Death to Sin, We shall be also (r) *One with Him* in the likeness of his Resurrection to a Life unto God: 6 Knowing, *i. e. forasmuch as we know* this, that our Old Man (whereby under the Figurative Idea of a Person is denoted our Former Wicked Course of Life) is crucified with Him, that the Body (s) of Sin, *i. e. the Irregular Appetites of the Body, which subject us to Sin*, might be destroyed, that henceforth we should not serve Sin, as *Vassal to his Master*. 7 For He that, by having His Old Man thus crucified with Christ, is Dead to Sin, is thereby Freed from the Vassalage of Sin, as a Slave being Naturally Dead is Freed from the Vassalage of his Master. 8 Now if we be thus Dead with Christ to Sin, we believe, or are assured, that we shall also (t) by his Grace be enabled to live with Him, *i. e. (u) to live (like Him) an Holy Life for ever for the future, so as not to have cause to Dy any more to Sin*. 9 Knowing, *i. e. forasmuch as we know*, that Christ being Raised from the Dead, dieth no more: Death has no more Dominion over Him. 10 For in that He died, He died to (x) *destroy the Power of Sin Once*; but in that He liveth, He liveth to promote the Glory of God for ever. 11 Likewise therefore reckon ye also yourselves to be Dead indeed to Sin, as Christ is, namely Once for all; but alive to God for ever for the future, thro' the Grace of Jesus Christ our Lord. 12 Let not Sin therefore, *i. e. the natural consequence of what has been alledged is this, that you are by your very Profession of Christianity required, not to let Sin any more Reign in your Mortal Body, (the very consideration of your Mortality, how it was occasion'd by Sin, should be a motive to you, not to let Sin reign any more in your Body)* that ye should obey (y) that, *viz. Sin*, in the Lusts of this, *viz. the Body*. 13 Neither yield ye your Members as Instruments of Unrighteousness to be imploy'd in the service of Sin; but yield yourselves to God, as those that are Alive from among the (z) *Dead in Sin, i. e. the Unconverted Gentiles*, and yield your Members as Instruments of Righteousness to be imploy'd in the service of God. 14 For, as it is
afore

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of the Man, that was chiefly under the Slavery of Sin, or where Sin chiefly resided. And hereto is agreeable what is said v. 12, 13, 19. and ch. 7. v. 17, 18, 22, 23, 24. (r) Compare v. 11.

(u) The Apostle being speaking here of the Resurrection to Newness of Life, it seems necessary to understand, *Living with Christ*, in the sense here given.

(x) See Hebr. 9 26—28.

(y) Tho' the word be the same in the Greek, yet the sense is there sufficiently distinguish'd by the different Genders; which difference since our Tongue do's not admit of, it seems necessary to express this place as in the Paraphrase, to give an English Reader the true Meaning of the place.

(z) Tho' what is said in this Chapter is applicable to All Christians, yet the Apostle seems plainly to have had here in his view more especially the Gentile Converts, as appears from v. 17.

TEXT.

TRANSLATION.

ὕμῶν ἔκ κυριεύσῃ· ἔγάρ ἐστε ὑπὸ νό-
μον, ἀλλ' ὑπὸ χάριν.

15 Τί θύ; ἀμαρτήσομεν, ὅτι ἔκ
ἐσμὲν ὑπὸ νόμον, ἀλλ' ὑπὸ χά-
ριν; μὴ γένοιτο. 16 Οὐκ οἶδατε,
ὅτι ὃ πρὶς ἄνετε ἑαυτοὺς δούλης εἰς
ὑπακοῇ, δούλοί ἐστε ὃ ὑπακούε-
τε, ἥτοι ἀμαρτίας εἰς θάνατον, ἢ
ὑπακοῆς εἰς δικαιοσύνην; 17 χάρις
δὲ τοῦ Θεοῦ, ὅτι ἦτε δούλοι τῇ ἀμαρ-
τίας, ὑπακούσατε δὲ ἐκ καρδίας εἰς
ὃν παρεδόθητε τύπον διδασκαλίας. 18 Ε-
λευθερωθέντες δὲ ὑπὸ τῆς ἀμαρτίας,
ἐδουλώθητε τῇ δικαιοσύνῃ. 19 (Ἀν-
θρώπινον λέγω ὡς τὸ πρὸς ἀσθενείαν τῆ
σαρκὸς ὑμῶν) ὥστε ὅτι παρεθήσατε
τὰ μέλη ὑμῶν δουλοῦν τῇ ἀκαθαρσίᾳ
καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, ὥστε νῦν
καθουλώθητε τὰ μέλη ὑμῶν δουλοῦν τῇ
δικαιοσύνῃ εἰς ἁγιασμόν. 20 Ὅτι
γὰρ δουλοὶ ἦτε τῆς ἀμαρτίας, ἐλευ-

dominion over you: for ye are
not under the Law, but under
Grace.

15 What then? shall we sin,
because we are not under the
Law, but under Grace? God
forbid.

16 Know ye not, that to
whom ye yield your selves Ser-
vants to Obey, his Servants ye
are to whom ye obey; whether
of Sin unto Death, or of Obe-
dience unto Righteousness?

17 Now God be thanked, that
ye were the Servants of Sin, but
ye have obeyed from the Heart
that Form of Doctrine, unto
which ye were delivered over.

18 Being then made Free
from Sin, ye became the Ser-
vants of Righteousness.

19 (I speak after the manner
of Men, because of the infirmi-
ty of your Flesh) For as ye have
yielded your Members Servants
to Uncleaness and to Iniquity
unto Iniquity; even so now
yield your Members Servants
to Righteousness unto Holiness.

20 For when ye were the Ser-
vants

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(a) If it be considered, that the Apostle is all along in this Chapter pressing to Holiness of Life *after* Conversion, the sense here given of *κυριεύου* must be owned to be much more natural, than understanding it in reference to Condemnation for Sins past.

(b) Wherein this Strength consists, the Apostle teaches us ch. 8. v. 2. namely in the Assistance of the Holy Spirit. (c) See *Act.* 13. 39. (d) See v. 23.

(e) It is I think well observed by Mr *Lock*, that the Expression here used by the Apostle, viz. *ἐκ τῆς ἀσθενείας*, is no harsh, but an Elegant Expression; inasmuch as *S. Paul* is here speaking of Sin and the Gospel, as of Two Masters. In which view the Conversion of the Believing Romans is aptly and neatly represented, by their being as it were *taken out* of the Hands of Sin, and *delivered over* to God or the Gospel. For the Apostle uses *God* v. 13. and *Obedience* v. 16. and *Form of Doctrine* v. 17. as Terms amounting to the same.

(f) It

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afore (v. 9.) observed, that Christ being raised from the Dead, Death has no more Dominion over him; so you being raised or alive from the Dead or Death to Sin, Sin shall not have any more (a) dominion over you, i. e. if ye are not wanting to yourselves in making use of the Means of Grace, ye shall be Able to overcome Sin for the future: for ye are not under the Law, which gives only the Knowledge of sin, but not Strength to withstand it, but under Grace, i. e. the Gracious Covenant of the Gospel, which gives you (b) strength to withstand sin, so that it is now left to your own choice, as being put in your own Power, whether ye will yield your selves Servants to God or Sin.

15 What then? shall we be encouraged to sin, because we are not under the Law, (c) which allows not of Justification for Immoral and Enormous Crimes, but under the Grace of the Gospel, which allows of Justification for the Highest Crimes? God forbid, that we should thus abuse the Grace or Favour of God, as to think, that God will under the Gospel any more than under the Law look on us, and reward us with Eternal Life as His Servants, tho' we obey Sin. 16 Know ye not of your own Reason, that ye cannot serve Two Masters, but that to whom ye yield your selves Servants to Obey, his Servants ye are, to whom ye so Obey; and consequently are to expect the Wages or Reward of your Service from the Master, and agreeable to the Master, whom ye have been Servants of; whether of Sin unto (d) Death, i. e. whose Wages is Death, or of God in the obedience of the Gospel unto Righteousness, i. e. which obedience of the Gospel shall be accounted for Righteousness, and as such, shall of the Free-Grace of God be rewarded with Eternal Life. 17 Now God be thanked, that whereas ye were the Servants of Sin, upon the preaching of the Gospel ye remain'd not Impenitent, but ye have Obeyed from the Heart that Form of Doctrine, i. e. the Gospel, unto which, (e) as unto a New Master, ye were by such your Obedience delivered over from your Former Master Sin. 18 Being then thus made Free from the service of Sin, ye became Servants to Righteousness, i. e. ye gave your selves up to the Service of God in All Righteousness. 19 (I speak after the manner of Men, because of the infirmity of your Flesh, i. e. I use this Metaphorical way of representing Sin as One Master, and God as Another Master, and your Repentance or Conversion as a Passing or Going over from One Master to the Other, that I may the Better convey my Meaning to you, who have been accustomed only to Fleshly or Worldly things, and so are yet weak as to these Spiritual Matters) For, what I would impress upon you hereby is this, that as ye have formerly yielded your Members as Servants to Uncleanliness, and to Iniquity unto the Commission of Iniquity; even so, with the same application and earnestness and entireness, now yield your Members as Servants to Righteousness, unto the following after Holiness. 20 For when ye were the Servants of Sin, ye were Free from the Service

II.
God under the Gospel, as well as under the Law, requires our Entire Obedience, and will not reward us with the Gift of Eternal Life, or justify us as His Servants, if we serve Sin.

T E X T.

TRANSLATION.

ἡμεῖς ἦτε τῇ δικαιοσύνῃ. 21 Τίνα
οὐκ καρπὸν εἶχετε τότε ἐφ' οἷς νυν
ἐπαιχμύεσθε; τὸ γὰρ τέλος ἐκεί-
νων θάνατος. 22 Νυνὶ δὲ ἐλευθε-
ρωθέντες ἀπὸ τῆς ἁμαρτίας, δούλω-
θέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν
ἐν ᾧ εἰς ἀγιασμόν, τὸ δὲ τέλος ζωὴν
αἰώνιον. 23 Τὰ δὲ ὀφώνια τῆς ἁμαρ-
τίας θάνατος, τὸ δὲ χάρισμα τοῦ
Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ
Κυρίῳ ἡμῶν.

Κεφ. Ζ'. Η ἀγνοεῖτε, ἀδελφοί,
(γινώσκουσιν γὰρ νόμον λαλῶν) ὅτι ὁ νό-
μος κυριεύει τῆς ἀνθρώπου, ἐφ' ὅσον
ζῇ; 2 Η γὰρ ὑπανδρὸς γυνή
τῷ ζῶντι ἀνδρὶ δεδεσμένη νόμῳ· ἐὰν δὲ
ἀποθάνῃ ὁ ἀνὴρ, κατήρηται ἀπὸ τοῦ
νόμου τῆς ἀνδρός. 3 Ἀρα οὐκ ζῶν-
τος τῆς ἀνδρός, μοιχαλὶς χρημα-
τίσθαι, ἐὰν γήνηται ἀνδρὶ ἑτέρῳ· ἐὰν
δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθερεῖται ἐκ τῆς
δεσφύνης τοῦ νόμου, καὶ μὴ εἶναι αὐτῇ
μοιχαλίδα, γενομένην ἀνδρὶ ἑτέρῳ.
4 Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς
ἐθανατώθητε τῷ νόμῳ διὰ τὴν σω-

vants of Sin, ye were Free from
Righteousness.

21 What Fruit had ye then
in those things, whereof ye are
now Ashamed? for the End of
those things is Death.

22 But now being made Free
from Sin, and become Servants
to God, ye have the Fruit unto
Holiness, and the End Ever-
lasting Life.

23 For the Wages of Sin is
Death; but the Gift of God is
Eternal Life thro' Jesus Christ
our Lord.

Chap. VII. Know ye not,
Brethren, (for I speak to them
that know the Law) how that
the Law hath Dominion over
a Man, as long as he liveth?

2 For the Woman which
hath an Husband, is bound by
the Law to her Husband, so
long as he liveth: but if the
Husband be dead, she is loosed
from the Law of her Husband.

3 So then, if while her Hus-
band liveth, she be married to
Another man, she shall be cal-
led an Adulteress: but if her
Husband be dead, she is free
from that Law, so that she is
no Adulteress, tho' she be mar-
ried to Another Man.

4 Wherefore, my Brethren,
ye are become Dead to the Law

ματος

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(f) It seems necessary to understand here the Greek verb *κυριεύει* in this latter
sense, as well as the former; because it is to this latter sense, that what is said
afterwards (v. 2, 3.) is suited, and exactly answers, so as to make the Connexion
easy and clear. And that S. Paul should use the verb in this latter sense, is not
strange, if we consider that Hebrew verbs have both those significations. Thus
the Hebrew verb *יָחַד*, which answers to the Greek verb *κυριεύει*, signifies both
to Rule to have Dominion, and also to make to Rule or to have Dominion. In-
deed

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vice of Righteousness, i. e. ye had no regard to Righteousness, never did any thing in compliance with, or obedience to, Righteousness: therefore by parity of Reason now ye profess yourselves to be the Servants of Righteousness, ye ought in like manner to look on yourselves as Free from the service of Sin, i. e. ye ought no ways to comply with or obey it. 21 To excite you the more hereto I ask, What Fruit had ye then, when ye were the Servants of Sin, in those things, whereof ye are now Ashamed? for the End of those things, which are done in Obedience to Sin, are Death. 22 But now being made Free from the Service of Sin, and become Servants to God, ye have your Fruit at present unto Holiness, i. e. the Fruit of your serving God is at present Holiness of Life, and the End thereof shall be Everlasting Life. 23 For the Wages paid of Sin to its Servants is Death: but the Gift of God is Eternal Life, which His Servants receive of his Bounty thro' Jesus Christ our Lord, i. e. by the Terms of the Gospel, without the observance of the Law. And this gives me a Proper occasion to shew more particularly and fully in the next place, that the Jews are Freed from the Obligation of the Law, and that on account of its being Uncapable (considered as contra-distinct to the Gospel) to Enable the Jews to subdue their Sinfull Appetites, and live Holily and Acceptably to God; and that this however do's truly cast no Unjust Reflection on the Law, if rightly understood. To proceed then.

Chap. VII. Know ye not, Brethren, (for I come now to speak peculiarly to them that know the Law, i. e. the Jewish Converts, and to satisfy them, as to their own Particular Case, of the Truth of what I said above ch. 6. v. 14. that we Christians are not under the Law, and consequently of the Truth of what is said ch. 6. v. 23. that Eternal Life is now given to the Convert Jew thro' Jesus Christ, without the observance of the Law. To satisfy them herein, let them but consider, what they know, viz.) how that the Law hath Dominion over a Man, only as long as he lives, and also that the Law (f) makes a Man to have Dominion over Any thing no longer than for his Life? 2 For, according to this Dominion, which the Law gives a Man over a thing only for his Life, the Woman which hath an Husband, is bound by the Law to her Husband, only so long as he lives; but if the Husband be dead, she is loosed from the Law, which put her under the Dominion of her Husband. 3 So then, if while her Husband liveth, she be married to Another Man, she shall be called an Adulteress: but if her Husband be dead, she is free from that Law; so that she is no Adulteress, tho' she be married to Another Man. 4 Wherefore, my Brethren, ye also (as well as the Gentile Converts) are become Dead to the Law by the Body

III.

The Apostle proceeds to shew to the Jews, that they are freed from the Obligation of the Law, and the necessity they should be to, inasmuch as the Law could not enable them to subdue Sin, and bring forth fruit unto God, i. e. to live Holily v. 4, 5, 6.

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deed these different senses are in Hebrew express'd by different Conjugations, which the Greek Tongue hath not.

(g) Forsaking

TEXT.

TRANSLATION.

ματ^Θ τοῦ Χριστοῦ, εἰς τὸ γενέ-
σθαι ὑμᾶς ἀνδρὶ ἐτέρῳ τῷ ὅκ νε-
κρῶ ἐγεργένει, ἵνα καρποφορήσωμεν
τῷ Θεῷ. 5 Ὅτε γὰρ ἡμεῖς ἐν τῇ
σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν
τὰ ὑφ' ἧ νόμου, ἐκηρυγίτο ἐν τοῖς
μέλεσιν ἡμῶν, εἰς τὸ καρποφορήσαι
τῷ θανάτῳ. 6 Νυνὶ δὲ κατηργή-
σθαι ὅτι τῷ νόμῳ, ἀποθανόντες ἐν
ᾧ κατεχόμεθα, ὥστε δουλεύειν ἡμᾶς
ἐν καινότητι πνεύματος^Θ, καὶ ἔ πα-
λαιότητι γράμματος.

7 Τί οὖν ἐρῶμεν; ὁ νόμος ἁμαρ-
τία; μὴ γινώσκο. ἀλλὰ τίς ἁμαρ-
τίαν ὅκ ἐγνων, εἰ μὴ ὑφ' ἧ νόμου.
τίς τε γὰρ ὁπθυμίαν ὅκ ἤδειν, εἰ

by the Body of Christ; that ye
should be married to Another,
even to him that is raised from
the Dead, that we should bring
forth fruit unto God.

5 For when we were in the
Flesh, the Motions of Sins
which were * under the Law,
were perfected in our mem-
bers, to bring forth fruit unto
Death.

6 But now we are * loosed
from the Law, * being Dead to
that wherein we were held;
that we should serve in New-
ness of Spirit, and not in the
Oldness of the Letter.

7 What shall we say then?
Is the Law Sin? God forbid.
Nay, I had not known Sin, but
by the Law: for I had not
known Coveting, except the
μὴ

ANNOTATIONS.

(g) Forfaking the Law of God, and going over to another Religion, is frequently in Scripture stiled *Fornication* or *Adultery*. And the Jews seem to have made use of some such Argument, for their not Quitting the Law of Moses, and Embracing the Gospel. Wherefore by this Comparison of a Woman in regard to her Husband, the Apostle very appositely shews the Jews, that they could not be Guilty of Spiritual Adultery in quitting the Law.

(b) The General design of Chap. 6, 7, and 8th. seems to be this, viz. to shew that the Doctrine of the Gospel concerning the Grace of God in the matter of Justification gave no encouragement to Sin; but on the contrary required Holiness of Life, and not only required it, but also enabled Men to live Holy lives. Under which head the Apostle takes notice of the Insufficiency of the Law in this respect, and that for this reason the Jews were now by the Gospel loosed from it, viz. that they might be enabled to *bring forth fruit acceptable unto God*. This is what is expressly here said, This is what made way for the ensuing objections, and all that follows in this chapter; after which the Apostle returns ch. 8. to the main Argument.

(i) That the primary signification of the phrase, *ἐν σαρκί*, denotes to be in a *Carnal state*, seems evident from ch. 8. v. 8.

(k) As δὲ ἀκροβυστίας ch. 4. v. 11. denotes *under Uncircumcision*, so ὑφ' ἧ νόμου may be as well rendered here *under the Law*. And therefore this sense, as it is war-
ranted in respect of Grammatical Construction, so it is preferable to the Com-
mon Bending, as it frees the place from standing in need of an Explication,
how

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dy of Christ, you as his Members dying with Him, and so the Dominion of the Law over you ceasing (according to what was observed v. 1. viz. that the Law hath Dominion over a Man, only so long as he liveth.) Now you are thus esteem'd, in the sight of God, Dead to the Law by the Body of Christ, that ye should thereby be at Liberty, so as without incurring the Guilt of (g) Spiritual Adultery in respect of God (according to what is observed of a Woman in respect of her Husband, v. 2, 3.) to be Married or United to Another, even to Him who is raised from the Dead, i. e. Christ; and the reason why God has thus freed Us from the Law is this, (h) that We being Married to Christ should bring forth Fruit unto God, i. e. should be able to serve Him Acceptably. 5 For when we were (i) in the Flesh, i. e. in a Carnal State, and without the Grace of the Spirit, which was our Condition, whilst we were under the Law, and rested on the Carnal Ordinances thereof, We were not then able to bring forth Fruit acceptable unto God: on the Contrary the Motions or Passions of Sins, i. e. the sinfull Lusts, which were in us whilst we were (k) under the Law, were (l) perfected or actually consummated in our Members, so as to bring forth Fruit unto Death, i. e. so as to make us do such things as render'd us Guilty of Death by the Law. 6 But now we are (m) loosed from the Law, being (n) Dead by the Body of Christ to that obligation of the Law, wherein we were afore held, to the end that we should be able to serve God Acceptably, viz. in Newness of Spirit, i. e. in leading intirely New and Inwardly as well as Outwardly Righteous Lives by the Grace of the Spirit vouchsafed unto Us by the Gospel, and not in the Oldness of the Letter, i. e. not in contenting our selves, as we have of Old or Formerly done, to observe only the Letter of the Law, and so acquiescing in an Outward Righteousness only.

7 What shall we say then? Is the consequence of what I said v. 5. this, that the Law is Sinfull or the Cause of Sin, and therefore we are delivered from it? God forbid, that I should cast such an Imputation on the Law. Nay, so far is the Law from being the Cause of Sin, that I had not known in some cases what was to be Avoided as Sin, but by the Law: for I had not known, for instance, Coveting to be a Sin, except

IV. The Apostle shews, that what he said concerning the Weakness of the Law to subdue Sin, did not amount to charging the Law with being Sinfull, or except the Cause of Sin.

A N N O T A T I O N S.

how Sinfull Lusts are excited by the Law. This has cost Commentators much Pains, which might have been better spared by rendring the expression as it is here rendred.

(l) See Bp Bull Exam. Conf. Resp. ad Animadv. 2.

(m) As κατεργασθῆναι δὲ τῷ νόμῳ answers in the Greek to κατέχευται δὲ τῷ νόμῳ v. 2. so should the likeness of expression be kept in our Translation.

(n) Αποθνήσκω here, answers to ἡμετέραν v. 4. and the Reading is confirmed by a vast majority of Copies. And as to the import of the place, we being dead to the Law, or the Law being dead to us, seem to be Expressions Equivalent, according to the intention of the Apostle.

TEXT.

TRANSLATION.

μηδὲ νόμος ἔλεγεν, Οὐκ ὀπιθυμήσεις. 8 Αφορμὴν δὲ λαβούσα ἡ ἁμαρτία διὰ τῆς ἐπιθυμίας, κατεργάσατο ἐν ἐμοὶ πᾶσαν ὀπιθυμίαν. χωρὶς δὲ νόμου ἁμαρτία νεκρά. 9 Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτὲ. ἐλθούσης δὲ τῆς ἐπιθυμίας, ἡ ἁμαρτία ἐζήσεν, ἐγὼ δὲ ἀπέθανον. 10 καὶ εὗρέθη μοι ἡ ἐντολὴ ἢ εἰς ζωὴν, αὐτὴ εἰς θάνατον. 11 Ἡ δὲ ἁμαρτία ἀφορμὴν λαβούσα διὰ τῆς ἐντολῆς, ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν. 12 Ὡστε ὁ μὴ νόμος ἅγιος. καὶ ἡ ἐντολὴ ἁγία, καὶ δικαία, καὶ ἀγαθή.

13 Τὸ ὅτι ἀγαθὸν ἐμοὶ γέγονε θάνατος; μὴ γίνωσκω. ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κεραιραζομένη θάνατον, ἵνα γίνῃ καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. 14 Οἶδα μὲν γὰρ ὅτι ὁ

Law had said, Thou shalt not Covet.

8 But Sin taking occasion by the Commandment, wrought in me all manner of Coveting. For without the Law Sin was Dead.

9 * And I was alive without the Law Once: but when the Commandment came, Sin revived, and I died:

10 And the Commandment which was ordain'd unto Life, I found to be unto Death:

11 For Sin taking occasion by the Commandment, deceived me, and by it slew me.

12 Wherefore the Law is holy; and the Commandment holy, and just, and good.

13 Was then that which is Good, made Death unto me? God forbid. But Sin, that it might appear Sin, Working Death in me by that which is Good; that Sin by the Commandment might become exceeding Sinfull.

14 For we know, that the νόμος

ANNOTATIONS.

(o) Compare v. 11. (p) To be *guilty of Death*, in propriety of Speech, denotes, being *liable to Death by some Positive or Express Law*. Hence tho' a Man may do a thing *worthy of Death*, yet he is not said to be *Guilty of Death*, unless the Law has expressly made Death the Penalty for that thing. Hence what the Apostle saith, as to the Jew's being *Alive once without the Law*, and his *Dying* upon the Law's being given, is to be understood in reference to being *Guilty of Death*. For Sin was in the world from Adam to Moses, as the Apostle expressly assures us, and therefore they did what was *worthy of Death*; and All Mankind in another Sense *Died*, i. e. became Mortal in Adam.

(q) From what S. Paul here says, 'tis evident, that he speaks not in his Own proper Person; forasmuch as he was never *without the Law*, or *before it*.

(r) Tho' it be true, that *where there is no Law, there is no Transgression*, and so no Sin; yet the Law can be only said to be the *causa sine qua non* of Sin, and so of Death. What is the true Proper Efficient Cause of Sin and Death, the

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except the Law had said, Thou shalt not Covet. *The Law therefore do's its part, in forbidding what is Sinfull.* 8 But the case is this: Sin taking occasion or advantage to (o) *slay me* by the said Commandment against Coveting, wrought in me complying with its Temptations all manner of Coveting, and so by my transgressing the said Commandment *slew me, or render'd me Guilty of Death by the Law.* For without the Law Sin was dead, *i. e. had not Strength or Power to render me (p) Guilty of Death.* 9 And accordingly I (q) *the Seed or Posterity of Abraham* was (p) *Alive without the Law Once, i. e. formerly, before the Law was given, I was not Guilty of Death:* but when the Commandment, *i. e. the Law Commanding this or that came, Sin (which from the Fall of Adam had been as it were Dead, there having been during that time no Law expressly subjecting Men to Death) revived, i. e. recovered the like Strength or Power, as it had in reference to the Fall, namely to render men Guilty of Death, and so I died or became Guilty of Death by transgressing the Law.* 10 And thus the Commandment which was ordain'd by God to direct me more clearly in the way of Life, I found to be unto Death, *i. e. proved by Sin a Means of making me Guilty of Death.* 11 For Sin (as was afore observed v. 8.) taking occasion or advantage to *slay me* by the Commandment, deceived or enticed me to the transgression of the Commandment, and so by it, *i. e. the Commandment slew me or render'd me Guilty of Death.* 12 Wherefore it appears that the Law is (r) *by no means properly or in itself the Cause of Sin, but on the contrary Holy, i. e. a Rule directing us to Holiness; and consequently the Commandment, or whatever the Law commands, is in it self Holy, and not only so, but also Just or Fit to be commanded, and Good or Beneficial to be observed.*

13 Was then that which is Good, *viz. the Law, made the Cause of Death to me?* God forbid, *that we should impute the Cause of Death to the Law.* But the true proper Cause of Death is Sin, that so it might appear Sin, *i. e. malignant, pernicious and detestable, as working Death to me by that which is Good; that Sin (whereas (s) before the Law was given, it was indeed Sinfull, i. e. malignant, pernicious and detestable) by the Law or Commandment might become exceeding Sinfull, as being done against an Express, Positive Commandment, which plainly denounced Death to the Sinner, and so carrying in it a far Higher degree of Aggravation, and consequently of Malignity, Perniciousness and Detestableness than afore.* 14 Now the reason, that Sin

V.
Nor yet did it amount to charging the Law with being the Cause of Death; this being only Sin. And here the Apostle excellently and largely describes the Inability of a Jew, barely thro' the Guidance of the Law, (without the Assistance of the Grace of the Holy Spirit, vouchsafed to such as embraced the Gospel) to Conquer Sin, and so to escape Eternal Death.

A N N O T A T I O N S.

Apostle shews v. 14. viz. the Contrariety of the Flesh to the Spirituality of the Law.

(s) Instances of the Malignity of Sin before the Law, we have in the destruction of the Antediluvian World, as also of Sodom and Gomorrah &c.

TEXT.

TRANSLATION.

νόμος πνευματικός ὄντιν, ἐγὼ δὲ σαρκικός εἰμι, πεπραμένος ὑπὸ τῆς ἁμαρτίας. 15 Ὁ ὃς κατεργάζομαι, ἔκινώσκω. ἔκ δὲ ὃς θέλω, τὸ τοῦτο πράσσω. ἀλλ' ὃ μισῶ, τὸ τοῦτο ποίω. 16 Εἰ δὲ ὃς θέλω, τὸ τοῦτο ποίω, σύμφημι τῷ νόμῳ ὅτι καλός. 17 Νυνὶ δὲ ἔκ ἐπὶ ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκῶσα ἐν ἐμοὶ ἁμαρτία. 18 οἶδα ὃς, ὅτι οὐκ οἰκῶ ἐν ἐμοί, τὸ τέστιν ἐν τῇ σαρκί μου, ἀγαθόν. τὸ γὰρ θέλειν, ᾧ ὁρίζεται μοι. τὸ δὲ κατεργάζεσθαι τὸ καλόν, ἔκ εὐρίσκω. 19 Οὐ γὰρ ὃς θέλω, ποίω ἀγαθόν. ἀλλ' ὃς θέλω κακόν, τὸ τοῦτο πράσσω. 20 Εἰ δὲ ὃς θέλω, ἐγὼ τὸ τοῦτο ποίω, ἔκ ἐπὶ ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκῶσα ἐν ἐμοὶ ἁμαρτία. 21 Εὐρίσκω ἄρα ὅτι νόμον, τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακόν ᾧ ὁρίζεται. 22 Σιωπῶμαι γὰρ τῷ νόμῳ τῷ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον. 23 βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου, ἀντιπρατευόμενον τῷ νόμῳ τοῦ νοός μου, ὃς αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῇ ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου. 24 Ταλαίπωρος ἐγὼ ἄνθρωπος, τίς με ῥύσεται ἐκ τῆς

Law is Spiritual; but I am Carnal, sold under Sin.

15 For that which I do, I allow not: for what I would, that I do not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the Law, that it is Good.

17 * And now it is no more I that do it, but Sin that dwelleth in Me.

18 For I know, that in Me (that is in my Flesh) dwelleth no Good thing. For to Will, is present with me; but how to perform that which is Good, I find not.

19 For the Good that I would, I do not: but the Evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but Sin that dwelleth in Me.

21 I find * verily a Law, that when I would do Good, Evil is present with Me.

22 For I delight in the Law of God, after the Inward Man:

23 But I see another Law in my Members, warring against the Law of my Mind; and bringing me into Captivity to the Law of Sin, which is in my Members.

24 O Wretched Man that I am, who shall deliver me from

σώματος

ANNOTATIONS.

(*) The seventeenth Verse seems not to be a Reason of v. 16. but a Continuance of the Inference.

(u) 'Tis

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is able thus to work Death to me by the Law, is the great Contrariety there is between the Nature of the Law, and Me considered in my Own Natural state and without the Grace of the Spirit: for we know that the Law is Spiritual, requiring Spiritual and Inward as well as Outward Righteousness, and so requiring Actions quite contrary to my Carnal Affections: but I a Jew considered in my Natural State or without the Grace of the Spirit am Carnal, i. e. given to mind and indulge the lusts of the Flesh, and so as it were sold under Sin, i. e. as perfect a slave to Sin, as one that is sold, is to him that buys him. 15 For, as an infallible token of my Slavery, that which I do, I know or allow not: for what I would do in conformity to the Law, that I do not; but what I hate or would not do in conformity to the Law, that do I. 16 If then I do that, which in conformity to the Law I would not, by such my Unwillingness to act contrary to the Law I consent unto the Law, that it is Good. 17 (t) And now it also follows, that it is no more I that do it of my own self or of my own Will and Choice, but Sin that dwelleth in me, whose Slave I am. 18 For I know, or am sadly sensible, that in Me, that is, in my (u) Flesh or Animal part, dwelleth no Good thing: for to will that which is Good, is present with me, or I readily do it; but how to perform that which is Good, I find not Strength. 19 For the Good that in conformity to the Law I would, I do not; but the Evil which in conformity to the Law I would not, that I do. 20 Now if I thus do that I would not, it is (as was said afore v. 17.) no more I that do it of my Own will or choice, but Sin that still dwelleth in me, even now I am under the Law. 21 I find (x) verily somewhat settled and ruling in me as a Law, whence it comes to pass, that when I would do Good, Evil is present with me to withdraw or hinder me from doing the Good I would. 22 For I delight in the Law of God after the Inward Man, i. e. in my Mind or Judgment, and so in conformity to the Law would do Good. 23 But, when I would thus do Good, I see or perceive Another Principle of Action equivalent to a Law in my Members, warring against the Law or Dictates of my Mind, which directs me to obey the Law of God, and bringing me into Captivity to that Law of Sin, which is in my members, i. e. to my Carnal and Irregular Appetites. 24 O wretched man that I am, who shall deliver me from the Body, i. e. from the prevalency of those Carnal and Irregular Appetites, which are seated in my Body or Flesh, and whereby Sin

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(u) 'Tis plain, that S. Paul in this discourse uses *σὰρξ* and *σώμα* promiscuously; and therefore by *μίαν* must be understood, not barely the members of the Body, but All the Animal Faculties, subservient to the Flesh.

(x) The 21st Verse seems to be not an Inference, but rather a Confirmation of what is said v. 20. and therefore I have chosen to render the Gr. *ἄρα* verily, rather than, then.

† This.

TEXT.

TRANSLATION.

σώματος ἢ θανάτου τούτου; 25† χά-
 ρις τῷ Θεοῦ διὰ Ἰησοῦ Χριστοῦ τῷ
 Κυρίῳ ἡμῶν. Αἰεὶ ὅτι αὐτὸς ἐγὼ καὶ
 μὴ τοὶ σαρκὸς νόμῳ Θεοῦ, τῇ δὲ σαρ-
 κὶ, νόμῳ ἁμαρτίας.

Κεφ. η'. Οὐδὲν ἄρα νῦν κατακρι-
 μα τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ κατὰ
 σάρκα διεπαύεσιν, ἀλλὰ κατὰ πνεῦ-
 μα. 2 Ὁ δὲ νόμος τῷ πνεύματος
 τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ, ἠλευθέρω-
 σέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ

the Body of this Death?

25 The Grace of God thro'
 Jesus Christ our Lord. So then
 verily I my self with the Mind
 serve the Law of God; but
 with the Flesh, the Law of
 Sin.

Chap. VIII. There is verily
 now no Condemnation to them
 who are in Christ Jesus, who
 walk not after the Flesh, but
 after the Spirit.

2 For the Law of the Spirit
 of Life in Christ Jesus, has
 made me free from the Law of
 Sin and Death.

τῷ

ANNOTATIONS.

† This Reading is confirmed, not only by the Antient *Clermont* MSS and some others, and by the *Vulg. Lat.* but also by *Irenæus*, *S. Augustin*, and others.

(γ) It is much controverted whether the Gr. *τούτου* is to be referr'd to *θανάτου*, or *σώματος*; insomuch that our Translators have taken notice in the margin of that Rendering, which refers it to *σώματος*. But, not only the placing of *τούτου* next to *θανάτου* favours the Rendering followed in the English Text; but also the scope of the Apostle seems plainly to require, it should be so construed. For ὅτι *θανάτου* here seems plainly to refer to *θανάτου* v. 13. and *τούτου* seems to denote as much as *this Death* we are speaking of from v. 13.

(z) Besides the Authorities above mention'd for this Reading, the very sense seems to require it; this giving a direct Answer to the foregoing Question, which the Common Reading do's not.

(a) Reading the last sentence of ch. 7. and the first verse of this together, it seems plain, that the Apostle uses *αἰεὶ* in v. 1 of this chapter, in reference to *αἰεὶ* in the last sentence of ch. 7. and that in both places it is to be render'd *Verily*, as being used by way of Confirmation, not Illation, this being denoted in the former place by *ὅτι*. Therefore verily I my self with the Mind serve the Law of God, but with the Flesh the Law of sin. Whereas there is verily now no Condemnation &c. Besides *τοῖς ἐν Χριστῷ* ch. 8. 1. seems oppo'd to *αὐτοῖς ἐγὼ* ch. 7. 25.

(b) This Description of the Gospel, viz. the Law of the Spirit of Life in Christ Jesus, affords several Particulars worth Observation. 1. Hence we learn, that, contrary to the *Antinomians*, the Gospel do's oblige as a Law. 2. That it is the Law of the Spirit, i. e. the Receiving whereof sincerely is accompanied with the Gift of the Holy Spirit. 3. That it is the Law of the Spirit of Life, inasmuch as by the Grace of the Holy Spirit, which inseparably accompanies the sincere Embracing of it, we are enabled to live an Holy Life here, and so entitled to an Eternal Life of Happiness hereafter; 4. and lastly, It is the Law of the Spirit of Life in Christ Jesus, forasmuch as Christ obtained for us this New and most Gracious Law, and also the Grace of the H. Spirit to enable us to Perform it, and lastly, the Gift of Eternal Happiness upon our Performance.

It

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Sin thus captivates and enslaves me, and becomes unto me the Author or Cause (y) of this Death, which is here spoken of, viz. which I become Guilty of by the transgression of the Law of Moses? 25 Why, (z) the Grace of God, vouchsafed unto Mankind thro' Jesus Christ our Lord, is Able to, and shall, deliver such an one, if He lays hold of it by embracing and living according to the Gospel. So then the Sum of this Discourse from v. 14. is this, that (a) verily I my self, i. e. I a Jew, considered barely as to my own natural Strength, and only under the Guidance of the Mosaick Law, exclusively of the Grace of the Gospel, or Evangelical Assistance of the Holy Spirit, with my Mind serve the Law of God, i. e. Acknowledge it to be Good, and Holy, and such as ought to be served or obeyed; but notwithstanding with my Flesh, i. e. by the strength of the Corrupt Appetites of my Flesh, which of my self without the Grace of God I am not able to withstand, I am so far as it were Captivated, as, against the Dictates of my Mind or Reason, Actually to serve the Law of Sin, and so am liable to Condemnation by the Law of Moses, (which serves evidently to shew the Necessity of the Jews being Freed from the obligation of the Law, considered in opposition to the Gospel, in order to be justified; which is what the Apostle begins this Chap. 7. with, and which gave occasion to say what is said in the following part of this Chapter.)

Chap. VIII. To proceed then: As it appears from ch. 7. 14—23. *that I my self, i. e. I a Jew, considered only as to my own natural strength under the bare Guidance of the Mosaick Law, with the Mind serve the Law of God; but with the Flesh the Law of Sin, and thus am liable to Condemnation; so on the other hand it follows from what has been said afore, especially and more immediately ch. 7. 24, 25. that there is (a) verily now under the Gospel No Condemnation to them, who are in Christ Jesus, such as are Truly so, being Persons, who walk not after the Flesh, and so serve not the Law of Sin with the Flesh, but are enabled by the Grace of the Spirit to walk after the Law of the Spirit.* VI. The Gospel by vouchsafing the Grace of the Holy Spirit, do's enable All True Christians to subdue Sin, and so to escape Eternal Death. And here the Apostle largely teaches, that only such are True Christians, as do subdue Sin, and live Holy Lives.

2 For (b) the Law of the Spirit of Life in Christ Jesus, i. e. the Gospel, has made me Free from the Law of Sin and Death, i. e. by the Grace of the Holy Spirit vouchsafed unto me upon embracing the Gospel, I am Enabled to withstand those Carnal Appetites, which would captivate me to the Law of Sin or make me Sin, and so make me Guilty of Death; and not only so, but by the Grace of the same Spirit I am also enabled to live

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It is also observable, that this v. 2. of ch. 8. do's plainly refer to ch. 7. v. 25. It is there asked, *Who shall deliver me from the Body of this Death?* The Apostle here fully answers, that *the Law of the Spirit of Life in Christ Jesus has made me free (and so delivered me) from the Law of Sin and Death, which he told us (ch. 7. v. 23.) is seated in our Members or Body.*

(c) That

TEXT.

TRANSLATION.

τῇ θανάτῳ. 3 Τὸ γὰρ ἀδυνάτον ἔ-
νόμῳ, ἐν ᾧ ἡσθῆναι ἄρ' τῆς σαρκὸς,
ὁ Θεὸς τὸν αὐτοῦ υἱὸν πέμψας ἐν ὁμοιώ-
ματι σαρκὸς ἀμαρτίας, καὶ ὡς ἀμαρ-
τίας, κατέκρινε τὴν ἀμαρτίαν ἐν τῇ
σαρκί. 4 ἵνα τὸ δικαίωμα τοῦ νόμου
πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σὰρκα
ὡσεύουσιν, ἀλλὰ κατὰ πνεῦμα.
5 Οἱ γὰρ κατὰ σὰρκα ὄντες, τὰ τῆς
σαρκὸς φρονεῖσιν· οἱ δὲ κατὰ πνεῦμα,
τὰ τοῦ πνεύματος. 6 Τὸ γὰρ φρονη-
μα τῆς σαρκὸς, θάνατος· τὸ δὲ φρονη-
μα τοῦ πνεύματος, ζωὴ καὶ εἰρήνη.
7 διότι τὸ φρόνημα τῆς σαρκὸς, ἐχθρὰ
εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ
ὑποτάσσεται· ἐδὲ γὰρ δύνανται. 8 Οἱ
δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσκει ἐν δυνά-
μει.

3 For what the Law could not do, in that it was weak thro' the Flesh, God sending his Own Son in the likeness of sinful Flesh, and for a Sacrifice for Sin condemned Sin in the Flesh;

4 That the Righteousness of the Law might be fulfilled in Us, who walk not after the Flesh, but after the Spirit.

5 For they that are after the Flesh, do mind the things of the Flesh; but they that are after the Spirit, the things of the Spirit.

6 Now to be Fleshly minded is Death; but to be Spiritually minded is Life and Peace:

7 Because to be Fleshly minded is Enmity against God: for it is not subject to the Law of God, neither indeed can be.

8 So then they that are in the Flesh, cannot please God.

in power.

ANNOTATIONS.

(c) That the Phrase *ὡς ἀμαρτίας* is frequently used by the Lxx Interpreters in the O. T. for a *Sin-offering*, is evident from *Lev.* 4. 3, 18. and 8. 2, 14. and many other places cited by the Reverend Dr *Whitby*.

(d) *1 Pet.* 2. 24. (e) See *Luke* 1. 6. and read Bp *Bull's Harm. Ap. Diff. post.* c. 7. §. 6. &c.

(f) Tho' it be in the Greek γὰρ, yet I have chosen to render it *Now*, because it is evident that γὰρ here can't be taken as ushering in the Reason of what is said in v. 5. For then the Apostle's Reasoning would stand thus: *For they that are after the Flesh, do mind the things of the Flesh: for to be Fleshly minded is Death*; whereas 'tis certain, that they that are after the Flesh, do not, *therefore* mind the things of the Flesh, *because* the so doing is *Death*, but on quite other Motives or Apprehensions. Hence some refer this γὰρ as a Reason to v. 1. whereas the Reason of what is there said, is contain'd immediately v. 2. and following. Others suppose the Apostle to imply v. 5. the Consequences of minding the things of the Flesh &c. viz. that such as do so, *pursue what tends to Death*; and then to adjoin the reason v. 6. *For to be Fleshly-minded is Death &c.* But I desire it may be considered, whether the most natural and easy way to account for this γὰρ may not be this, viz. that as γὰρ v. 5. introduces the Reason of what is said v. 4. so γὰρ v. 6. is repeated (not as a New Reason of what is said v. 5. but) as a Continuation of the same Reason began v. 5. and relating to v. 4. as

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live a Life of Righteousness. 3 For what it was impossible for the Law to do, in that it was Weak thro' the Flesh, (*i. e. whereas the Law could by no means thus free me from Sin and Death; in that the Corrupt Affections of the Flesh were more prevalent to draw me unassisted with Grace to Sin, than the Penalty of the Law was to deter me from Sin*) that hath God done, viz. God sending his own Son in the likeness of Sinfull Flesh, and for a (c) Sacrifice for Sin, condemned Sin in the Flesh, *i. e. put Sin as it were to Death (and so destroyed the Power of it) in the Flesh or Body of our Bl. Saviour; for in his own (d) Body he bare Our Sins upon the Cross. The plain meaning of which Figurative Expression is this; that Christ by his Death has not only procured Pardon for Sins past and repented of, but also Grace to enable us to withstand and overcome the sinfull Lusts of the Flesh for the future.* 4 Which he has done to this end; that the Righteousness of the Law might be (e) fulfilled in us, who walk not after the Flesh, but after the Spirit, *i. e. that we by the Grace of the Spirit overcoming the sinfull Lusts of the Flesh, might fully come up to the Spiritual Righteousness of the Law, typified by its Carnal Rites, as Circumcision &c.* 5 Now this Spiritual Righteousness of the Law, which was the Principal end of the Law according to the Divine Intention, can be fulfilled only by such as walk not after the Flesh, but after the Spirit. For they that are, or walk, after the Flesh, do mind the things of the Flesh: but they that are after the Spirit, do mind the things of the Spirit. 6 (f) Now to be Fleshly minded, is, *i. e. tends to Death; but to be Spiritually minded, is, i. e. tends to Life and Peace with God.* 7 I say to be Fleshly minded is Death; because to be Fleshly minded is to be in a state of Enmity against God: for it, *i. e. such a Temper of Mind, given up to the Satisfaction of the Lusts of the Flesh, is not subject to the Law of God, nor indeed can be, it having a quite contrary Tendency.* 8 So then (*from what has been said v. 5, 6, 7.*) we may learn, that even they that profess themselves (g) Christians, if they are in or walk after the Flesh, cannot please God by a bare profession of Christianity, or Belief

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if the Apostle had said: The Righteousness of the Law is not to be fulfilled by those who walk after the Flesh: for they that are after the Flesh, do mind the things of the Flesh; for further to be Fleshly-minded is Death &c. So that this 7^d, being rather a Repetition of the Former than a New distinct one, and so a Continuation of the Reason already began, may Best be render'd by the Particle of Continuation, Now. And the same is observable, I think, in other places.

(g) That by those that are in the Flesh in this place the Apostle means such, as professing themselves Christians, do yet not live up to their Holy Profession; is I think evident from the whole design of this Chapter; wherein the Apostle expressly speaks of them which are, or at least profess to be, in Christ Jesus. As for the Gentile or Jew, that were not Christians, and walked after or were in the Flesh, he had spoken of them Already.

TEXT.

TRANSLATION.

ιστοῖα. 9 Ὑμεῖς δὲ ἔκ ἐτε ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ πνεῦμα Θεοῦ οἰκᾷ ἐν ὑμῖν. εἰ δὲ τις πνεῦμα Χριστοῦ ἔχῃ, ὅτος ἔστιν αὐτοῦ. 10 Εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν· τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. 11 Εἰ δὲ ὁ πνεῦμα τοῦ ἐγείραντος Ἰησοῦ ἐκ νεκρῶν οἰκᾷ ἐν ὑμῖν, ὁ ἐγείρας ἢ Χριστὸν ἐκ νεκρῶν ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ ὅ ἐνοικῶντος αὐτοῦ πνεύματος ἐν ὑμῖν. 12 Ἀρα οὖν, ἀδελφοί, ὀφειλέταί ἐσμεν ὃ τῇ σαρκί, τοῦ κατὰ σάρκα ζῆν. 13 εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τοῖς πράξεσιν τοῦ σώματος θανατῶτε, ζήσεσθε. 14 Ὅσοι γὰρ πνεύματι Θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ Θεοῦ. 15 Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας, πάλιν εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν, Ἀββᾶ, ὁ πατήρ. 16 Αὐτὸ τὸ πνεῦμα συμμαρ-

9 * Now ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you. And if any man have not the Spirit of Christ, he is none of His.

10 But if Christ be in you, the Body is dead because of Sin, but the Spirit is Life because of Righteousness.

11 And if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the Dead, shall quicken also your mortal Bodies, by his Spirit that dwelleth in you.

12 Therefore, Brethren, We are Debtors, not to the Flesh, to live after the Flesh.

13 For if ye live after the Flesh, ye shall dye; but if ye thro' the Spirit do mortify the Deeds of the Body, ye shall live.

14 For as many as are led by the Spirit of God, they are the Sons of God.

15 For ye have not received the Spirit of Bondage again unto Fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.

16 The * same Spirit bears

τυρεῖ

ANNOTATIONS.

(b) That the sense here given of this and the following Verse is most suitable to the intent of the Apostle, seems clear from the whole scope of this and the foregoing Chapters, wherein the Apostle is speaking of Resurrection to Newness or Holiness of Life here. Not to add, that *μενέω* is not (I think) ever used to denote *Mortal* or *Subject to Mortality*, but somewhat actually *Dead*, either in a Literal or Metaphorical sense. As for the Phrase *διὰ ἐχθρῶν*, it seems well observed by *Grotius*, that it is used here in the like sense, as we say, such an one fled *because of his Enemies*, i. e. in order to avoid them; and the like may be applied to the like following phrase, *διὰ δικαιοσύνης*.

(r) That

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Belief of the Gospel; and consequently, that it was not without reason, that when I said v. 1. There is no Condemnation to them that are in Christ Jesus, I added further, that such were Persons, who walk not after the Flesh, but after the Spirit. 9 Now hence ye may infallibly learn, what your State and Condition is, viz. ye may be certain, that ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwells in you; and therefore on the other hand it is as certain, that if ye are in the Flesh, the Spirit of God dwells not in you. And if any man have not the Spirit of Christ, He is to be sure None of His, tho' he professes Himself to be a Christian. 10 But if Christ be in you, the Body is Dead because of Sin, (h) i. e. is as dead in order to avoid the Commission of Sin, but the Spirit dwelling in us is a Principle of Life, because of Righteousness, i. e. in order to our performing the Righteousness of the Gospel, and so attaining to Justification. 11 And further, if the Spirit of Him that raised up Jesus from the Dead, dwell in you, (as it certainly do's, if Christ be in you) He that raised up Christ from the Dead, shall quicken also your Mortal Bodies, so as that they shall be not only Dead to Sin, but that the Members thereof shall be also so many Living Instruments of Righteousness; which wonderfull Change shall be wrought by His Spirit that dwelleth in you. 12 Therefore Brethren, we are Debtors or obliged, not to the Flesh, as upon the account of any Good we receive from it, to live after the Flesh, but to the Spirit of God, viz. upon the account of the Great Good we receive from it, to live after the Spirit. 13 For if ye live after the Flesh, ye shall dye Eternally; but if ye thro' the Spirit of God do mortify the Sinfull deeds of the Body, ye shall live Eternally. 14 For as many as are led by the Spirit of God, they only are the Sons of God in Christ, and so joint-heirs of God with Christ; and these are indeed the Sons of God. 15 For ye, that are such, have not received the Spirit of Bondage again to Fear, i. e. the Gospel do's not load us like Bond-slaves with the intolerable yoke of Numerous Rites and Ceremonies, nor yet tell us only our Moral Duties without affording us Grace or Strength to perform them, and so render us only more Guilty of Death, and consequently subject us to Fear and dreadfull Apprehensions of Death; but ye by receiving the Gospel have received an Easy and Gracious Law, and withall the Adoption of Sons, i. e. God has thereby adopted you for his Sons, and therefore has given unto you the Spirit of Adoption, i. e. has given you as being now his Adopted Sons His most Holy Spirit, whereby, i. e. by which Spirit if we are led by Him, we are not only freed from Fear or Dreadfull Apprehensions of Death, on account of Gods being incensed against us, but we are enabled with a Filial Assurance of God's Favour unto us to cry or call God as Christ himself did, Abba, that is Father. 16 Namely, the same Spirit being given us as an Earnest of Our Inheritance (Eph. 1. 14.) beareth witness with our Spirit or Consciences, that

TEXT.

TRANSLATION.

τυρεῖ πρὸ πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ. 17 εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν Θεῷ, συγ- κληρονόμοι δὲ Χριστῷ· εἴπερ συμπα- ρχομεν, ἵνα ὃ συνεδοξασθῶμεν.

18 Λογίζομαι δὲ, ὅτι ὅτι ἄξια τὰ παθήματα τῷ νῦν καιρῷ ὡς ἵ μὲλλουσιν δοῦναι ἀποκαλυφθῆναι εἰς ἡμᾶς. 19 Ἡ γὰρ ἀποκαταδοκία τῇ κτίσεως πλεονέκτηται ἀποκαλύψει τῷ ὧν τῷ Θεοῦ ἀπεκδέχεται. 20 τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη (ὅτι ἐκούσα, ἀλλὰ διὰ τὸ ὑποτά- ζαντα) ἐπ' ἐλπίδι, 21 ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς πλεονέκτησαν τῆς δόξης τῇ τέκνων τῷ Θεοῦ. 22 Οἶδαμεν γὰρ ὅτι πᾶ- σα ἡ κτίσις στενάζει καὶ στυγ- δίνει ἄχρι τῷ νῦν. 23 Οὐ μόνον,

witness with our Spirit that we are the Children of God:

17 And if Children, then Heirs; heirs of God, and joint-heirs with Christ: * that, if so be we suffer with Him, we may be also glorified with him.

18 Now I reckon, that the Sufferings of this Present time are not worthy to be compared with the Glory, which shall be revealed unto Us.

19 For the Earnest Expectation of the Creature waiteth for the Revelation of the Sons of God.

20 For the Creature was made subject to Vanity, (not willingly, but by reason of him who subjected *the same*) in Hope,

21 That, even the Creature itself shall be freed from the Bondage of Corruption, into the Glorious Liberty of the Children of God.

22 For we know that the whole Creation groaneth, and travaileth in pain together un- till now.

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ANNOTATIONS.

(i) That πᾶσα κτίσις actually is in other places of the N. T. taken to denote no more than *All Mankind*, is not to be denied. However that *κτίσις* here verfi. 19, 20, 21. and πᾶσα ἡ κτίσις v. 22. is to be taken in a Larger sense, seems reasonable from these Considerations. First, that not only *Mankind*, but the *Rest of the Creation*, was upon the Fall made *Subject to Vanity*, or a worse state than they were at first created in. Secondly, what is said v. 21. seems not applicable to *All Mankind*, inasmuch as it seems to be too justly fear'd, that the Greater part of it, by reason of their wicked Lives, can have no well-grounded *Hope* (which the Apostle denotes v. 20.) of being freed from the Bondage of Corruption, into the Glorious Liberty of the Law of God; nor yet do Wicked and Ungodly men seem to *Groan and Travail in pain* as to any Such expectation, but rather are very well satisfied with the Enjoyments of this World, and only wish that they could enjoy them, even such as they are, for ever. But now in the other sense of *κτίσις* for the *Whole Creation*, there is a plain and good Exposition of v. 21, 22. forasmuch as not only Good and Pious Men hope truly

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that *We being thus led by the Spirit of God dwelling in us* are the Children of God. 17 And if *We* are Children, then *We* are of Course or Right Heirs, viz. Heirs of the Glory of God, or of that Glorious and Happy State which is reserved for us in Heaven by God, and so joint-heirs thereof with Christ, God of his infinite Justice as well as Mercy so ordering it, that, if so be we Suffer with Him, i. e. Christ, we may also be Glorified together with him.

18 Now we have reason cheerfully to Suffer with Christ, to the end we may be Glorified with him: forasmuch as I justly reckon that the Sufferings of this Present time are not worthy to be compared with the Glory which shall be hereafter Revealed unto Us; which Glorious State is the Desire and Longing not only of Us, but of the whole Creation. 19 For the Earnest Expectation of the Creature, i. e. the (i) whole Creation according to the exposition of the Primitive Fathers, not only Man, but even the Irrational and Inanimate part of the Creation waiteth for the Revelation of that Glorious State unto the Sons of God. 20 For the Creature, i. e. All the Several parts of the Creation was made subject to Vanity, i. e. was degraded from that State of Excellency wherein they were at first made, to the State of Weakness, Imperfection, and Corruption they are now in (not Willingly or of it's Own Choice, but by reason or the means of Him, viz. God, who has for the Sin of our First Parents subjected the same to the said Vanity, Imperfection, Troubles and Misery of it's present State, not for ever, but in (k) Hope, 21 that even the Creature it self, or the same Creature, i. e. All the several parts of the Creation (as well as Man) shall be delivered then from the Bondage of Corruption, i. e. from the Inevitable Corruption they are at present subjected to, and shall be changed into the Glorious Liberty of the Children of God, i. e. into the Glorious State of Excellency and Perfection, wherein they were at first made. 22 For we know as a Truth generally and firmly received, that the Whole Creation, All the other parts of it as well as Man, groans together, and as a Woman in Labour travails as it were in pain together untill now, viz.

VII.
The Apostle here puts them in mind of the Glorious State prepared by God for True Christians, and that the Consideration thereof ought to encourage them Patiently and Cheerfully to undergoe any Temporal Afflictions.

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ly and justly for their being Freed from the Bondage of Corruption, into the Glorious Liberty of the Sons of God, but also the other parts of the Creation may be said to wait or hope for the same, according to a known Philosophical way of Speaking, wherein All things even Irrational and Inanimate things, are said *appetere*, to desire their Own Good or Perfection. And that at the Revelation of the Glory of the Sons of God v. 18, 19. the Rest of the Creation shall be likewise restored to the Glorious state they were at first created in, is not improbable from Scripture, 2 Pet. 3. 13, &c. and rendred more probable from the joint Testimony of the most Primitive Fathers, who treat of this point. And in this sense it may be well said, that *nunc i. nunc* All the parts of the Creation groan and travail in pain together. (k) The Hope here mention'd, may probably refer to the Promise mention'd in 2 Pet. 3. 13.

(l) This

TEXT.

TRANSLATION.

νοι δὲ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρ-
 χὴν τοῦ πνεύματος ἔχοντες, καὶ
 ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, ὑπο-
 ρησάμενοι ἀπεκδεχόμενοι, τὴν ἀπολύ-
 τωσιν τοῦ σώματος ἡμετέρου. 24 Τῇ
 γὰρ ἐλπίδι ἐσώθημεν. ἐλπίς δὲ βλέ-
 πομένη οὐκ ἐστὶν ἐλπίς· ὁ γὰρ βλέ-
 πει πῶς, τί καὶ ἐλπίζει; 25 Εἰ
 δὲ ὁ οὐ βλέπει, ἐλπίζομεν, δι'
 ὑπομονῆς ἀπεκδεχόμεθα. 26 Ὡσαύ-
 τως δὲ καὶ τὸ πνεῦμα σωδὸν πλάμ-
 βάνεται ταῖς ἀδενείαις ἡμετέρας· τὸ
 γὰρ τί προσβύζόμεθα κατὰ θεῖ, ὃν
 οἶδαμεν· ἀλλ' αὐτὸ τὸ πνεῦμα ὑ-
 περεντυγχάνει ὑπὲρ ἡμετέρων στεναγμοῖς
 ἀλαλήτοις. 27 Ὁ δὲ ἐρευνῶν ταῖς
 καρδίαις, οἶδε τί τὸ φρόνημα ἔχει πνεύ-
 ματος, ὅτι κατὰ θεὸν ἐντυγχάνει
 ὑπὲρ ἀγίων. 28 οἶδαμεν δὲ, ὅτι
 τοῖς ἀγαπῶσι θεὸν πάντα συνεργ-
 οῦν εἰς τὸ ἀγαθόν, τοῖς κατὰ πρόθε-
 σιν κλητοῖς ὄντιν. 29 Ὅτι ὅς τις προ-
 ἔγνω, καὶ προέβρισε συμμόρφως τῷ εἰ-

23 And not only * so, but
 our selves also, who have the
 First-fruits of the Spirit, even
 We our selves groan within
 our selves, waiting for the A-
 doption, *to wit*, the Redem-
 ption of our Body.

24 For we are saved by Hope.
 But Hope that is seen, is not
 Hope: for what a man seeth
 why doth He yet Hope for?

25 But if we hope for that
 we see not, then do we with
 Patience wait for it.

26 Likewise the Spirit also
 helps our Infirmities. For we
 know not, what we should
 pray for, as we ought: but the
 Spirit itself makes intercession
 for us with Groaning that can-
 not be uttered.

27 And he that searches the
 Hearts, knows what is the Mind
 of the Spirit, because he makes
 intercession for the Saints ac-
 cording to *the Will of God*.

28 And we know that All
 things work together for Good,
 to them that love God, to them
 who are the Called according
 to *his* purpose.

29 For whom he did fore-
 know, he also did predestinate
 to be conformed to the Image

καὶ

ANNOTATIONS.

(1) This and the two following Verses have occasion'd Great and most Un-
 happy Controversies in the Christian Church; whilst some have founded here-
 on most Absurd, Impious, and Blasphemous Positions or Doctrines. Whereas
 the True Genuine meaning of the Apostle seems to be Clear enough to any
 Unprejudiced Understanding, and such as is Fully agreeable to All the several
 Attributes of the most Holy Deity. The Proper way to come at the Right
 meaning of the Apostle in this place, seems to be by finding out and settling first
 the true Import of the *σῶμα* mention'd v. 28. and of *σῶμα* v. 29. By the
σῶμα then, mention'd here and in other places of *S. Paul's* Epistle in reference
 to

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to be delivered from the Curse and Miseries of the Fall. 23 And not only so, but Our selves also, which have the First-fruits, *i. e. the Graces and Gifts of the Spirit, and so the Earnest of a Blessed Immortality*, even we our selves groan within our selves, waiting for the *Fruit of our Adoption, to wit, the Resurrection which is the Redemption of Our Body from the Power of Death and the Grave.* 24 *I say, We our selves wait for the Redemption of our Body: for we are as yet saved only by or in Hope and Expectation.* But Hope that is Seen is not Hope, *i. e. Hope is of things not in Present possession: for what a Man sees, i. e. hath in Present possession, why doth he yet hope for it? i. e. He can't be said any longer to Hope for it.* 25 But if we Hope properly for that we See not, *i. e. for that which is yet to come*, then do we *in duty with Patience wait for it, and consequently 'tis our Duty to wait Patiently for the Redemption of our Body so much longed for by Us, 'till the time appointed of God for it comes, as being assured that God's time is the Best.* 26 And as Patience, so likewise the Spirit also helpeth to relieve our Infirmities: for *in our Troubles and Afflictions We know not what we should pray for, as we ought, whether for increase of Patience under them, or Deliverance from them.* But the Spirit it self (or the same Spirit, that witnesseth *We are the Children of God v. 16*) maketh Intercession for Us with Groanings which cannot be utter'd or express'd in Words. 27 And he that searcheth the Hearts, *viz. God*, knowes what is the Mind or Desire of the Spirit, because he makes intercession for the Saints according to the Will of God. 28 And tho' we know not in our Afflictions what we should pray for in particular, yet in general we know that All things work together for Good to them that love God, to them who are the Called according to his Purpose, *i. e. (I) who being called answer the end of God's Purpose in Calling them, by living according to the Gospel.* 29 For whom he did thus fore-know (I) and approve of, according to the purport of the Gospel, them he also did predestinate or fore-appoint to be conformed to the Image of his Son, *viz.*

111.

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to Eternal Salvation; is meant God's Purpose to save by Christ All, that upon the Preaching of the Gospel should Embrace it and Live according to it. And as God is said (Psal. i. 6.) to know, *i. e. to approve the Way of the Righteous*; and as in this very Epistle ch. 7. v. 15. the Jew without the Grace of God is said not to know, *i. e. not to approve or allow that which he do's thro' the Strength of his Carnal Appetites*; so by God's fore-knowing here v. 29. is to be understood his fore-approving such as should Embrace the Gospel and Live accordingly; and such indeed, and such only did he also predestinate, *i. e. fore-determine to be conformed to the Image of his Son.* In order hereto he called them, *i. e. made known the Gospel unto them*; and being thus called, and answering the end of their Calling by Believing and Living up to the Rules of the Gospel, and so becoming the Called according to his Purpose, He also justified them &c. Compare also Matt. 7. 23.

(m) The

TEXT.

TRANSLATION.

καὶ τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς. 30 Οὓς δὲ παρώλεις, τέτοις καὶ ἐκάλεισε· καὶ οὓς ἐκάλεισε, τέτοις καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσε, τέτοις καὶ ἐδόξασεν. 31 Τί οὖν ἐρῶμεν πρὸς ταῦτα; εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς κατ' ἡμῶν; 32 Ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτὸν, πῶς οὐχὶ καὶ σὺ αὐτῷ τὰ πάντα ἡμῖν χαρίσεται; 33 Τίς ἐκκαλέσεται κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαίων; 34 Τίς ὁ κατακρίνων; Χειρὸς ὁ σποδισμῶν, μᾶλλον δὲ καὶ ἐγερθεὶς, ὅς καὶ ὄσιν ἐν δεξιᾷ τοῦ Θεοῦ, ὅς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν; 35 Τίς ἡμᾶς χωρίσεται ἀπὸ τῆς ἀγάπης τοῦ Χειροῦ; θλίψις, ἢ πεινῶν, ἢ διωγμὸς, ἢ λιμὸς, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχη; (36 κατὰ τὸ γεγραπμ. Ὅτι ἐνεχέ σὺ θανατούμεθα ὅλην τὴν ἡμέραν ἐλογίζημεν ὡς πρόβατα σφαγῆς) 37 Αλλ' ἐν τέτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντός ἡμᾶς. 38 Πέπεισμαι γὰρ, ὅτι ὅτι θάνατος

of his Son, * so that he might be the First-born among Many Brethren.

30 Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

31 What shall we say then to these things? If God be for Us, who can be against Us.

32 He that spared not his Own Son, but delivered him up for Us All, how shall he not with him also Graciously give us All things;

33 Who shall lay any thing to the Charge of God's Elect? * Shall God that justifies?

34 Who * shall be he that condemns? * Shall Christ that died, yea rather that is also risen again, who is at the Right hand of God, who also makes intercession for Us?

35 Who shall separate Us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword?

36 (As it is written: For thy sake we are killed all the day long; we are accounted as sheep for the slaughter)

37 Nay in all these things we are more than Conquerors, thro' him that loved Us.

38 For I am persuaded, that neither Death nor Life, nor

ἢ τε

ANNOTATIONS.

(m) The Reading of these two places by way of Interrogation do's not only render the Sense Clear and the Expression Emphatical, but do's also agree to the Apostles Argumentation v. 35.

(n) Λιμὴ γὰρ

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in being Raised from the Dead, and having their Vile Bodies changed like unto his Glorious Body, and then being placed in an Eternal State of Glory with Him; So that He, i. e. Christ, is but the First-born or as it were Elder Brother among Many Brethren, who are to be Heirs of God as well as He, and so joint-heirs with Him, only He hath a Greater Degree or Share of Happiness and Glory, as the First-born of a Family hath here on Earth. 30 Moreover, whom he did thus predestinate to be conformed to the Image of Christ, them he also called to that end, by sending Preachers of the Gospel to them: and whom he called, them being such as we afore (v. 28.) Specified, viz. being the Called according to his purpose, or such as answered the Purpose of God in Calling them, by sincerely embracing and living up to the Gospel, them He also justified; and whom he justified, them he also glorified. 31 What shall we say then to these things? *Can any thing be reasonably objected to what has been here alleged to shew, what Great Hopes and Assurance we have of Eternal Happiness, and consequently that we ought Patiently to undergoe All Present Sufferings? Nothing surely of Weight can be objected.* For if God be for Us, as we see He is, who can be against Us, so as to hinder us of what God has designed us? 32 He that spared not his Own Son, but delivered him up for Us All, whether Jews or Gentiles, how shall he not, i. e. He most certainly will with him freely or Graciously give us All things that are Profitable for Us and Conducive to our Eternal Happiness? 33 Who shall implead or lay any thing to the Charge of Us God's Elect, as a Prosecutor of Us? (m) Shall God (no surely, since it is he) who justifies us? 34 Who shall be He that condemns Us as our Judge? (m) Shall Christ (no surely, since it is he) that died for our Sins, yea rather that is also risen again for our Justification, that is also at the Right hand of God, and that there also makes Intercession for Us? 35 Who then shall Separate Us from the Love of Christ, which is thus exceeding Great towards Us? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? (36 Shall Any or All of these Separate us from the Love of Christ, tho' they be our Lot, as it is written, Psal. 44. 22. For thy sake We are killed all the day long; we are accounted as Sheep for the slaughter) 37 Nay, so far are these things from separating us from the Love of Christ, or putting us out of God's Favour, that on the contrary in all these things we are more than Conquerors thro' the Grace of Him that loved us; by which Grace we are enabled not only to Conquer with Patience the fore-mentioned Calamities, but also to Boast in them, as giving us occasion to exercise our Christian Virtues, and so to be more firmly Assured of God's Love unto Us. 38 For, upon the Experience I have had by these our Sufferings of our Christian Constancy, I am persuaded, that neither Fear of Death, nor Hope of Life, nor Evil Angels, nor Principalities nor Powers, i. e. Earthly Princes or

TEXT.

ἢ πὶ ζῶν, ἢ πὶ ἀγγέλοι, ἢ πὶ ἀρχαῖ, ἢ πὶ
δυνάμεις, ἢ πὶ ἐνεστώτα, ἢ πὶ μέλλον-
τα, 39 ἢ πὶ ὕψωμα, ἢ πὶ βάθος,
ἢ πὶ πῆς κτίσις ἐτέρα διωθήσεται ἡμᾶς
χωρίσω ὑπὸ τῆ ἀγάπης τοῦ Θεοῦ, τῆ ἐν
Χριστῷ Ἰησοῦ τῇ Κυρίῳ ἡμῶν.

Κεφ. γ'.

Ἀλήθειαι λέγω ἐν Χριστῷ, ἃ ψεύ-
δομαι, συμμαρτυροῦσι μοι τῆς συνει-
δήσεως μου ἐν Πνεύματι ἁγίῳ. 2 ὅτι
λύπη μοι ἐστὶ μεγάλη, καὶ ἀδιά-
λειπτος ὁδύνη τῇ καρδίᾳ μου.
3 Ηυχόμην γὰρ αὐτὸς ἐγὼ ἀνάθε-
μα εἶναι ὑπὸ τοῦ Θεοῦ Χριστοῦ ὑπὲρ πάν-
των ἀδελφῶν μου, πάντων συγγενῶν μου κα-
τὰ σάρκα. 4 οἵπνές εἰσιν Ἰσραη-
λῖται, ὧν ἡ υἰοθεσία, καὶ ἡ δό-
ξα, καὶ αἱ διαθήκαι, καὶ ἡ νο-
μοθεσία, καὶ ἡ λατρεία, καὶ αἱ ἐπαλ-
γelaί. 5 ὧν οἱ πατέρες, καὶ ἐξ

TRANSLATION.

Angels, nor Principalities, nor
Powers, nor things Present, nor
things to Come,

39 Nor Height, nor Depth,
nor any other Creature, shall
be able to separate Us from the
Love of God, which is in Christ
Jesus our Lord.

Chap. IX.

I say the truth in Christ, I
lie not, my Conscience also
bearing me witness in the Holy
Ghost,

2 That I have great heavi-
ness, and continual sorrow in
my heart.

3 For I could wish that my
self were accursed from Christ,
for my Brethren, my Kinsmen
according to the Flesh:

4 Who are Israelites; to
whom pertains the Adoption,
and the Glory, and the Cove-
nants, and the Giving of the
Law, and the Service of God,
and the Promises;

5 Whose are the Fathers, and

ων

ANNOTATIONS.

(*) *Ἀνάθεμα* is used to denote a Person or thing devoted to Destruction, both by Common Greek Writers and also by the LXX. Interpreters. Hence the Word came to be used by the Primitive Christians to denote *Excommunication*, whence the same is also expressed by *Delivering up to Satan*, 1 Cor. 5. 5. namely, in order to the Destruction of the Flesh, i. e. to the Subduing of the Inordinate and Sinfull Desires of the Flesh, by Temporal Calamities and Afflictions; that so the Spirit might be saved in the day of the Lord. And agreeable to this sense it seems most rational to understand here the Apostle's wish, viz. that He could be Willingly content to be (in the State of an Excommunicated Person, i. e.) the most Contemptible Christian, and afflicted with the greatest Temporal afflictions, for the Spiritual Good and Welfare of the Jews. The understanding of the Anathema here mention'd, in reference to Eternal Misery and Separation from Christ, seems not reconcilable to Reason and Sobriety.

P A R A P H R A S E.

Potentates, the Instruments of the Evil Angels to persecute Us, nor any evil things we may endure at present, nor any evil things we may endure for the time to come, 39 Nor height of Prosperity, nor depth of Misery, nor any other Creature or thing whatsoever, shall be able to Separate Us from the Love of God, which is in Christ Jesus our Lord.

S E C T I O N. III.

S. Paul having had Occasion in the foregoing Chapters frequently to inculcate, that now under the Gospel the Gentiles were as Capable of Justification as the Jews; and that the Jews had no reason to Boast over or Despise the Gentiles; to shew that whatever he had said of this Nature, was not said out of Any Unkindness to his Nation, He proceeds now to assure the Jews in the most Solemn manner of his Great Affection to them, and his most Hearty Concern for their Spiritual and Eternal Welfare (Chap. 9. 1--5. and 10. 1, 2.) He observes to them that in Preaching the Gospel to the Gentiles, He acted only in Obedience to God's Mission, and in conformity to the Predictions of their own Prophets (Ch. 10. 14, 15.) and as a Convincing Proof of his Esteem and Kindness for them, He largely cautions (Ch. 11.) the Gentiles not to Boast over or Despise the Jews. But withall in these three Chapters (viz. 9, 10, 11.) He still keeps his eye on the Main Subject of the Epistle, taking notice of several Particulars relating thereto.

Chap. IX. I say the Truth in Christ, I lye not, my Conscience also bearing me witness in the Holy Ghost, *i. e. I call Christ and the Holy Ghost to witness with my Conscience, that I say the Truth when I say,* 2 *that I have great heaviness and continual Sorrow in my heart for the Unbelieving and Obstinate Jews.* 3 *For so Great and Sincere is my Concern for them that I could wish that my self were (n) accursed or separated from Christ, i. e. excommunicated and so delivered over to Satan to be afflicted with the greatest temporal Calamities; for the welfare of them as being my Brethren, my Kinsmen according to the flesh: 4 and not only so, but who are Israelites also, i. e. a people favoured by God with many signal Privileges, viz. to whom pertaineth the Adoption, whereby they were in a particular manner the Sons of God above other Nations; and the Glory of the Divine Presence exhibiting it self amongst them; and the Covenants made between God and them; and the Giving of the Law, and particularly that part of it, wherein the Service of God is prescribed, and the Promises of the Old Testament; 5 Whose are the Fathers, i. e. who are descended of the Patriarchs Abraham,*

^{I.}
S. Paul most solemnly declares his Great Affection for the Jews, and his Great Concern for their Salvation.

TEXT.

TRANSLATION.

ὡι ὁ Χριστός, τὸ πρῶτον πάρεχε, ὁ ὢν ὅτι
πάντων Θεὸς εὐλογητὸς εἰς τὴν αἰ-
ῶνα, Ἀμήν.

6 Οὐχ οἷον δὲ ὅτι ἀπέπληκεν
ὁ λόγος τῷ Θεῷ. Οὐ γὰρ πάντες ὁ
ἔξ Ἰσραὴλ, οὗτοι Ἰσραὴλ. 7 Οὐδὲ
ὅτι ἐστὶ σπέρμα Ἀβραάμ, πάντες τέ-
κνα· ἀλλ' ὡς Ἰσαὰκ κληθήσεται σοι
σπέρμα. 8 Τυτέστι, ὅτι τὰ τέκνα τῆ
σαρκὸς, ταῦτα τέκνα τῷ Θεῷ, ἀλ-
λὰ τὰ τέκνα τῆ ἐπαγγελίας λογί-
ζονται εἰς σπέρμα. 9 Ἐπαγγελίας γὰρ ὁ
λόγος οὗτος, καὶ τὸν καιρὸν
τῷτοί ἐλεύσμεθα, καὶ ἔσται τῇ Σάρ-
ρᾳ υἱός. 10 Οὐ μόνον δὲ, ἀλλὰ καὶ
Ῥεβέκκα, ἔξ ἐνὸς κοίτῳ ἔχουσα,
Ἰσαὰκ τῷ πατρὸς ἡμῶν. 11 Μήπω
ῶ γεννηθέντων, μηδὲ πεπραγμένων τί
ἀγαθὸν ἢ κακόν, (ἵνα ἡ ἐκλογὴ
ᾖ ἔργου τοῦ Θεοῦ μὲν, ὅχι ἔργου,

of whom as to the Flesh Christ
came, who is over All God
Blessed for ever, Amen.

6 Not as tho' the Word of
God has taken no effect. For
not All they that are of Israel,
are Israel.

7 Neither, because they are
the Seed of Abraham, are they
All Children; but in Isaac shall
thy Seed be called;

8 That is, they who are the
Children of the Flesh, these are
not the Children of God; but
the Children of the Promise are
counted for the Seed.

9 For this is the Word of
Promise, At this time will I
come, and Sara shall have a Son.

10 And not only Sara, but
Rebecca also is an instance, con-
ceiving by One, even by our
Father Isaac.

11 For the Children being not
yet born, nor having done any
good or evil, (that the purpose
of God according to election
might stand, not of Works, but
ἀλλ'

ANNOTATIONS.

(a) See the same sort of Argument used Gal. 4. 22—31.

(p) The Ellipsis seems to be best supplied by inserting *Sara*, as best answering
to *Rebecca*. And so it is supplied in the Vulgar Latin by *illa*, referring, I sup-
pose, to *Sara*. By adding the Instance of *Rebecca*, the Apostle seems to obviate
some objections the Jews might possibly make as to the instance of *Sara*. For in-
ference to *Isaac's* being prefer'd by God before *Ishmael*, it might be alledged,
that this might be done very well on account of *Isaac's* being the Son of *Sara*,
Abraham's Wife; whereas *Ishmael* was the Son of *Hagar*, Abraham's Bond-
servant. Wherefore the Apostle adjoins the instance of *Jacob* and *Esau*, as being
born Both of One and the same Woman *Rebecca*, as well as of One and the
same Man *Isaac*; and so leaving no room for the forementioned Objection.
Nay, by what the Apostle adds v. 12. concerning *Jacob* and *Esau*, that the
former was prefer'd before the latter by God, *they being not yet born, nor*
having done any Good or Evil, he seems to have obviated another objection,
that might be made against the Instance of God's preferring *Isaac* to *Ishmael*,
viz.

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Isaac, and Jacob, &c. and lastly of whom as concerning the Flesh or his *Humane Nature* Christ came, who is over All, God Blessed for ever, Amen:

6 But what is said v. 2, 3. concerning my Grief for the Obstinacy of the Unbelieving Jews, is not so to be understood, as though the Word of God, i. e. his Spiritual Promises to the Seed of Abraham, Isaac, or Jacob, hath failed or taken none effect, by reason of God's Rejecting the Unbelieving Jews. For, in order to a right understanding of the said Promises it is to be observed, that not All they who are naturally descended of Israel, are the Israel of God, i. e. the Israel or People to whom the Spiritual Promises of God pertain: 7 To make way for the better apprehending hereof, let it be considered that neither, because they are the Natural Seed of Abraham himself, are they All that are so naturally descended of Him, esteem'd in Scripture as the Children of Abraham, to whom even the Temporal Promises do belong; but only the Posterity of Abraham by Isaac is esteem'd in this sense the Children of Abraham, as it is said Gen. 21. 12. In Isaac shall thy Seed be called, 8 that is, (e) They, which are the Children of Abraham by the Flesh or Natural generation, these are not the Descendants of Abraham, who are the Children of God, i. e. who are taken to be the Peculiar People of God in respect either of Temporal or Spiritual Blessings; but the Children of the Promise are counted for the Seed, i. e. that part only of the Seed or Descendants of Abraham was taken to be the Peculiar People of God in both the aforementioned respects, who are descended of Abraham by Isaac, and who may therefore be stiled the Children of the Promise, forasmuch as Isaac, of whom they are descended, was born to Abraham, not by Virtue of Natural Generation, but purely by Virtue of God's Promise to Abraham. 9 For this is the Word of the said Promise (Gen. 18. 10.) At this time will I come, and Sara shall have a Son. 10 And not only (p) Sara, but Rebecca also is or affords an instance to our present purpose, who being One and the Same Woman, and conceiving by One and the Same Man, even by our Father Isaac, brought forth Twins, wherein we have another apparent and remarkable instance of a Second Limitation of the Seed of Abraham, that was taken to be the Peculiar People of God. 11 For (the Children being not yet born, nor having done any Good or Evil, that the (q) Purpose of God in taking such and such a Race of Men to be his Peculiar People according to Election or his Own Free Choice and Good Pleasure might still abide or stand, not being founded on any consideration of Works Good or Bad antecedently done,

II.
S. Paul proves, that the Promise of God to Abraham failed not, tho' God rejected the Nation of the Jews from being any longer his Peculiar People, upon their Rejecting the Gospel.

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viz. that it was because of *Ishmael's having offended God* some way or other.

(q) The *we* here mention'd relates not to the Eternal State of the Persons here mention'd, but only to their Temporal State in this World, as appears from v. 12.

(r) The

TEXT.

TRANSLATION.

ἀλλ' οὐκ τῷ κελύπτοις) 12 ἐρρέθη
αὐτῇ, ὅτι ὁ μείζων δαλεύσει τῷ
ἐλάσσονι 13 καθὼς γέγραπται, Τὸν
Ἰακώβ ἠγάπησα, τὸ δὲ Ἠσαὺ ἐμίσησα.

14 Τί οὖν ἐρῶμεν; μὴ ἀδικία
καθὼς τῷ Θεῷ· μὴ γένοιτο. 15 Τῷ
γὰρ Μωσῇ λέγει, Ελεήσω ὃν ἂν
ἐλεῶ, καὶ οἰκτερήσω ὃν ἂν οἰκτεί-
ρω. 16 Ἀρα οὖν οὐ τοῦ θέλον-
τος, οὐδὲ τῷ πρέχοντος, ἀλλὰ
τοῦ ἐλεοῦντος Θεοῦ. 17 λέγει
γὰρ ἡ γραφὴ τῷ Φαραῶ, ὅτι εἰς
τῷτο ἔξηγειρά σε, ὅπως ἐδείξω-
μαι ἐπὶ σοὶ τὴν δυνάμιν μου, καὶ
ὅπως ἀγγέλλῃ τὸ ὄνομά μου ἐπὶ

of Him that calleth)

12 It was said unto her, The
Elder shall serve the Younger.

13 As it is written, Jacob have
I loved, but Esau have I hated.

14 What shall we say then?
Is there Unrighteousness with
God? God forbid.

15 For he saith to Moses, I
will have Mercy, on whom I
will have Mercy; and I will
have Compassion, on whom I
will have Compassion.

16 So then it is not of him
that willeth, nor of him that
runneth, but of God that shews
Mercy.

17 For the Scripture saith un-
to Pharaoh, Even for this same
purpose have I raised thee up,
that I might shew my power in
thee, and that my Name might

παρῇ

PARAPHRASE.

done, but purely on the Good Pleasure of Him, viz. God that calleth them to be his People) 12 it was said unto her, viz. Rebecca, The Descendants of the Elder Brother shall serve the Descendants of the Younger Brother. 13 And agreeable hereunto are other passages of Scripture, particularly as it is written, Mal. 1. 2, 3. Jacob have I loved, so as to make his Posterity my Chosen People, and to engage my self to them by express Promises of Greatness and Prosperity, and to intrust them with the Holy Oracles or Scriptures (Ec.) but Esau have I hated, (r) i.e. have not shewn the like Favour to, in respect of the formention'd Outward Dispensations. From the Instances afore alledged it is evident, that not All descended of Abraham or Isaac are the Chosen Peculiar People of God, to whom belong the Promises made by God to Abraham, even in reference to the Temporal Canaan and other Temporal Blessings: And in like manner it is to be known, that not All descended of Jacob or Israel are the Chosen Peculiar People of God, to whom belong the Promises of God in reference to the Spiritual Canaan, or Justification and Admission into Heaven. But the True Israel or Descendants of Israel in this sense are such only as Believe in Christ, whether Jew or Gentile; Christians, as Isaac was, are the Children of Promise in a Spiritual sense (Gal. 4. 28.)

and

PARAPHRASE.

and so they are now the Peculiar People of God, to whom belong the Spiritual Promises made to the Spiritual Seed of Abraham. Wherefore God's Word has not fail'd, by his rejecting the Unbelieving Jews, and taking the Believing Gentiles in their Stead.

14 What shall we say then? Is there Unrighteousness with God? *i. e.* will the Jews object, that to say (as I do v. II.) that God prefer'd the Seed of Isaac before that of Ishmael, and the Seed of Jacob before that of Esau, purely of his Own Pleasure, is in effect to charge God with acting Unrighteously? God forbid, this consequence can't be charged on what I have said concerning the Election of the Seed of Isaac and Jacob of God's mere Pleasure. 15 To Convince the Jews of this I appeal in the first place to the Writings of their Own Great Prophet Moses, whence we plainly learn, that as to Outward Acts of Mercy and Severity, relating to the State of Nations or single Persons in this life, God acts purely of his Own Good Pleasure. For as to Outward acts of Mercy, He, viz. God saith to Moses (Exod. 33. 19.) I will have Mercy, on whom I will have Mercy; and I will have Compassion, on whom I will have Compassion. 16 So then it hence clearly appears, that it is not of Him that Willeth, as Isaac willed or designed the Blessing for Esau, nor of Him that runs or do's his Endeavour, as Esau ran an Hunting to get Venison, and so did his Endeavour to attain the Blessing, but purely of God that shews Mercy, *i. e.* it is purely of God's Favour, that one People is so Blessed as to be chosen before another to be the Peculiar People of God, the People to whom God shews Greater Marks of Favour as to his Outward Dispensations. 17 And that God also acts merely according to his Own Pleasure, in respect of Outward Acts of Severity, is also evident from the Writings of Moses. For the Scripture saith, *i. e.* in the Writings of Moses God is related to say, unto Pharaoh; Even for this same purpose have I (r) raised thee up, that I might the more conspicuously Shew my Power in punishing thee, and that by the said signal Punishments and Destruction of thee and thy Army in the

III.
S. Paul vindicates God's Justice in preferring One Race of Men before Another as to Outward or Temporal Dispensations; first, from the Testimony of their Own Great Prophet Moses, concerning God's Afferting this Right of Sovereignty to Himself.

ANNOTATIONS.

(r) The Text of the Old Testament here referr'd to by the Apostle is Exod. 9. 16. where the words here cited being spoken in reference to the Pestilence, *i. e.* to the Plague of Boils, and the word in the Hebrew Text, which answers to S. Paul's ἵστημι σε, being העמדתיך, I have made thee to stand, and the Septuagint rendering it by διασώζεις, thou hast been preserved, hence it is not without good ground thought, that by S. Paul's expression, ἵστημι σε, is to be more particularly understood God's preserving Pharaoh from dying by the Plague of Boils. However there seems to be no reason for excluding wholly the Common Interpretation of the same words, in reference to God's Raising up Pharaoh to be King of Egypt; since the Apostle's expression may well enough include Both. And that the Apostle might intend to include Both, is probable on account of his changing here the Interpretation of the Lxx, which in other instances he usually follows; and instead of διασώζεις, which seems more peculiarly

TEXT.

TRANSLATION.

πάση τῇ γῇ. 18 Ἀρα οὐκ ὃν θέλει, ἐλέει· ὃς δὲ θέλει, σκληρύνει.

19 Ἐρεῖς οὐκ μοι, τί ἐπὶ μέμφοται; πῶς γὰρ βυλῆματι αὐτοῦ τίς ἀνῆστηκε; 20 Μενουῶγε, ὦ ἀνθρώπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τὸ πλάσαντι, τί με ἐποίησας οὕτως; 21 ἢ οὐκ ἔχει ἔξουσίαν ὁ κεραμεὺς τῷ πηλῷ, ὥς τῷ αὐτοῦ φρεσμάτι ποιῆσαι, ὃ μὲν εἰς τιμὴν σκεῦθαι, ὃ δὲ εἰς ἀπώλειαν; 22 Εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ, ἤνεγκεν εἰς πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν.

be declared throughout all the earth.

18 Therefore hath he Mercy, on whom he will have Mercy; and whom he will he hard'neth.

19 Thou wilt say then unto me, Why do's he yet find fault? For who has resisted his Will?

20 Nay but, O Man, who art thou that repliest against God? Shall the thing formed, say to him that formed it, Why hast thou made me thus?

21 Hath not the Potter power over the Clay, of the same lump to make one Vessel unto honour, and another unto dishonour?

22 What if God, willing to shew his Wrath, and to make known his Power, endured with much Long-suffering the Vessels of Wrath, fitted to Destruction,

23

PARAPHRASE.

the Red Sea my Name might be declared throughout (f) All the Earth. 18 Therefore from these two Passages the Jews may learn, that I say no other than Moses saith, viz. that He, i. e. God, hath Mercy, or is Bountifull in his Outward Dispensations, on whom He will, or pleases to have Mercy; and whom He wills, or pleases, He hardneth, i. e. permits to make such an Ill use of his Forbearance towards them, as to persist Obdurate or Hardned in their Provocation of him, and so to draw on themselves Exemplary Destruction.

IV.
Secondly, from Reason, or the Reasonableness of the thing; particularly with reference to God's casting off the Jewish Nation, after so Long Forbearance of them for their Disobedience.

19 Thou, Unbelieving Jew, wilt say then, or further object unto me, If God thus dispenses his Outward Acts of Mercy and Severity according to his Own Will and Pleasure, why do's He yet find Fault with us Jews, as being ourselves the Cause of our Rejection, and of the Destruction of our State and Nation? For who can resist his Will, if he will to Reject us from being his Peculiar People, and to put an End to our State and Polity? 20 Nay but, O Man, who art thou, that repliest against God? Didst thou but duly consider, that God is thy Crea-

tor,

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tor, and thou as man the work of his hand, his Creature, thou wouldest see reason not to reply thus against God, as to the case before us: for shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not (ff) the Potter just power over the Clay, of the same lump to make One Vessel unto Honour, i. e. an Honourable use, and Another unto Dishonour, or a Dishonourable use, and that purely according to his Own Will and Pleasure? By parity of Reason, God as being the Creator of All Mankind, may of his Own Will and Pleasure, without any Injustice, out of the same lump or mass of Mankind, choose this or that Nation to be his Peculiar People, and exalt it to Honour and Greatness, whilst other Nations are deprest'd into a Dishonourable State. And therefore the Jews have nothing to object against God's Dealing in casting their Nation off, and taking only those Few of them that Believe, together with the Believing Gentiles, for his People, if we consider God only as the Creator of Mankind. 22 But there are other considerations, which will farther justify God's proceedings herein, and withall will shew that God finds not Fault with the Jews without cause. As God of his Own Will and Pleasure made choice of the Seed of Abraham by Isaac and Jacob to be his Peculiar People, so he made known to the Jews the Condition, whereby they might continue to be his People; by not complying with which Condition, viz. Obedience to his Laws, they have long since deserved to be Rejected and severely Punished. Now the case being so, What injustice can be charged upon God, if God willing to shew his Wrath in a more conspicuous manner, and to make known his Power in executing that Wrath in order to make his Power more remarkably taken notice of, endured with much Long-suffering the Wicked Nation of the Jews, who were long since the Vessels or Objects of Wrath, fitted for (i. e. by their Own Sins deserving) Destruction? What if God endured them with much Long-suffering untill this time of the Gospel, that upon their Refusal to embrace this Last Offer of Mercy, their Sins might be quite ripened for Vengeance, and so God might in a more Signal manner shew his Wrath in Rejecting them, and make his Power known in the

A N N O T A T I O N S.

liarily to refer to Pharaoh's Preservation from dying by the Plague of Boils, using *ἐκφυγας* or, an expression of a greater latitude, and applicable as well to Pharaoh's Advancement to the Throne, as to his being Raised up from the Bed of Sickness.

(f) How God's Overthrowing Pharaoh and his Army in the Red Sea was known to the Several Nations of the World, we find some footsteps *Job* 2. 10. and *1 Sam.* 4. 8. And there are footsteps of the same to be found, not only in the Sacred Writers, but also in Common Heathen Authors, particularly *Diodorus Siculus*.

(ff) Compare *Ecclesiasticus* 33. 10—13.

TEXT.

TRANSLATION.

23 καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τὸν
δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προη-
ποίμασεν εἰς δόξαν. 24 οὓς καὶ ἐχάρ-
τισεν ἡμῶς, οὐ μόνον ἐξ Ἰσραέλων, ἀλ-
λὰ καὶ ἐξ ἐθνῶν.

25 Ὡς καὶ οἱ πατρὶς Ὡσὲ λέ-
γει, Καλέσω ὧν οὐ λαὸν μου, λαὸν
μου. καὶ τὸν οὐκ ἠγάπησά, ἠγα-
πήσά. 26 καὶ ἔσται, οἱ πατρὶς τό-
πῳ οὐ ἐρρήθη αὐτοῖς, Οὐ λαὸς μου
ὑμεῖς, ἀλλὰ κληθήσονται υἱοὶ Θεοῦ
ζῶντος. 27 Ησαΐας δὲ κηρύττει
ὑπὲρ τοῦ Ἰσραὴλ, Ἐάν ἢ ὁ ἀρι-
θμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος
τῆς θαλάσσης, τὸ κατάλειμμα σωθή-
σεται. 28 Λόγον γὰρ συντελῶν καὶ συν-
τέμων ἐν δικαιοσύνῃ, ὅτι λόγον συν-
τελεσθέντος ποιήσῃ Κύριος ἐπὶ τῇ γῆς.
29 Καὶ καθὼς προείρηκεν Ησαΐας, Εἰ
μὴ Κύριος σαβαὼθ ἐλάττωσεν ἡμῶν
σπέρμα, ὡς Σόδομα ἀν' ἐγέννηθημεν,
καὶ ὡς Γόμορρα ἀν' ὁμοιώθημεν.

23 And that he might make
known the Riches of his Glory
on the Vessels of Mercy, & he
had afore prepared unto Glory?

24 Even Us, whom he hath
called, not of the Jews only,
but also of the Gentiles.

25 As he saith also in Osee,
I will call them my People, who
are Not my People, and Her,
Beloved, who was Not Beloved.

26 And it shall come to pass,
& in the place where it was said
unto them, Ye are not my People,
there shall they be called, the
Children of the Living God.

27 Esaias also cries concern-
ing Israel, tho' the number of
the Children of Israel be as the
Sand of the Sea; a Remnant
shall be saved.

28 For he will finish the
account, and cut it short in
Righteousness; because a short
account will the Lord make
upon the * Land.

29 And as Esaias said before,
Except the Lord of Hosts had
left us a Seed, we had been as
Sodom, and had been made like
unto Gomorrha.

30 Τί

ANNOTATIONS.

(r) The rendring of this place is much controverted, some Interpreters leaving out καὶ, as the *Vulg. Latin*; others leaving out ἵνα, as the *Syriack* &c. But there seems to be no need for omitting either, if the place be understood as in the Paraphrase, namely, if the καὶ be supposed to be referred to ἡτοιμασέν αὐτὸν πολλὰ μετριοθυμία &c. and to denote a Second end or motive of God's Forbearance, viz. that he might make known the Riches of his Glory on the Vessels of Mercy; whereas the First mention'd afore by the Apostle is this, that he might show his Wrath, and make known (more conspicuously) his Power on the Vessels of Wrath.

(u) As by God's Glory here mention'd seems to be denoted more peculiarly his Glorious Mercy towards the Vessels of Mercy, viz. the Believing Jew or Gentile; so perhaps by the Glory mention'd v. 4. of this Chapter may be well understood God's Glorious Mercy to the Jewish Nation, in making them for so long
a time

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the *Destruction of their State*; 23 (1) and that upon the *Rejection of the Jews* he might also now under the Gospel make known on the other hand the Riches of his (u) *Glory* (i. e. the *Greatness of his Glorious Mercy*) on the *Vessels or Objects of Mercy*, whom he had afore prepared or appointed for *Glory* (viz. for the *Glorious and Happy State of being his People here in this World, and for enjoying Eternal Glory in the World to come upon their Obedience to the Gospel*;) 24 Even Us whom, as he had afore prepared for *Glory*, so now by the Gospel he hath called thereto, I say, Us *Christians*, consisting not of the *Believing Jews* only, but also of the *Believing Gentiles*.

25 And that God would thus call the *Gentiles* to be his *People*, is no other than what is foretold by the *Prophets*, (which is a further Argument of God's not acting any ways Unjustly with the *Jews*, in casting them off for their Unbelief) As he, viz. God, saith also in the Prophecy of Osee, (chap. 2. v. 23.) I will call them my *Peculiar People*, which were not my *Peculiar People*; and Her, in a more *Special manner* Beloved, which was not afore in such a *Special manner* Beloved, 26 And likewise Hof. 1. 10. it is said, that it shall come to pass, that in the place, i. e. in the *Gentile part of the World*, where it was said unto them, viz. the *Inhabitants of the said Gentile World*, Ye are not my *People*; there shall they be called the *Children of the Living God* in a more *Special manner*, or his *Peculiar and Chosen People*. 27 And whereas but a *Few of the Jewish Nation* have received the Faith, and so but a *Few of them* are of the *Number of those whom God now acknowledges for his People*, this is no other than what is foretold by Esaias also, where (viz. ch. 10. v. 22, 23.) he cries concerning Israel, Tho' the *Number of the Children of Israel* be as the *Sand of the Sea*, yet a *Remnant only* or *Few of them in comparison* shall be brought over to the *Christian Faith*, and saved. 28 For he, viz. God will finish or put as it were his last hand to the Account; and cut it short or contract it in *Righteousness*, i. e. as to the matter of *Justification*, or as to the *Number of those that shall be justified or found to have attained the True Righteousness of God, namely by Faith in Christ*, because a short Account will the Lord make upon the Land, i. e. there will be but a very *Few found in the Land of Judea*, that shall attain to or embrace the *Righteousness of God by Faith, upon the preaching of the Gospel*. 29 And hereto may also be applied the same; as Esaias said before ch. 1. v. 9. Except the Lord of Sabaoth, i. e. of *HosTs* had left us a *Seed or very small Remnant*, viz. of *Believers*, we had been as *Sodom*, and been made like unto *Gomorrha*, i. e. had *All eternally perished, or failed of Salvation thro' Unbelief*.

V.
S. Paul particularly vindicates the Justice of God in casting off the Jews, from the warning he had given them of it by the Predictions of their Own Prophets.

30 What

A N N O T A T I O N S.

a time his *Peculiar People*. For as to the other Interpretation above mention'd, it may be objected against it, that the said *Glorious Appearance* of God ceased after the First Temple.

TEXT.

TRANSLATION.

30 Τί οὖν ἐρῶμεν; ὅτι ἔθνη
τὰ μὴ διώκοντα δικαιοσύνην, κα-
τέλαβε δικαιοσύνην, δικαιοσύνην
δὲ πλεονέκτησιν. 31 Ἰσραὴλ
δὲ διώκων νόμον δικαιοσύνης, εἰς
νόμον δικαιοσύνης οὐκ ἔφθασε.
32 Διὰ τί; ὅτι οὐκ ἔκτισεν,
ἀλλ' ὡς ἐξ ἔργων νόμου. προσέκο-
ψαν γὰρ τῷ λίθῳ τοῦ προσκόμ-
ματός. 33 κατὰ γὰρ γέγραπται,
Ἰδοὺ ἐγὼ τίθημι ἐν Σιών λίθον
προσκόμματον, καὶ πέτραι σκαν-
δαλοῦ. καὶ πᾶς ὁ πίπτων ἐπ' αὐτῇ,
ὁ καταχωνιάσεται. Κεφ. ι. Ἀδελ-
φοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρ-
δίας, καὶ ἡ δέησις ἡ πρὸς τὸ Θεόν
ὑπὲρ τοῦ Ἰσραὴλ ὅτιν ἐἴς σωτη-
ρίαν. 2 Μαρτυρῶ γὰρ αὐτοῖς, ὅτι
ζῆλοὶ Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ'
ἐπίγνωσιν. 3 Ἀγνοῦντες γὰρ πλεονέκτη-
σιν Θεοῦ δικαιοσύνην, καὶ πλεονέκτησιν
δικαιοσύνης ζητοῦντες ἑαυτοῖς, τῇ δι-
καιουσίᾳ τοῦ Θεοῦ οὐκ ὑποτάσσου-
σιν. 4 Τέλος γὰρ νόμου Χριστός

30 What shall we say then?
That the Gentiles which * pur-
sued not after Righteousness
have attain'd to Righteousness,
even the Righteousness which
is of Faith;

31 But Israel, who pursued
after the Law of Righteousness,
hath not attain'd to the Law of
Righteousness.

32 Wherefore? Because they
sought Righteousness not by
Faith, but as it were by the
Works of the Law. For they
stumbled at the Stumbling-
stone;

33 As it is written, Behold I
lay in Sion a Stumbling stone,
and rock of Offence; and who-
soever believes on him, shall
not be ashamed.

Chap. X. Brethren, my heart's
Desire and Prayer to God for
Israel is, that they might be
saved.

2 For I bear them witness,
that they have a Zeal of God,
but not according to Know-
ledge.

3 For they being ignorant of
God's Righteousness, and going
about to establish their own
Righteousness, have not sub-
mitted themselves unto the
Righteousness of God.

4 For Christ is the End of
us

ANNOTATIONS.

(*) The Law may be considered in a twofold manner, either *Spiritually*, and according to the Intention of God Himself in Giving it; or *Literally*, and according to the Bare Letter of it. In the former respect, it may be truly called, as S. Paul here calls it, *the Law of Righteousness*, forasmuch as the End design'd thereby by God was (not only an *Outward Righteousness*, consist-
ing in the Observance of Carnal or Outward Rites, but rather and more prin-
cipally)

PARAPHRASE.

30 What shall we say then) *Why, (agreeable to what has been promised from v. 6. to v. 29.) it is to be said,* that the Gentiles, who pursued not or were not solicitous after Righteousness or Justification before God, upon embracing the Gospel of the Free Mercy of God preached unto them, have attained to Righteousness, even the Righteousness which is of Faith, and so are now become his People: 31 But the Children of Israel, who pursued after, or were Solicitous and Zealous as to the (x) Law of Moses, which considered in opposition to the Gospel was a Law only of external Righteousness, hath not attained to or embraced the Gospel, which is the Law of true Spiritual Righteousness. 33 Wherefore have they not embraced the Gospel? because they sought Righteousness not by Faith in Christ, but as it were by the Works of the Law done by their Own Strength, without the Grace of God in Christ. For they stumbled at Christ, that Stumbling-stone foretold in the Scriptures; 33 as it is written, Behold, I lay in Sion a Stumbling stone, and rock of Offence; and whosoever believes on him, shall not be ashamed. Chap. X. Brethren, I would not have you think I speak this out of any Ill Will; on the contrary I assure you My Hearts Desire and Prayer to God for the Children of Israel is this, that they might be Saved. 2 For I bear them witness, that they have a Zeal as to the things of God, but not according to true Knowledge. 3 For they being ignorant of God's Righteousness, i. e. of the Righteousness required and accepted of God, and going about to establish their Own Righteousness consisting in the Observance of the External part of the Law and of the Traditions of their Elders, and so such a Righteousness as was both of their own framing and also attainable by their own Strength without the Assistance of the Holy Spirit, have not submitted themselves unto the Righteousness of God, which is of Faith in Christ, and of Obedience to the Will of God arising out of the said Faith, and which obedience we are enabled to perform only by the Grace of the Spirit vouchsafed unto us as Believers in Christ. 4 For Christ is the End of the Law for Righteousness to

every

ANNOTATIONS.

cipally) an Inward and Spiritual Righteousness, consisting in Purity of Heart, and True Holiness of Life; and in this sense it was no other than the Gospel veil'd under Types and Shadows. But it was the Unhappiness of the Generality of the Jews to have regard to the Law only in the latter sense; and so to think, that they answered the End of the Law, if they barely observed the Letter of it, or the Carnal Rites thereof. And therefore putting thus too Great stress on the Letter of the Law, which they could observe of their Own Strength, and so, as they thought, by their Own Righteousness merit Justification, they law no need they had to Believe in Another as their Spiritual Saviour, in order to attain Justification; and thus by being Zealous of the Law of Righteousness in a wrong sense, they were kept thereby from embracing the Law of Righteousness, i. e. the Gospel, or the Law Spiritualiz'd.

VI.

The Apostle shews, what it was that kept the Jews from Embracing the Gospel; and that their Stumbling thereat was no other than was Foretold by their Prophets, and so they Forewarn'd of it by God: to which He adjoins other Particulars relating to Justification by Faith, and the Admission of the Gentiles.

TEXT.

TRANSLATION.

εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

5 Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσει ἐν αὐτοῖς.

6 Ἡ δὲ ἐκ πίστεως δικαιοσύνη ἕτω λέγει, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, τίς ἀναθήσει εἰς τὸ ὑψαίνον; (τετέστι, Χριστὸν καὶ ἀναγαλῖν.)

7 ἢ τίς καὶ ἀβήσεται εἰς τὴν ἄβυσσον; (τετέστι, Χριστὸν ἐκ νεκρῶν ἀναγαλῖν.) 8 Ἄλλὰ τί λέγει; Εἰς σου τὸ ῥῆμα ὅτι ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου. τετέστι τὸ ῥῆμα τῆς πίστεως, ὃ κηρύττομεν.

9 Ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου, ὅτι ὁ Θεὸς αὐτὸν ἠγειρεν ἐκ νεκρῶν, σωθήσῃ.

10 Καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

11 Λέγει γὰρ ἡ γραφή, ὅτι Πᾶς ὁ πιστεύων ἐπ' αὐτῷ ὑποκαταχωρήσεται.

12 Οὐ γὰρ ὅτι διαφορὰ Ἰουδαίου τε καὶ Ἑλλήνων. ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτὶς εἰς πάντας τὰς ἐπιχαλμίδους αὐτόν.

13 Πᾶς γὰρ ὃς ἀν' ἐπιχαλέσεται τὸ ὄνομα Κυρίου, σωθήσεται.

14 Πῶς οὖν ἐπιχαλέσονται, εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πι-

the Law for Righteousness to every One that believes.

5 For Moses describes the Righteousness which is of the Law, That the Man who do's those things shall live by them.

6 But the Righteousness which is of Faith speaks on this wise, Say not in thy heart, Who shall ascend into Heaven? (that is, to *bring Christ down)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the Dead)

8 But what saith it? The Word is nigh thee, even in thy mouth, and in thy heart; that is the Word of Faith which we preach;

9 That if thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart, that God has raised him from the Dead, thou shalt be saved.

10 For with the Heart man believes unto Righteousness, & with the Mouth Confession is made unto Salvation.

11 For the Scripture saith, Whosoever believes on him, shall not be ashamed.

12 For there is no difference between the Jew and the Gentile: for the same Lord over All, is rich unto All that call upon him.

13 For Whosoever shall call upon the name of the Lord, shall be saved.

14 How then shall they call on him, in whom they have not believed? and how shall they

πιστεύουσιν,

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every one that believes, *i. e.* the Law was not design'd to justify men by without Christ, but on the contrary it was design'd to bring men to Christ, in order to be justified thro' Faith in Him. 5 For Moses describes the Righteousness which is of the Law thus, That the Man (not who Believes so or so, but) who do's those things which are required by the Law, shall live by them; so that the Righteousness which is of the Law, is not of Faith, but of Works. 6 But the same Moses describing the Righteousness which is of Faith, speaks on this wise: Say not in thy heart, Who shall ascend into Heaven? (that is *namely*, to bring Christ down) 7 or, Who shall descend into the Deep? (that is *namely*, to bring up Christ from the Dead) *i. e.* No Work of Ours is required as the meritorious Cause of our Justification, this wholly belongs to Christ. 8 But what says it, *i. e.* what says Moses further, where he describes it, *viz.* the Righteousness of Faith? Why this? The Word is nigh thee, even in thy Mouth and in thy Heart: that is (or, by which expression of Moses is denoted thus much, that) the Foundation or Root of the Righteousness accepted by God is not any Work of Ours, but a Certain Word; *namely*, the Word of Faith or Gospel, which we preach; *viz.* 9 that if thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart, that God has raised him from the Dead, thou shalt be saved. For it is observable, that as by the Word he mentions, Moses denoted the Gospel, so by his adding, that the said Word is in thy Heart, is denoted the Inward Belief of the Gospel; as likewise by the Word's being in thy Mouth, is denoted the Outward Profession of the Gospel, as being Both of them necessary to make us Acceptable unto God. 10 For with the Heart Man believes unto Righteousness or Justification, and with the Mouth Confession is made unto Salvation; whether He be Jew or Gentile, that thus believes and professes the Gospel. 11 For it is remarkable, that the Scripture saith, WHO SO EVER believes on Him, shall not be ashamed of having so Believed. 12 The Scripture saith, WHO SO EVER, for there is no difference between the Jew and the Gentile; for as there is one and the same Lord over All, both Jew and Gentile, so he is rich in mercy unto All, both Jew and Gentile, that call upon him. 13 For this is no other than what is declared also in the Prophet Joel, ch. 2. v. 22. Whosoever shall call upon the Name of the Lord, shall be saved.

14 Since then it appears from these passages of Scripture, that God did intend to save Gentile as well as Jew thro' Faith in Christ, it is necessary, that some should be sent by God to Preach Christ unto them; for how shall they, *viz.* the Gentiles, call on Him, *i. e.* Christ, in whom they have not first Believed? and how shall they Believe in him, of

VII.

S. Paul with Great Skill shews the Unreasonableness of the Jews Spleen to Him, inasmuch as His Preaching the Gospel to the Gentiles

was in obedience to God's Mission of Him, and no other than what in general was foretold by their Own Prophets: so that the Jews could not be excused on account of Ignorance of God's Intention in these Matters.

whom

TEXT.

TRANSLATION.

πίστευσιν, ὃ οὐκ ἤκουσαν; πῶς δὲ
ἀκούσασι χωρὶς κηρύσσοντος· 15 πῶς
δὲ κηρύξουσιν, εἰ μὴ ἀποσταλῶσι;
καθὼς γέγραπται, Ως ὡραῖοι οἱ πό-
δες τῶν εὐαγγελιζομένων εἰρήνων,
τῶν εὐαγγελιζομένων τὰ ἀγαθά.
16 Ἀλλ' οὐ πάντες ὑπακούσαν τῇ
Εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει, Κύ-
ριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;
17 Ἀρα ἡ πίστις ἐκ ἀκοῆς, ἡ δὲ
ἀκοὴ ἀφ' ῥήματος Θεοῦ. 18 Ἀλ-
λὰ λέγω, Μὴ οὐκ ἤκουσαν; μενέ-
γα εἰς πάντα τὴν γῆν. ἔξηλθεν ὁ
φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς
οἰκουμένης ῥήματα αὐτῶν. 19 Ἀλ-
λὰ λέγω, Μὴ οὐκ ἔγνω Ἰσραὴλ;
Πρῶτος Μωϋσῆς λέγει, Ἐγὼ ὡρυ-
ζήλωσω ὑμᾶς ἐπ' οὐκ ἔθνη, ὅτι ἔθνη
ἀσωμέτω παροργισαὶ ὑμᾶς. 20 Ἡ-
σαΐας δὲ ἀποτολμᾷ, καὶ λέγει,
Εὐρέθην τοῖς ἐμὲ μὴ ζητῶσιν· ἐμφα-
νὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι.
21 Περὶ δὲ τῆς Ἰσραὴλ λέγει, Οὐκ
ἔτι ἡμέραν ἐξεπέτασα τὰς χεῖράς μου
πρὸς λαὸν ἀπειθῆντα καὶ ἀντιλέγοντα.

believe in him, of whom they
have not heard? and how shall
they hear without a Preacher?

15 And how shall they
preach, except they be sent? as
it is written, How beautifull are
the feet of them that preach the
Gospel of Peace, * that preach
the Gospel of Good things.

16 But they have not All
obeyed the Gospel. For Esaias
saith, Lord, who has believed
* what they have heard by Us?

17 So then Faith comes by
Hearing, and Hearing by the
Word of God.

18 But I say, Have they not
heard? Yes verily, their sound
went into All the earth, and
their Words unto the end of the
World.

19 But I say, Did not Israel
Know? First Moses saith, I
will provoke you to jealousy
by them that are No Nation, by
a Foolish Nation I will anger
you.

20 But Esaias is very bold
and saith, I was found of them
that sought me not; I was made
manifest unto them that asked
not after me.

21 But to Israel he saith, All
day long I have stretched forth
my hands unto a disobedient
and gainfaying people.

Κεφ.

ANNOTATIONS.

(y) Tho' the Greek, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; is truly enough rendred in our
Translation, *Who has believed our Report?* yet since the word *Report* (v. 16.)
is of a quite different sound from *Hearing* (v. 17.) hence the Apostle's Argu-

P A R A P H R A S E.

whom they have not heard? and how shall they hear without a Preacher, or *some to preach unto them Christ?* 15 and how shall they have any to preach Christ unto them, except they, *i. e. such Preachers*, be sent? Accordingly we have been sent to preach Christ unto them, agreeably to what is foretold (*Isaiah 52. 7. Nahum 1. 15.*) How beautifull are the feet of them, that preach the Gospel of Peace, that preach the Gospel of Good things? 16 But that they have not All obeyed the Gospel, who have heard of it, is no wonder, 'tis no other than is foretold. For *Esaïas* saith, Lord, who has believed (*y*) what they have heard by us? *ch. 53. 1.* 17 So then we learn from the forecited passages, that Faith comes by Hearing, *i. e. that no one can believe in Christ, that has not first heard of him;* and Hearing comes by the preaching of the Word of God, *i. e. no one can hear of Christ, unless some be sent to preach Christ unto them: and consequently the Jews have no reason to look on me, as a person ill-affected to them, because I profess my self to be in a special manner the Apostle of the Gentiles.* 18 But I say, Have they not heard? yes verily: *i. e. As in order to Believe in Christ, it is necessary to Hear of him, so God has taken care, that All should hear of Him by sending Preachers unto them; to whom may be applied those words of the Psalmist (Psalm 19. 4.) Their sound went into All the Earth, and their words unto the ends of the World.* 19 But I say, Did not Israel know this intention of God to call the Gentiles to Salvation, as well as themselves; and consequently can their Ignorance hereof be admitted as any Excuse for their taking offence at the Gospel, because thereby Salvation is offered to the Gentile as well as them? I answer, they can't justly plead Ignorance herein, and therefore can't be on that account excused for taking offence at the Gospel. For first Moses gives them intimation of the *afore said intention of God plainly enough, when he saith, Deut. 32. 21. I will provoke you to Jealousy by them, that are at present no People, i. e. not my Peculiar People, and by them, who on account of their Idolatry are justly esteem'd by you a Foolish Nation, I will anger you.* 20 But *Esaïas* is very Bold, or more plain in the matter, and saith (*ch. 65. 1.*) I was found of them, that sought me not; I was made manifest unto them, that asked not after me, *i. e. to the Gentiles.* But as to Israel he saith (*ch. 65. 2.*) All day long I have stretched forth my hands unto a Disobedient and Gain-saying People.

Chap.

A N N O T A T I O N S.

ment do's not appear so clearly, as when the word *ἐξουσία* is in both places render'd somewhat alike, as I have render'd it, in Allusion to the very Phrase of the Apostle.

TEXT.

TRANSLATION.

Κεφ. ια'. Λέγω ὅν, Μὴ ἀπόσω¹ ο
 ὁ Θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο·
 καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ, ἐκ
 σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν.
 2 Οὐκ ἀπόσωτο ὁ Θεὸς τὸν λαὸν αὐ-
 τοῦ, ὃν ὡρεγγνω. Ἡ οὐκ οἶδατε ὅτι
 Ἡλία τί λέγει ἡ γραφή; ὡς ἐντυ-
 λῶναι τῷ Θεῷ κατὰ τὸ Ἰσραὴλ, λέγων,
 3 Κύριε, τὸς ὡρεφί² σου ἀπέκλει-
 σαν, καὶ τὰ θυσιαστήρια σου κατέσκαψαν·
 καὶ γὰρ ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν
 ψυχὴν μου. 4 Ἀλλὰ τί λέγει αὐτῷ ὁ
 χρηματισμός; Κατέλιπον ἐμαυτῷ
 ἐπικρατοῦντας ἀνδρας, οἵτινες ἔκ³ ἔκαμ-
 ψαν γόνα τῇ Βάαλ. 5 Οὕτως οὖν καὶ
 ἐν τῷ νῦν καὶ ἡμεῖς καὶ ἐκλογὴν
 χάριτος γίνομεν. (6 Εἰ δὲ χάρις,
 ἔκ⁴ ἐπὶ ἔργων· ἐπεὶ ἡ χάρις οὐκ
 ἐπὶ γίγνεται χάρις· εἰ δὲ ἔκ⁵ ἔργων,
 οὐκ ἐπὶ ὅτι χάρις· ἐπεὶ τὸ ἔργον
 οὐκ ἐπὶ ὅτι ἔργον.) 7 Τί οὖν;
 ὅ ὀπιζητεῖ Ἰσραὴλ, τούτοις οὐκ ἐπέ-
 τυχεν· ἡ δὲ ἐκλογὴ ἐπέτυχεν, (8
 δὲ λοιποὶ ἐπωρώθησαν. 8 Καθὼς
 γέγραπται, Ἐδωκεν αὐτοῖς ὁ Θεὸς
 πνεῦμα κατανύξεως ὁφθαλμοῖς τοῖς
 μὴ

Chap. XI. I say then, Has God cast * off his People? God Forbid. For I also am an Israelite, of the Seed of Abraham, of the Tribe of Benjamin.

2 God has not cast off his People which he fore-knew. Know ye not what the Scripture saith of Elias? how he makes * complaint to God against Israel, saying,

3 Lord, they have killed thy Prophets, and digged down thy Altars; and I am left alone, and they seek my Life.

4 But what saith the Answer of God unto him? I have reserved to my self seven thousand men, who have not bowed the knee to * Baal.

5 Even so then at this present time also there is a Remnant, according to the Election of Grace.

(6 And if by Grace, then is it no more of Works; otherwise Grace is no more Grace: But if it be of Works, then is it no more Grace; otherwise Work is no more Work.)

7 What then? Israel has not obtain'd that which he seeks for; but the Election has obtain'd it; and the rest were blinded:

8 According as it is written, God has given them the Spirit of Slumber; eyes that they

ANNOTATIONS.

(x) We rather say in English, such an One has *cast off* his Friend or Acquaintance, than *cast away*. Besides by a *Cast away* is denoted in our Translation 1 Cor. 9. 27. One *Finally cast away*, or *Eternally lost*, which S. Paul here declares not to be the case of the Jews.

(xx) See

PARAPHRASE.

Chap. XI. *From the whole tenour of what has been said hitherto in this Epistle, it is evident, that I have shewn, that the Jew hath no Reason to Boast over the Gentile. It will be convenient for me now to shew on the other hand, that neither ought the Gentile to Boast over the Jew. I say then, Hath God cast (z) off his People Israel utterly and without exception? God forbid. For I also am an Israelite, of the Seed of Abraham, of the Tribe of Benjamin; and yet chosen to be an Apostle of Christ.* 2 God has not cast off those of his People the Israelites, whom he fore-knew, (zz) or fore-approved of according to the purport of the Gospel. Know ye not what the Scripture saith of Elias? how he makes Complaint to God against the Children of Israel, saying, 3 Lord, they have killed thy Prophets, and digg'd down thy Altars; and I am left alone, and they seek my life. 4 But what saith the Answer of God unto him? I have reserved to my self seven thousand men, who have not bowed the knee by way of Idolatrous worship to the image of Baal. 5 Even so then at this present time also there is a Remnant of the Israelites, whom God still owns as his People, according to the (a) Election of Grace, i. e. according to the terms of the Gospel, which is a Dispensation of Grace, vouchsafed unto Us of God's mere Grace or Favour. (6 And here by the way it is observable, that if this Remnant is now the People of God by the Grace of the Gospel, then is it so no more of the Works of the Law: for otherwise Grace is no more Grace: but on the other hand, if it, i. e. this Remnant be the People of God, and so in a state of Justification, by virtue of the Works of the Law, then it is no more an Act of Grace or Favour in God, that the said Remnant is his People: for otherwise Work is no more Work. In short, Work in this Discourse is understood to confer a Right of Debt, but Grace is understood to bestow somewhat, which there is no Claim to by Right of Debt, so that what is conferr'd by the One, cannot be ascribed to the other, without confounding the Nature of things. But to go on with the series of our Discourse.) 7 What then, how stands the Case? Why thus: Israel in general hath not obtain'd that Justification, which he seeks for by the Works of the Law; but the Election, i. e. such of them as Believe in Christ, and so are those, whom God has chosen to constitute now his People together with the Believing Gentiles, has obtained it, viz. Justification, and the Rest of the Israelites, viz. those who sought to be justified by the Works of the Law, were Blinded, so as not to discern their Error, notwithstanding the Clear Light of the Gospel. 8 And this also has hapned to them, according as it is written, God has given them, i. e. for their Obstinacy has permitted them to have the Spirit of Slumber, to have such eyes, that they should not see, and such

VIII.
The Apostle observes, that God has not cast off All Israel, but only such as rejected the Gospel, and thereby intimates, that the Gentile Converts ought not to Boast over the Jews, as a People wholly cast off by God.

ANNOTATIONS.

(zz) See note on ch. 8. v. 29. (a) See the Paraphrase of v. 7.

TEXT.

TRANSLATION.

μη βλέπειν, καὶ ὥστε τῷ μὴ ἀκούειν,
 ἕως ᾗ σήμερον ἡμέρας. 9 Καὶ Δα-
 βὶδ λέγει, Γενηθήτω ἡ τραπέζα αὐ-
 τοῦ εἰς παγίδα, καὶ εἰς θήραν, καὶ εἰς
 σκάνδαλον, καὶ εἰς ἀνταπόδομα αὐτοῖς.
 10 σκοποθήσονται οἱ ὀφθαλμοὶ αὐτῶν
 τῷ μὴ βλέπειν, καὶ ἡ ὥστον αὐτῶν δια-
 παντὸς σύγχυσις.

11 Λέγω οὖν, Μὴ ἐπείσταν, ἵνα
 πέσωσι; μὴ γένοιτο. Ἀλλὰ τῷ αὐ-
 τῶν ὡδρακτώματι ἡ σωτηρία τοῖς
 ἐθνεσιν, εἰς τὸ ὡδραζήλωσαι αὐτούς.
 12 Εἰ δὲ τὸ ὡδρακτώμα αὐτοῦ
 πλῆτος κόσμου, καὶ τὸ ἥτημα αὐ-
 τῶν πλῆτος ἐθνῶν· πόσῳ μᾶλλον τὸ
 πλήρωμα αὐτῶν; (13 Ὑμῖν ᾧ λέ-
 γω τοῖς ἐθνεσιν, ἐφ' ὅσων μὲν εἰμι ἐγὼ
 ἐθνῶν Ἀπόστολος· τίς ἀφ' ἐμοῦ μου
 δοξάζω, 14 εἰπὼς ὡδραζήλωσω
 με τὸ σάρχα, καὶ σώσω πινὰς ἐξ αὐ-
 τῶν.) 15 Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν
 καταλλαγὴ κόσμου, τίς ἡ ὡδραζή-
 λωσις, εἰ μὴ ζωὴ ἐκ νεκρῶν;

16 Εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ

should not see, and ears that
 they should not hear, unto this
 day.

9 And David saith, Let their
 table be made a snare, and a
 trap, and a stumbling-block, and
 a recompence unto them.

10 Let their eyes be darkened,
 that they may not see, and bow
 down their back alway.

11 I say then, Have they
 stumbled, that they should fall?
 God forbid: but thro' their Fall
 Salvation is come unto the Gen-
 tiles, for to provoke them to
 * emulation.

12 Now if the Fall of them
 be the Riches of the World,
 and the Diminishing of them
 the Riches of the Gentiles: how
 much more their Fulness?

13 (For I speak to you Gen-
 tiles, inasmuch as I am the Ap-
 ostle of the Gentiles: I magni-
 fy my Office,

14 If by any means I may
 provoke to emulation them
 which are my Flesh, and might
 save some of them.)

15 For if the casting off of
 them be the Reconciling of the
 World; what shall the Receiv-
 ing of them be, but Life from
 the Dead?

16 Now if the First-fruit be

τὸ

ANNOTATIONS.

(aa) The expression used here by the Apostle, *Life from the Dead*, is ca-
 pable of Various Interpretations, especially as being capable to be taken either
 in a Literal or Metaphorical sense. And because both Acceptions are very
 compatible, I have therefore join'd them together in the Paraphrase. I shall add
 here a Testimony or two referring to this Matter, and taken from a Tract en-
 titled, *the Testament of the Twelve Patriarchs*, as being a piece extant in the
 very First Age of Christianity. In the Testament of Zabulon §. 9. it is said,
 that the Jews should be cast off till the time of the Consummation, but at length
 should

PARAPHRASE.

ears, that they should not hear, *so as to obey the Truth*, unto this day. 9 And to them also may be applied, what David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them; 10 let their Eyes be darkened, that they may not see, and bow down their Back alway.

11 I say then further, Have they of the Israelites or Jews that have stumbled at Christ, so stumbled, that they should fall irrecoverably, and never more be capable of being the People of God? God forbid: but thro' their Fall, *i. e. upon their Refusing to embrace the Gospel, the Wisdom of God has ordered the Gospel to be preached unto the Gentiles, and so Salvation is come unto the Gentiles, for to provoke them, i. e. the Jews, to Emulation of the Faith and Obedience of the Gentiles.* 12 Now if the Fall of them, *viz. the Jews*, be thus the occasion of imparting the Spiritual Riches of the Gospel to the rest of the World, and if the Diminishing of them, *i. e. the Damage of the Jews thus turns to the Spiritual Riches of the Gentiles; how much more shall their Fullness, or the Coming in of All Israel to the Faith, tend to the Enriching of the Gentiles, even All the Gentiles?* (13 For I speak, or take notice of this your Enrichment to you Gentiles, inasmuch as I am the Apostle of the Gentiles; and I thus magnify my Office of being the Apostle of the Gentiles, 14 if, or that by any means I may provoke to the Emulation of you, as to the embracing of the Gospel, them which are my Flesh or Kindred, and so might be instrumental to save some of them.) 15 But to return to what I was speaking of v. 12. *viz. that the Fullness of the Jews shall be more advantageous to the World than their Fall.* For if the Casting off of them, *i. e. the Jews*, be the Reconciling of the World, *i. e. attended with God's making known to the World the Gospel, that Word of Reconciliation* (2 Cor. 5. 19.) what shall the Receiving of them again upon their Conversion be but Life from the Dead? *i. e. (aa) it shall be matter of the Greatest joy, such as Receiving a Dead Friend Raised to Life again; and this the more, because the General Conversion of the Jews shall be accompanied or attended with the General Conversion of All the rest of the World, and so not only All the World shall rise from the Death of Sin to the Life of Righteousness, but there shall also shortly follow the Literal Resurrection from the Dead, and so the Consummation of our Redemption by Christ, and of our Happiness.*

16 Now that there should be hereafter such a Receiving of the Israelites or Jews into Favour, or as the People of God, can't be reasonably thought improbable upon comparing the Natural State of the Jews with that of

IX. The Apostle further observes, that the Gentiles ought not to despise the Jews, forasmuch as God has not utterly, and finally cast off the Jews; but will receive them again in his due time; and also forasmuch as both their Rejection and Reception is Advantageous to the Gentiles.

X. The Apostle proceeds to shew, that there shall be a Conversion of the whole Jewish Nation to the Gospel. And as he goes along, adds other Considerations why the Gentiles should not boast over or despise the Jews.

ANNOTATIONS.

should be Received by Faith and Water (*i. e. Baptism.*) Test. Levi §. 16. And Test. Dan §. 6. it is remarkably said, that in the Day wherein Israel shall believe, the Kingdom of the Enemy (*i. e. the Devil*) shall have an End. See Dr Grabe's Spicileg. Sec. I. p. 145. &c.

(b) It

TEXT.

TRANSLATION.

τὸ φύεμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. 17 Εἰ δὲ πῖες τῶν κλάδων ἔξεκλάσθωσαν, σὺ δὲ ἀγχιέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκαινωνὸς τῆς ῥίζης, καὶ τῆς πωότητος τῆς ἐλαίας ἐγένῃς. 18 μὴ χετακαυχᾷ τῶν κλάδων εἰ δὲ χετακαυχᾷσαι, οὐ σὺ τῷ ῥίζαν βατάζεις, ἀλλ' ἡ ῥίζα σέ. 19 Ερεῖς οὖν, Ἐξεκλάσθωσαν οἱ κλάδοι, ἵνα ἐγὼ ἐγκεντρίσθω. 20 Καλῶς. τῇ ἀπιστίᾳ ἔξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας· μὴ ὑψηλοφρονεῖς, ἀλλὰ φοβοῦ. 21 Εἰ γὰρ ὁ Θεὸς τῶν χετὰ φύσιν κλάδων οὐκ ἐφείσατο, μήπως ὁδὲ σὺ φείσεται. 22 Ἰδε οὖν χρηστότητα καὶ σποτομίαν Θεοῦ· ὅτι μὴ τοὺς πεσόντας, σποτομίαν, ὅτι δὲ σέ· χρηστότητα, ἐὰν ὀπιμείνης τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃς. 23 Καὶ οἱ οὖτοι δὲ, ἐὰν μὴ ὀπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεντρίσθονταί. διωατὸς γὰρ ἔστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτούς. 24 Εἰ γὰρ σὺ ἐκ τῆς χετὰ φύσιν ἐξεκόπης ἀγχιελαίᾳ, καὶ ὡς φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσω μᾶλλον οὗτοι οἱ χετὰ φύσιν ἐγκεντρίσθονταί τῇ ἰδίᾳ ἐλαίᾳ;

holy, the Lump is also holy; and if the Root be holy, so are the Branches,

17 And if some of the Branches be broken off, and thou being a wild Olive-tree, wert grafted in amongst them, and with them partakest of the Root and fatness of the Olive-tree;

18 Boast not against the Branches: but if thou boast, thou bearest not the Root, but the Root thee.

19 Thou wilt say then, The Branches were broken off, that I might be grafted in.

20 Well, because of Unbelief they were broken off, and thou standest by Faith. Be not high-minded, but fear.

21 For if God spared not the Natural Branches; * *fear* lest he also spare not thee.

22 Behold therefore the Goodness and Severity of God: towards them that fell, Severity; but towards thee, Goodness, if thou continue in *his* Goodness: otherwise thou also shalt be cut off.

23 And they also, if they continue not still in Unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the Olive-tree which is Wild by Nature, and wert grafted contrary to Nature into a Good olive-tree; how much more shall these which be the Natural Branches be grafted into their own olive-tree.

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the Gentiles. For if the First-fruit of the Jewish Nation, viz. Abraham, Isaac, and Jacob, were Holy, i. e. called and separated to the Service of God, the whole lump of that Nation is also Holy; and if the Root, i. e. Abraham, from whom the Jews sprang, was Holy, so are the Branches also. 17 And if some of the Natural Branches be broken off from the Olive-tree, i. e. if some of the Natural Jews were rejected from pertaining to the Church of God, and thou Gentile being as it were a Branch of a Wild Olive-tree, wert grafted in amongst them, viz. the Natural Branches, which continued join'd on to the Olive-tree, and partakest of the Root and Fatness of the Olive-tree, i. e. wert admitted into the Church in the Room of the Rejected Jews, and so partakest of the Blessings promised to Abraham and his Seed; 18 boast not hereupon against the Branches, i. e. Jews: but if thou art so Vain and Foolish as to boast, remember thou bearest not the Root, but the Root thee, i. e. remember, that the Blessings pertaining to thee a Christian, are derived to thee from the Promise made to Abraham and his Spiritual Seed, but nothing accrues to Abraham or his Race by any thing derived from thee. 19 Thou wilt say then, The Branches were broken off, that I might be grafted in, i. e. the Jews were rejected to make way for admitting the Gentiles into the Church; 20 well, be it so; but remember, that because of Unbelief they were broken off, and that thou standest at present in God's Favour by Faith. Be not high-minded because of thy present condition, but fear, lest thy Case should hereafter happen to be no better than that of the Rejected Jews. 21 For if God spared not the Natural Branches, the Jews, for their Unbelief; (b) fear lest he also spare not thee, if guilty of the same. 22 Behold therefore and consider the Goodness and Severity of God; towards them the Jews which stumbled at the Gospel and fell, Severity in rejecting them from being his People; but towards thee a Gentile, who believest the Gospel, Goodness in admitting thee into his Church, and so assigning to thee the Blessings thereunto belonging, if thou continue in his Church, and so in the sphere of his Goodness: for otherwise thou also shalt be cut off again from the Olive-tree, into which thou art now engrafted, i. e. shalt not be esteem'd as a true Member of God's Church. 23 And they also, the Jews, if they abide not still in Unbelief, shall be grafted in again, or admitted into God's Church: for God is able to graft them in again. 24 For if thou, a Gentile, wert cut out of the Olive-tree, which is Wild by Nature, and wert grafted contrary to thy Nature into a Good Olive-tree; how much more easily shall those Jews, who be the Natural Branches of the Good Olive-tree, be grafted again into their Own Olive-tree; i. e. if thou, being a Gentile by Birth, ~~be~~ so contradistinguished to

A N N O T A T I O N S.

(b) It seems most natural to suppose the Verb here understood to be ~~used~~ used by the Apostle in the foregoing verse.

(c) See.

TEXT.

TRANSLATION.

25 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τῆτο, (ἵνα μὴ ᾗτε παρ' ἐαυτοῖς φρόνιμοι) ὅτι πάρος οὖν ἀπὸ μέρους τοῦ Ἰσραὴλ γέγονε, ἄχρεις ἔσονται τὸ πλήρωμα τῶν ἐθνῶν εἰσελθόντες, 26 καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται· καθὼς γέγραπται, Ἡξεί οὐκ ἐκ Σιών ὁ ῥυθμιζόμενος, καὶ ἀποτρέψει ἀσεβείας ἀπὸ Ἰακώβ. 27 καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν. 28 Κατὰ τὸ Εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς· κατὰ δὲ τιμὴν ἐκλογῆς, ἀγαπῆται διὰ τῆς πατέρας. 29 Ἀμεταμέλητοι γὰρ τὰ χαρίσματα, καὶ ἡ κλήσις τοῦ Θεοῦ. 30 Ὡστερ γὰρ ποτὶ καὶ ὑμεῖς ἠπειθήσατε πρὸς Θεῷ, νῦν δὲ ἠλεήθητε τῇ τῆς χάριτος ἀπειθείᾳ. 31 οὕτως καὶ οὗτοι νῦν ἠπειθήσαν, πρὸς ὑμετέρῳ ἐλεεινῶν ἵνα καὶ αὐτοὶ ἐλεηθῶσι.

25 For I would not, Brethren, that ye should be ignorant of this Mystery, (lest ye should be wise in your own conceit) that Blindness is happened to Israel in part, untill the Fulness of the Gentiles be come in,

26 And so All Israel, shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away Ungodliness from Jacob.

27 * And this is my Covenant unto them, when I shall take away their Sins.

28 As concerning the Gospel; they are Enemies for your sakes; but as concerning the Election, they are Beloved for the sakes of the Fathers.

29 For the Gifts and Calling of God are without Repentance.

30 For as ye in times past have not * obeyed God, yet have now obtain'd Mercy thro' their Disobedience;

31 Even so have these also now not obeyed, that thro' your Mercy they also may obtain Mercy.

32 Σω-

ANNOTATIONS.

(c) See the Reverend and Learned Dr *Whitby's* Discourse on the Calling of the Jews to the Christian Faith, by way of Appendix to his Paraphrase on this Chapter. And to the Testimonies cited by Him from the Primitive Writers, add those above-mentioned in the Note on v. 15. taken from the Testament of the Twelve Patriarchs, and so from a Writer of Greater Antiquity, than Any (as I remember) of those cited by Dr *Whitby*.

(d) I can't learn, what Copy our English Translators followed, when they read here γὰρ; for in All the Antient MSS. and Versions it is καί. Nor is there so much as a Various Reading observed by Dr *Mill*, in reference to this Place, in any Writer.

(e) I have rather chosen to render the Greek here and in the following places, by *Not obeyed* and *Disobedience*, than by *Not believed* and *Unbelief*; because the Gentiles were not culpable formerly on account of (what is Properly called) *Unbelief*,

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to the Jews, wert, notwithstanding the said Contradistinction of thy Race, admitted upon thy Faith in Christ to partake of the Spiritual Promises made to Abraham; how much more easily may we conceive, that the Jews, who are the Natural Descendants of Abraham, shall upon their Believing the Gospel be re-admitted to be partakers of the said Promises, or to be the People of God. 25 Indeed I now tell you plainly, what before was not discovered to you, (for I would not, Brethren, that ye should be ignorant of this Myltery not afore revealed to you, lest ye should be wise in your Own Conceits, thinking too highly of yourselves, and too meanly of the Jews) that Blindness is hapned in part to Israel, i. e. to part of the Jews, only untill the Fulness of the Gentiles be come in, i. e. (c) untill the time be come, when the whole Body of the Gentiles shall be converted to the Faith. 26 And so All Israel, i. e. the whole Body of the Jews then living shall be converted also, and shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away Ungodliness from Jacob. 27 (d) And this is my Covenant unto them, when I shall take away, or forgrve, their Sins, and so take away also the Punishment they ly under for their sins. 28 At present indeed, as concerning the Gospel, they refuse to embrace it, and so are in a state of Enemies to God, i. e. are no longer the People of God, but then this is for your sakes, the Fall and Diminishing of them being the Enriching of you, you being admitted to be the People of God upon their being Cast off; but yet as concerning the Election, which God made of Abraham, Isaac, and Jacob, and their Posterity to be his People, they are still within the extent of that Election, and so are still Beloved by God for the sakes of the Fathers, Abraham, Isaac, and Jacob, from whom they are descended. 29 For the Gifts and Calling of God are without Repentance, i. e. God do's not repent of his Calling the aforesaid Patriarchs and their Seed to be his People, and of the Gracious Promises vouchsafed unto them, but they shall be made Good unto them. 30 And that God should have such Gracious Intentions still, even to those Jews, that at present believe not the Gospel, you may easily conceive by considering your Own former Case. For as ye in times past have not (e) obeyed God, and were not his People, yet have now obtain'd Mercy, so as to be taken in to be the People of God, thro' their Disobedience, or Not submitting to the Gospel; 31 Even so have these also now Not obeyed, or submitted to the Gospel, by reason of your being admitted by the Mercy of it to be God's People, that thro' your Mercy, i. e. thro' the like Mercy which you have received; they also may hereafter obtain the Mercy

A N N O T A T I O N S.

Unbelief, i. e. of Not believing the Gospel, but of Not obeying God so far forth as their Reason, if Rightly used, would have directed them. This is that, on account whereof S. Paul tells them, they are Inexcusable, Chap. I. v. 20.

TEXT.

TRANSLATION.

32 Συνέκλεισε ὃς ὁ Θεὸς τὰς πάντας εἰς ἀπειθείαν, ἵνα τὰς πάντας ἐλεήσει.

33 Ὁ βάθος πλάτους καὶ σοφίας καὶ γνώσεως Θεοῦ. ὡς ἀνεξερεύνητα τὰ κείμενα αὐτοῦ, καὶ ἀνεξιχνίατοι αἱ ὁδοὶ αὐτοῦ. 34 Τίς ὃς ἔγνω νῦν Κυρίου, ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; 35 ἢ τίς ὠρεῖδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; 36 ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα. αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, Ἀμήν.

Κεφ. ιβ'.

Παρακαλῶ ὃν ὑμεῖς, ἀδελφοί, διὰ τῆς οἰκτιρῆσεως τοῦ Θεοῦ, ὥς προσήκατε τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, ἡ λογικὴ λατρεία ὑμῶν. 8 Καὶ μὴ συχηματίζετε τῷ αἵματι τῆς σαρκὸς, ἀλλὰ μεταμορφώσεσθε τῇ ἀνακατασκευῇ τοῦ νοῦ ὑμῶν, εἰς τὸ δοκιμαθεῖν ὑμᾶς πᾶσι τοῖς θέλημα τοῦ Θεοῦ τὸ ἀγαθόν, καὶ εὐάρεστον, καὶ τέλειον.

32 For God has shut up All together in Disobedience, that he might have Mercy upon All.

33 O the Depth of the Riches both of the Wisdom and Knowledge of God! how unsearchable are his judgments, and his ways past finding out?

34 For who has known the Mind of the Lord, or, who has been his Counsellor?

35 Or, who has first given to him, and it shall be recompensed unto him again?

36 For of Him, and thro' Him, and to Him are All things: to whom be Glory for ever, Amen.

Chap. XII.

I beseech you therefore, Brethren, by the Mercies of God, that ye present your Bodies a Living Sacrifice, holy, acceptable unto God, *which is your Reasonable Service.*

2 And be not conformed to this world; but be ye transformed by the Renewing of your Mind, that ye may prove what is that Good, and Acceptable, and Perfect Will of God.

3 Λέγω

PARAPHRASE.

Mercy of being re-admitted to be the People of God. 32 For God has shut up All Mankind, both Jews and Gentiles together, as Prisoners involved in the Guilt of Sin and Disobedience, that He might have Mercy upon All in due time, by their Embracing the Faith of Christ; which they shall All do at length, by the Wise and Gracious Providence of God, ordering things so as to tend to bring All to the Faith.

P A R A P H R A S E.

33 O the Depth of the Riches both of the Wisdom and Knowledge of God! Of his Knowledge in foreknowing how Jews and Gentiles would behave themselves, and of his Wisdom in ordering things accordingly for the Best! How unsearchable are his Judgments, and his Ways past finding out, or not to be traced out, by any Humane Understanding. 34 For who has so much as known the Mind of the Lord without Revelation, or (as it may therefore be much more asked) who has been his Counsellor to advise him so and so? 35 Or lastly, who has first given to him, and thereby laid any Obligation on Him, and it shall be recompensed to him again? i. e. we are not able to comprehend the Wisdom of God, and therefore ought not to take upon us to advise him what to do, much less to find fault with what he do's (as do the Unbelieving Jews in refusing to embrace the Gospel, because thereby Salvation is offered also to the Gentile, as well as to them.) Nor can we Mortals lay any Debt upon God by first Bestowing any thing upon him, and therefore we can't claim any thing of God by way of Debt, either as due to the Jew above the Gentile, or to the Gentile above the Jew. And therefore both Jew and Gentile ought humbly to submit to the Wise Dispensations of God. 36 For of Him as the Creator and Doer, and thro' Him as the Director and Disposer, and to Him, i. e. to his Glory as the End, are All things; to whom be Glory for ever, Amen.

XI.
S. Paul here concludes the Argumentative part of this Epistle, with an Admiration of the Knowledge and Wisdom of God; and also with observing that All things come of God, and therefore No Mortal can lay any Obligation of Debt upon God; thereby excellently reprimanding the high Conceit the Jews had of themselves, and also intimating that both Jew & Gentile ought to behave themselves Humbly and Kindly one towards another.

S E C T I O N III.

Instructions concerning Christian Behaviour, and especially concerning the Mutual Behaviour of the Weak and Strong in Faith.

Chap. XII. I beseech you therefore, Brethren, by the Mercies of God vouchsafed unto you in Christ, and now made known unto you by the Gospel, that ye present; instead of the Bodies of Beasts sacrificed by the Jews and Gentiles, your Own Bodies, not Slain, but as a Living Sacrifice, namely Holy, i. e. Dead unto Sin, but Alive to Righteousness, and so Acceptable unto God, which the Sacrifices even of the Law now are not; and what I exhort you to, is no other than your Reasonable Service, a Service fit to be paid to God by Rational Creatures. 2 And to this end be not conformed to the sinfull Courses of this World, but be ye transformed from the said sinfull Courses into the Holiness of Life required in the Gospel, the first step whereof is by the Renewing of your Mind, i. e. by quite changing the Bent of your Mind from Evil to Good; that so ye may be qualified to prove, or upon Examination to find, what is that Good, and Acceptable, and Perfect Will of God, now made known under the Gospel, and whereof the Legal Rites were only Types, or a Preparatory Method for the better introducing the more Perfect State of the Gospel.

I.
S. Paul exhorts them, instead of the Sacrifices of Beasts afore used by them, to present their Own Bodies as a Living Sacrifice, Holy, &c acceptable unto God.

TEXT.

TRANSLATION.

3 Λέγω ὃ ἀφ' ἧ χάριτος τῆς
δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν,
μὴ ὑπερφρονεῖν παρ' ὃ δὲ φρονεῖν,
ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκά-
τω ὡς ὁ Θεὸς ἐμέρισε μέτρον πί-
στεως. 4 Καθάπερ γὰρ ἐν ὁ-
σμῳ μέλη πολλὰ ἔχομεν, τὰ δὲ
μέλη πάντα οὐ τὴν αὐτὴν ἔχουσιν
ἐξιν. 5 οὕτως οἱ πολλοὶ ἐν σῶματι
ἐσμεν ἐν Χριστῷ, ὁ δὲ καθ' ἑαυτοῦ, ἀλλή-
λων μέλη. 6 ἔχοντες δὲ χαρίσματα
κατὰ τὴν χάριν δοθεῖσαν ἡμῖν ἀφ' ἑ-
αυτοῦ ἢ ἐκ προφητείας, κατὰ τὴν ἀνα-
λογία τῆς πίστεως. 7 ἢ ἐκ ἀνα-
κοίτης, ἐν τῇ ἀνακοίτιᾳ. ἢ ἐκ δι-
δασκῶν, ἐν τῇ διδασκαλίᾳ. 8 ἢ ἐκ
ὁμιλουμένων, ἐν τῇ ὁμιλίᾳ. ὁ
μεταδίδως, ἐν ἀπλότητι. ὁ παρ-
αινῶν, ἐν ἐλεῶν. ὁ ἐλεῶν, ἐν ἰλα-
ρίᾳ.

9 Ἡ ἀγάπη ἀνυπόκριτος. Ἀπο-
συγοῦντες τὸ ποιεῖν, κολλώμενοι
τῷ ἀγαθῷ. 10 τῇ φιλαδελφίᾳ
εἰς ἀλλήλους φιλόστοργοι. τῇ τι-
μῇ ἀλλήλους σεβόμενοι. 11 τῇ
αἰσχύνῃ μὴ ὀκνησὶ, τῷ πνεύματι

3 For I say, thro' the Grace
given unto Me; to Every Man
that is among you, not to think
of Himself more highly than
he ought to think; but to think
* Modestly according as God
has dealt to Every man the
Measure of Faith.

4 For as we have Many mem-
bers in One Body, and All the
members have not the same Of-
fice;

5 So We being Many are One
Body, and Every one Members
one of another.

6 Having then Gifts differing
according to the Grace that is
given unto us; whether Pro-
phesy, let us prophecy according
to the proportion of Faith;

7 Or Ministry, let us *attend
on our Ministry; or he that
teaches, on teaching;

8 Or he that exhorteth, on
exhortation: He that gives, let
him do it with simplicity; he
that ruleth, with diligence; he
that shews Mercy, with cheer-
fulness.

9 Let Love be without diffi-
mulation. Abhor that which is
Evil, cleave to that which is
Good:

10 Be kindly affection'd one
to another with Brotherly love;
in honour * prefer one another;

11 Be not slothfull in busi-
nessing,

ANNOTATIONS.

(ee) The *ἀνυπόκριτος* mention'd in this verse seems to be no other than the *μετρίως* mention'd v. 3.

(f) The Greek word *ἀπλότης* is taken to denote the several significations men-
tion'd in the Paraphrase.

(g) Ο *μεταδίδως* being here mention'd between the *μεταδίδως* and the *ἐλεῶν*,
inclines

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3 For, thro' the Grace given unto me, *i. e. as God has of his Favour been pleased to make me an Apostle*, I say, *that one Duty of the Gospel, one Branch of the Good, and Acceptable, and Perfect Will of God belonging to Every Man that is among you, is this*; Not to think of Himself more Highly than he ought to think; but to think modestly, according as God has dealt, *or distributed to every Man the Measure of Spiritual Gifts upon his Faith, or Believing the Gospel*. 4 For as we have Many Members in One natural Body, and All the Members have not the same office, *but such different offices, as are most subservient to the Good of the whole natural Body*; 5 So we Christians being Many are to look on our selves as making but One Spiritual Society or Body in Christ, who is the Head, and Every one else of Us Members one of another, and consequently as Fellow Members ought to have a concern not only for Our selves, but for One another, and so for the Good of the whole Christian Body. 6 Having then Gifts, differing according to the Grace that is given to us, *i. e. according to the respective Favour God has been pleased to shew unto us, in the Exercise hereof let us not consider our Own Glory, but the Good of the whole Body*: whether we have the Gift of Prophecy, *i. e. of expounding Scripture, more particularly Prophecies already given, or else of Foretelling things future, or of Revealing the supernatural Mysteries of Religion*, let us prophecy according to the (ee) Proportion or Measure of the said Gift vouchsafed unto Us upon our Faith; 7 Or if we are gifted for the Ministry of Evangelists, let us attend on our Ministry; 8 Or if he be one that exhorteth, *as being peculiarly Gifted thereto, let him attend on Exhortation*: He that giveth by the impulse of the Spirit to the Churches-stock for Charitable uses, let him do it with (f) Simplicity, *without any double-dealing, as did Ananias and Sapphira, without any mixture of Vain-glory or any other Selfish Consideration, and also let him do it Liberally*; he that ruleth, or presideth (g) over the Churches stock, let him do it with Diligence; he that sheweth Mercy, *i. e. is by the direction of the Spirit set apart to take care of the Sick, Widows, Orphans, and to perform such other Acts of Mercy, let him do it, how mean and troublesome soever an office it may be, with Cheerfulness*.

9 Let Love be without Dissimulation. Abhor doing any thing to another that is Evil, Cleave to, *i. e. never do any thing to another but that which is Good*. 10 Be also inwardly Kindly affection'd one to another, even with Brotherly Love; in honour (h) prefer one another, *i. e. be Ready to think Better of Others than of your self, and so be content to have others preferr'd before your self*: 11 Be not slothfull in Business, but

II.
To demean themselves as Fellow - Members of Christ's Body, the Church, aiming at the Publick Good of the Church, rather than their Own Glory or any other Selfish end.

III.
Rules concerning Christian Love and Charity.

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inclines me to understand it peculiarly in the sense given in the Paraphrase.

(h) This and the following Participles seem to be Best render'd after the same manner, as the former three, viz. by the Imperative.

† So

TEXT.

TRANSLATION.

ζέοντες, τῷ Κυρίῳ δουλεύοντες.

12 τῇ ἐλπίδι χαίροντες, τῇ θλίψει

ὑπομένοντες, τῇ περιστάσει ὑπο-

σκαρτεροῦντες. 13 ταῖς χρείαις

τῶν ἀγίων κοινωνοῦντες, τῷ φιλο-

ξείῳ δώκοντες. 14 Εὐλογεῖτε τὰς

διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ κα-

τὰραθε. 15 Χαίρειν μὲν χαίροντων,

καὶ κλαῖν μὲν κλαίωντων. 16 Τὸ αὐ-

τὸ εἰς ἀλλήλους φρονεῖντες· μὴ τὰ ὑ-

ψηλὰ φρονεῖντες, ἀλλὰ τοῖς ὑπεικοῖς

συναπαταμένοι· μὴ γίνεσθε φρόνιμοι παρ

ἑαυτοῖς. 17 Μηδὲν κακὸν ἀντὶ κα-

κοῦ ἀποδίδοντες· ὡς οὖν ἡμεῖς καλὰ

τὸ ἐνώπιον τοῦ Θεοῦ καὶ ἐνώπιον τοῦ ἀν-

θρώπου. 18 Εἰ δυνατὸν, τὸ εἰς

ὑμῶν, μὲν πάντων ἀνθρώπων εἰρηνεύ-

οντες. 19 Μὴ ἑαυτοὺς ἐκδικεῖντες,

ἀγαπήτοι, ἀλλὰ δοτε τόπον τῇ ὀργῇ·

ὡς γὰρ γεγραπται, Ἐμοὶ ἐκδίκησις, ἐγὼ

ἀνταποδώσω, λέγει Κύριος. 20 Εἰν

οὖν πενῶν, ὁ ἐχθρὸς σου, πόμαζε αὐ-

τόν· ἐὰν διψᾷ, πότιζε αὐτόν· τὸ το

ῶ ποτῶν, ἀνταχθῆς πυρὸς σωρεύσεις

ἐπὶ τῇ κεφαλῇ αὐτοῦ. 21 Μὴ νικᾷς

ἐν τῷ κακῷ, ἀλλὰ νίκα ἐν τῷ ἀγα-

θῷ τὸ κακόν.

Κεφ. ιγ'. Πᾶσα ψυχὴ ἑξουσίαις

ὑπερέχουσιν ὑποτασσάτω· ὅτι ἡ ἐξουσία

nefs; be fervent in Spirit; serve the Lord;

12 Rejoyce in Hope; be Patient in tribulation; continue instant in Prayer;

13 Distribute to the Necessity of the Saints; be given to Hospitality.

14 Bless them who persecute you; bless and curse not.

15 Rejoyce with them that do rejoyce, and weep with them that weep.

16 Be of the same Mind one towards another. Mind not high things, but condescend to Men of low estate. Be not wise in your Own Conceits.

17 Render to no man Evil for Evil. Provide things Honest * in the sight of God and in the sight of Men.

18 If it be possible as much as lies in you, live Peaceably with All men.

19 Dearly beloved, avenge not your selves, but *give place unto Wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore, if thine Enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of Fire upon his head.

21 Be not overcome of Evil, but overcome Evil with Good.

Chap. XIII. Let every Soul be subject unto the Higher Powers. For there is no Power

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but be fervent and vigorous in Spirit; serve always, or direct all your actions to the service of the Lord: 12 Rejoyce in hope of future Bliss; be Patient in your present tribulation; Continue instant in Prayer; 13 Distribute to the necessity of the Saints; be given to Hospitality. 14 Bless them which persecute you; bless and curse not. 15 Rejoyce with them that do rejoyce, and weep with them that weep. 16 Be of the same mind, or have the same Concern, one towards another. Mind not high things, but condescend to Men of low estate. Be not Wise in your own Conceits. 17 Render to no man Evil for Evil. Provide things Honest, i. e. take Care to do what is Honest in the sight of God and in the sight of Men. 18 If it be possible, as much as lies in you, live Peaceably with All Men. 19 Dearly beloved, avenge not your selves, but give place, or leave it unto the Wrath of God, or the Magistrates, his Ministers, to avenge you: for it is written, Vengeance is Mine, I will repay, saith the Lord. 20 Therefore, if thine Enemy hunger, feed him; if he thirst, give him drink; for in so doing, if thou dost not gain him to be thy Friend, thou shalt heap Coals of Fire on his Head, i. e. His not being wrought upon by such thy Kindness will increase the Wrath of God against Him. 21 Be not overcome of Evil, i. e. prevailed upon by any Evil received, to retaliate, or any other way to behave thy self Undecently; but overcome Evil with Good.

Chap. XIII. Let Every (*hb*) Soul, Christian as well as other, be subject unto the Higher or Supreme Powers. For there is No Power, even

IV.
Rules concern-
ing Submission to,
and particularly
Non-Resistance of
the Supreme
Power.

A N N O T A T I O N S.

† So it is read in *Alex. MS.* and *Polycarp, Clemens Alexandrinus, Vulg. Lat. Origen* or *Ruff.* in *Rom.* &c.

(*hb*) I think we can't have a Better Comment, and one of more Authority, on *S. Paul's* Doctrine of Non-resistance in this place, than that we have given us by *S. Polycarp*, (who conversed with the Apostles) and which is set down in the Account of *S. Polycarp's* Martyrdom, *num. 10.* His Words are these: *Διδοῦμεν τὸ ἀρχαῖς καὶ ἐξουσίαις ὑπὸ τοῦ Θεοῦ παραγόμεναι ἡμῶν καὶ τὸ ἀσέβητον, τὸ μὴ βλάπτειν ἡμᾶς, δοῦναι.* It is not to be doubted, but *S. Polycarp* had here respect particularly to this place of the Epistle to the *Romans*, taking from it those Words, *ἐξουσίαις ὑπὸ τοῦ Θεοῦ παραγόμεναι.* Whence it follows, that *S. Polycarp* understood *S. Paul* to teach in this place, that we should render to the Powers and Authorities ordain'd of God *ἡμῶν καὶ τὸ ἀσέβητον* Due Honour, namely, *τὸ μὴ βλάπτειν ἡμᾶς*, such as is not Hurtfull to Us. For our R. R. and Learned Diocesan has given us the True Meaning of *S. Polycarp* (in adjoining this last clause by way of Explication) by rendering this passage thus, *ALL due Honour, such ONLY excepted as would be Hurtfull to Ourselves: i. e. hurtfull* (not to our Temporal or Bodily State, for *S. Polycarp* was then going to pay *Passive Obedience* even to Death, but) to our Spiritual and Eternal Welfare, viz. by Denying Christ (or the like) which was what the Proconsul demanded of *S. Polycarp*. Accordingly the Learned *Dr. Cave* well renders the forecited passage thus; *All that due honour and reverence, that is not prejudicial and contrary to the Precepts of Religion.*

T E X T.

T R A N S L A T I O N.

ἔξουσία εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ ἵδου
 ὑποῦν Θεῷ πειθαρχῶσαι εἰσὶν. 2 Ὡστε
 ὁ ἀντιπατάσων τῇ ἔξουσίᾳ, τῇ τῷ
 Θεῷ ἀξιοπαγῇ ἀνθέστηκεν· οἱ δὲ ἀν-
 θεστήκοτες, ἑαυτοῖς κῆμα λήφοντα.
 3 Οἱ γὰρ ἄρχοντες οὐκ εἰσι φόβου πρὸς
 ἀγαθὸν ἔργον, ἀλλὰ πρὸς κακόν. Θέλεις
 δὲ μὴ φοβεῖσθαι τὴν ἔξουσίαν; τὸ ἀγα-
 θὸν ποιεῖ, καὶ ἔξεις ἑπαινον ἐκ αὐτῆς.
 4 Θεοῦ γὰρ ἀγχοῦς ὅστις σοι εἰς τὸ
 ἀγαθόν· εἰ δὲ τὸ κακὸν ποιῇς, φο-
 βεῖ. ὁ γὰρ εἰκὴ τιμὴ μάχαιραν φο-
 ρεῖ. Θεοῦ γὰρ ἀγχοῦς ὅστις, ἐκδι-
 κῶς εἰς ὀργὴν πρὸς τὸ κακὸν πορεύσονται.
 5 Διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ
 μόνον ἀπὸ τῆς ὀργῆς, ἀλλὰ καὶ ἀπὸ τῆς
 συνείδησιν. 6 Διὰ τούτου γὰρ καὶ φό-
 ρους πελεῖτε· λειτουργοὶ γὰρ Θεοῦ
 εἰσὶν, εἰς αὐτὸ τούτου πορευόμενοι.
 7 Ἀπόδοτε οὖν πᾶσι τοῖς ὀφει-
 λῶς· πρὸς τὸν φόρον, τὸν φόρον· πρὸς τὸ
 τέλος, τὸ τέλος· πρὸς τὸ φόβον, τὸ φό-
 βον· πρὸς τὴν τιμὴν, τὴν τιμὴν.

8 Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ
 ἀγαπᾶν ἀλλήλους· ὁ γὰρ ἀγαπῶν
 τὸν ἑτέρον, νόμον πεπλήρωκε. 9 Τὸ
 γὰρ, Οὐ μοιχεύσεις, Οὐ φονεύσεις,
 Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις,
 Οὐκ ὀφθαλμοφθόγεις, καὶ εἴ τις ἑτέρα

but of God : *the Powers that*
be are ordain'd of God.

2 Whosoever therefore resists
 the Power, resists the ordinance
 of God; and they that resist,
 shall receive to themselves dam-
 nation.

3 For Rulers are not a Ter-
 ror to a Good work, but to an
 Evil. Wilt thou then not be
 afraid of the Power? do that
 which is Good, and thou shalt
 have Praise of the same.

4 For he is the Minister of
 God to thee for Good. But if
 thou do that which is Evil, be
 afraid; for he bears not the
 Sword in vain: for he is the
 Minister of God, a Revenger to
execute wrath upon him that
 doth Evil.

5 Wherefore ye must needs be
 subject, not only for Wrath, but
 also for Conscience sake.

6 For, for this Cause pay you
 tribute also: for they are God's
 Ministers, attending continual-
 ly upon this very thing.

7 Render therefore to All
 their Dues: tribute, to whom
 tribute is *due*; custom, to whom
 custom; fear, to whom fear;
 honour, to whom honour.

8 Owe no man any thing,
 but to Love one another: for
 he that Loves another, has ful-
 filled the Law.

9 For this, Thou shalt not
 commit Adultery, Thou shalt
 not kill, Thou shalt not steal,
 Thou shalt not bear false wit-
 ness, Thou shalt not covet, and
 if there be any other Command-

οὐ πολλὰ,

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even that of Heathen Princes or States, but what is derived of or from God: the Powers that be, are ordain'd of God. 2 Whosoever therefore resisteth the Power, resisteth the Ordinance of God; and they that resist, shall receive to themselves Damnation, viz. Punishment here from the said Power, (if they fall into the Hands of the same) and also certain Punishment in the World to come, if they continue Impenitent for what they have done, in resisting the Ordinance of God, and so God Himself. 3 For Rulers, according to the Nature and Design of their Offices, are not a Terror to a Good Work, but to an Evil. Wilt thou then not be afraid of the Power? Do that which is Good, and thou shalt do that which in its own nature tends to make thee have Praise of the same. 4 For by his institution He is the Minister of God to thee for Good, i. e. for to encourage thee in doing that which is Good. But if thou do that which is Evil, be afraid; for he beareth not the Sword of Justice in vain: for as he is the Minister of God, so another part of his Office is, to be a Revenger to execute God's Wrath upon him that doth Evil. 5 Wherefore, the Ruler being the Minister of God in both the forementioned respects, ye must needs, or it is necessary for you to be subject, not only for Wrath sake, or out of Fear of the Punishment, which Disobedience may draw upon you; but also for Conscience sake, as your subjection is a Duty required by God. 6 For, for this cause pay you tribute also to Rulers; viz. forasmuch as they are God's Ministers, attending continually upon this very thing, namely, the Punishing and Restraining the Wicked and Vicious, and Countenancing and Supporting the Virtuous and Good. 7 Render therefore to All Rulers their Dues: Tribute, to whom Tribute is due; Custom, to whom custom; Fear, to whom Fear; Honour, to whom Honour.

8 Owe no Man any thing, which Justice requires you to render to him, but one thing, which you must always Owe, or which you can never fully discharge so, as not to owe any longer, that is to Love One another: for this is a Duty of the highest Importance, and largest extent, insomuch that he that loveth another, hath in effect fulfilled the Law, that part of it which relates to ones Neighbour. 9 For this, i. e. these Commandments of the Law, Thou shalt not commit Adultery; Thou shalt not Kill; Thou shalt not Steal; Thou shalt not bear False Witness; Thou shalt not Covet; and if there be any other Commandment of the Law,

V.
The Perpetuity of our Obligation to Love & Charity, and the Extensive effect of performing the said Duty.

A N N O T A T I O N S.

† *Eternity* is not repeated here in *Alex. and Clerm. MSS.* nor in *Vulg. Lat.* and *Ethiopick Versions*, nor in *Irenæus &c.*

TEXT.

TRANSLATION.

ἐν πολλῇ, ὡς τὸ πρῶτον λόγῳ ἀνακε-
φαλαῶνται, ὡς τῷ, Ἀγαπήσεις
πλησίον σου ὡς σεαυτὸν. 10 Ἡ
ἀγάπη τῷ πλησίον κακὸν οὐ κατε-
ράξει· πληῖμα ὅν νόμος ἡ ἀγάπη.

11 Καὶ τῷτο, εἰδότες τὸν καιρὸν,
ὅτι ὥρα ἡμῶς ἡδὴ ἐξ ὑπνους ἐγερ-
θῆναι· νῦν γὰρ ἐγγύτερον ἡμῶς ἡ σω-
τηρία, ἢ ὅτε ἐπιτεύσαμεν. 12 Ἡ
νύξ παρεκλήθη, ἡ δὲ ἡμέρα ἤγγι-
κεν. Ἀποθνήσκοντες οὖν τὰ ἔργα τῆς σκό-
της, καὶ ἐνδυσάμεθα τὰ ὅπλα τοῦ
φωτός. 13 Ὡς ἐν ἡμέρᾳ, εὐχρημότως
περιπατήσωμεν, μὴ κόμοις καὶ μέθαις,
μὴ κοίταις καὶ ἀσελγείαις, μὴ ἐριδι καὶ
ζηλῷ. 14 Ἀλλ' ἐνδύσασθε τὸν Κύριον
Ἰησοῦν Χριστὸν, καὶ τὸ σαρκὸς παρρησιασάμενοι
μὴ ποιῶμεν εἰς ὀνειδισμόν.

Κεφ. ιδ'. Τὸν δὲ ἀδελφεοῦντα τῇ
πίτει περισλαμβάνετε, μὴ εἰς ἀφα-
κρίσεις ἀφελογισμῶν. 2 Ὁς μὲν πι-
τεύει φαγεῖν πάντα, ὁ δὲ ἀδελφῷ λά-
χονα ἐσθίει. 3 Ὁ ἐσθίων τὸν μὴ
ἐσθιοντα μὴ ἐξουθενείτω· καὶ ὁ μὴ

ment, it is briefly comprehend-
ed in this saying, namely, Thou
shalt love thy Neighbour as
thy self.

10 Love worketh no Ill to
his Neighbour: therefore Love
is the Fulfilling of the Law.

11 And that, knowing the
time, that now it is High-time
to awake out of Sleep: for now
is our Salvation nearer, than
when we Believed.

12 The Night is far spent, the
Day is at hand. Let us there-
fore cast off the Works of Dark-
ness, and let us put on the Ar-
mour of Light.

13 Let us Walk honestly as
in the Day; not in rioting and
drunkenness, not in chamber-
ing and wantonness, not in
strife and envying.

14 But put ye on the Lord
Jesus Christ, and make not Pro-
vision for the Flesh, to *fulfill*
the Lusts thereof.

Chap. XIV. Him that is
Weak in the Faith, receive
you, *but* not to doubtfull Dis-
putations.

2 For one believes that he
may eat All things; another
who is weak, eats herbs.

3 Let not him that eats, set
at nought him that eats not;
ἐσθίων

PARAPHRASE.

Law, relating to ones Neighbour, it is briefly comprehended in this saying, Thou shalt love thy Neighbour as thy self. 10 He that is acted by Love, worketh no Ill to his Neighbour; and consequently do's Him All the Good he can, (forasmuch as to Neglect doing Good to our Neighbour, when there is Opportunity, and we are Able, is in the Interpretation (i) of our Saviour, to do Evil to Him:) therefore Love is the

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the Fulfilling of the Law, as to *All the Commandments of the Second Table of the Law*, which relates to our Neighbour; and so it is also consequentially as to the *Commandments of the First Table of the Law*, forasmuch as He that loves his Neighbour Rightly and Truly, loves Him out of a Principle of Love and Duty to God; and He that truly loves God, will faithfully keep the *Commandments more immediately relating to God*, as well as those more immediately relating to our Neighbour.

11 And that which I have recommended here to your Practice, be the more carefull to do, as knowing the time, that now it is high time to awake out of the sleep of Sin and Ignorance: for now is the *Rejection and Destruction of the Unbelieving Jews*, and consequently Our Salvation (whether thereby is understood the Deliverance of the Christians from the Persecution of the Unbelieving Jews; or else the Coming in of the Gentiles to the Faith of the Gospel in a more illustrious manner) nearer than when we at first Believed, and became Christians; and therefore we have the Greater Encouragement to Vigilance in our Duty.

12 The Night of Ignorance is far spent, the Day of the Gospel, which upon the Destruction of the Jewish State shall appear more Clear and Bright, is at hand. Let us therefore cast off *All sinfull Practices*, which may be fitly stiled the Works of Darknes, as being usually practis'd in the Dark or Secret, and let us put on the Armour vouchsafed unto us by the help of the Light of the Gospel, in order to overcome Sin.

13 Let us walk Honestly and Decently, as it is usual for those that walk in the Day, since we have the Day-light of the Gospel; not (as men are wont in the night) in Rioting and Drunkenness, not in Chambering, i. e. such Lewdness as is wont to be practis'd in Chambers, and Wantonness; to which must be added also, as being Sins directly against the Duty of Love above inculcated, not in Strife and Envyng. 14 But put ye on, or be ye endued with, the Grace and Sanctity of our Lord Jesus Christ, and make not Provision for the Flesh, that ye may have wherewith to fulfill the Lusts thereof.

Chap. XIV. Now to prevent strife, and to promote the Great Christian duty of Love, it seems requisite to give the following Directions concerning the mutual Behaviour of the Strong and Weak in Faith towards one another. Him that is weak in the Faith, i. e. not fully persuaded of his Christian Liberty in the use of things indifferent, receive you into Christian Communion, and consequently into Love and Friendship, but not to doubtfull Disputations, i. e. Disputations about Doubtfull matters, as tending only to disturb his Conscience more. 2 For one believes that He may eat All things; another who is weak, is so scrupulous as that he eateth herbs only. 3 Let not him that eateth all things, despise him that eats not All things, as one that do's not so well under-

VI.
Motives to the Practice of the Christian Duties, from the Consideration of the Season, and the Nature of the Gospel.

VII.
Large Directions concerning the mutual Behaviour of the weak and Strong in Faith.

TEXT.

TRANSLATION.

ἐδίδων τὸν ἐδιδόντα μὴ κρίνεται· ὁ
 Θεὸς γὰρ αὐτὸν ὑπερελάβετο. 4 Σὺ
 τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτιν;
 τῷ ἰδίῳ κυρίῳ ᾔκει· ἢ πίπτει· στα-
 θήσεται δέ· διωατὸς γὰρ ὅστις ὁ Θεὸς
 ᾔσταυ αὐτόν. 5 Ὅς ὡς κρίνει ἡμέ-
 ραν παρ' ἡμέραν, ὅς δὲ κρίνει πᾶ-
 σαν ἡμέραν. ἕκαστος δὲ τῷ ἰδίῳ
 νοῖ πληροφορεῖσθαι. 6 Ὁ φροῶν
 τιτὴ ἡμέραν, Κυρίῳ φρονεῖ· καὶ ὁ
 μὴ φροῶν τιτὴ ἡμέραν, Κυρίῳ οὐ
 φρονεῖ· καὶ ὁ ἐδίδων, Κυρίῳ ἐδίει·
 εὐχαριστεῖ γὰρ τῷ Θεῷ. καὶ ὁ μὴ
 ἐδίδων, Κυρίῳ οὐκ ἐδίει, καὶ εὐ-
 χαριστεῖ τῷ Θεῷ. 7 Οὐδεὶς γὰρ
 ἑαυτῷ ζῇ, καὶ ὅδεῖς ἑαυτῷ
 ἀποθνήσκει. 8 ἔάν τε γὰρ ζῶ-
 μεν, τῷ Κυρίῳ ζῶμεν· ἔάν τε ἀπο-
 θνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκο-
 μεν· ἔάν τε οὐ ζῶμεν, ἔάν τε
 ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν.
 9 Εἰς τῷτο γὰρ Χριστὸς καὶ ἀπέθανε
 καὶ ἀνέστη καὶ ἀνέζησεν, ἵνα καὶ νεκρῶν
 καὶ ζώντων κυριεύσῃ. 10 Σὺ δὲ τί
 κρίνεις τὸ ἀδελφόν σου; ἢ σὺ τί ἐξ-
 θενεῖς τὸν ἀδελφόν σου; πάντες γὰρ
 ὑποτασσόμεθα τῷ βήματι τοῦ Χριστοῦ.
 11 γέγραπται γάρ, Ζῶ ἐγώ, λέγει Κύ-
 ριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ
 πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ.

and let not him that eats not,
 judge him that eats: for God
 has received him.

4 Who art thou that judgest
 another man's Servant? to his
 Own master he stands or falls.
 Yea, he shall be *made to stand:
 for God is able to make him
 stand.

5 One man esteems one day
 above another; another esteems
 every day *alike*. Let every man
 be fully perswaded in his own
 mind.

6 He that regards the Day
 regards it unto the Lord; and
 he that regards not the Day, to
 the Lord he do's not regard it.
 He that eats, eats to the Lord;
 for he gives God thanks: and
 he that eats not, to the Lord he
 eats not, and gives God thanks.

7 For None of Us liveth to
 himself, and None *of Us dies
 to himself.

8 For whether we live, we
 live unto the Lord; and whe-
 ther we die, we die unto the
 Lord: whether we live there-
 fore or die, we are the Lords.

9 For to this end Christ both
 died and rose and revived, that
 he might be Lord both of the
 Dead and the Living.

10 But why dost thou judge
 thy Brother? or why dost thou
 set at nought thy Brother? for
 we shall all stand before the
 judgment-seat of Christ.

11 For it is written, *As I*
 live, saith the Lord, Every
 knee shall bow to me, & Every
 tongue shall confess to God.

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stand the Christian Liberty as himself; and let not him which eateth not All things; judge him that eats, as one of no Conscience and an Ungodly fellow: for God has received him, viz. that eats All things, into his Church or Family as his Servant. 4 Who art thou then that judgest another man's servant? to God his Own Master he stands or falls, *i. e. 'tis by Gods sentence alone, that he is to be quitted or condemn'd: yea he shall be made to stand, or be cleared; for God is able to make him stand, i. e. God can justly clear him, as having done nothing sinfull in the Liberty he has used of eating All things.* 5 Again, One man esteems one Day above another; Another esteems every Day alike. Let every Man take care to be fully perswaded, or satisfied in his own Mind, *as to the Lawfulness of what he do's in this matter.* 6 He that regards the Day, regards it in obedience unto the Lord, *forasmuch as he looks upon himself as still commanded by the Lord to regard it; and he that regards not the Day, in obedience likewise to the Lord he do's not regard it, forasmuch as he looks upon himself as released by the Gospel from the obligation of observing the Jewish Festivals or Holy-days.* In like manner, He that eats *All sorts of things, eats not only in Compliance to the will of the Lord, but also in Gratitude thereto; for he gives God thanks for vouchsafing him such a Liberty of eating All things: and he that eats not All sorts of things, in compliance to the will of the Lord he eats not All sorts of things, and not only so, but also he gives God thanks for vouchsafing him Grace so to abstain, from what he looks upon as Forbidden him.* 7 For None of Us Christians, according to our Profession, liveth so as to please only Himself, and as if he was his Own Master; and None of Us likewise dies such a death, as seems good to Himself, or as if He was at his own Disposal herein. 8 For on the contrary, whether we live, we live as Servants unto the Lord Christ, and therefore live such lives as he requires; and whether we die, we die as Servants unto the Lord, and consequently die such deaths as he is pleased to call us to undergo: whether we live therefore or die, we are the Lord's Servants. 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the Dead and Living. 10 Why then dost thou take upon thee to judge another who is not thy servant, but thy Brother, or Fellow-servant? or why dost thou set at nought thy Brother? *forasmuch as we shall All stand before the judgment-seat of Christ to be judged by Him as our Lord and Master.* 11 For it is written *Isai. 45. 23.* As I live, saith the Lord, Every Knee shall bow to me as Judge, and Every Tongue shall confess to

TEXT.

TRANSLATION.

12 Αρεσ οὐδ' ἕκαστος ἑμῶν περὶ ἑαυ-
τῷ λόγον δώσει τῷ Θεῷ. 13 Μη-

κέτι οὐδ' ἀλλήλοις κείνωμεν, ἀλ-
λὰ τῷτο κείνατε μάλλον, τὸ μὴ
πλῆναι πρὸς σκοπμα τῷ ἀδελφῷ ἢ
σκάνδαλον. 14 Οἶδα καὶ πέπει-

σμαι ὅτι Κυεῖω Ἰησοῦ, ὅτι ὅθεν
κοινὸν δι' ἑαυτοῦ, εἰ μὴ τῷ λογιζο-
μῶν πὶ κοινὸν εἶναι, ἐκείνω κοινόν.

15 Εἰ δὲ ἄνθρωπος βρώμα ὁ ἀδελφός
σου λυπεῖται, ὅτι ἐπὶ χαλὰ ἀγά-
πω πεπατεῖς. Μὴ τῷ βρώματι
σε ἐκείνων σπύλλου, ὡς ὁ Χρι-
στὸς ἀπέθμε. 16 Μὴ βλασφη-

μείσθω ὅτι ἑμῶν τὸ ἀγαθόν. 17 Οὐ
γάρ ἐστιν ἡ βασιλεία τῷ Θεῷ βρώ-
σις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ
εἰρήνη καὶ χάρις ἐν Πνεύματι ἁγίῳ.

18 Ὁ ὅς ἐν ταῖς δυνάμεσιν τῷ Χρι-
στῷ, εὐάρετος τῷ Θεῷ, καὶ δοκιμῶ-
ται ἀνθρώποις. 19 Αρεσ οὐδ' οἱ τὸ
εἰρήνης διάκωμεν, καὶ τὰ τὸ οἰκοδο-
μῆς τὸ εἰς ἀλλήλους. 20 Μὴ ἔνεκεν

βρώματος χατάνει τὸ ἔργον τοῦ Θεοῦ.
Πάντα μὲν καθαρά, ἀλλὰ κακὸν τῷ
ἀνθρώπῳ τῷ διὰ τὸ σκοπόμενος ἐσθί-

οντι. 21 Καλὸν τὸ μὴ φαγεῖν κρέα,
μηδὲ πίνειν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός
σε πρὸς σκάνδαλον, ἢ σκανδαλίζεται, ἢ
ἀσθενεῖ. 22 Σὺ πίμπρῃς; χαλὰ

12 So then every one of Us
shall give account of Himself to
God.

13 Let us not therefore judge
one another any more : but
judge this rather, that no man
put a stumbling-block or an oc-
casion to fall in his Brother's
way.

14 I know and am persuaded
by the Lord Jesus, that there
is nothing Unclean of it self;
but to him that esteems any
thing to be Unclean, to him it
is Unclean.

15 * If then thy Brother be
grieved with thy meat, thou
walkest no longer Charitably.
Destroy not him with thy meat,
for whom Christ died.

16 Let not then your Good
be Evil spoken of.

17 For the Kingdom of God
is not Meat and Drink, but
Righteousness and Peace and
Joy in the Holy Ghost.

18 For he that in these things
serves Christ, is acceptable to
God, and approved of Men.

19 Let us therefore follow
after the things which make for
Peace, and the things whereby
we may edify one another.

20 For Meat destroys not the
work of God. All things are
* Clean; but it is Evil for that
Man who eats with offence.

21 It is good, neither to eat
Flesh, nor to drink Wine, nor
any thing whereby thy Brother
stumbles, or is offended, or is
made weak.

22 Hast thou Faith? have it

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God his manner of Life past. 12 So then Every one of Us shall give account of Himself unto God. 13 Let us not therefore judge one another any more; but judge this our duty rather, that no man ought by an imprudent & uncharitable use of his Christian Liberty put a stumbling-block, or an occasion to fall from the Faith in his Brother's way. 14 I know and am perswaded, or fully assured by the Lord Jesus, that there is nothing Unclean, and so unfit to be eaten, of it self; but however to him that esteems any thing to be Unclean, to him it is the same as if it were really Unclean, and therefore is not to be eaten by him. 15 If then thy Brother be grieved, i. e. offended with thy Liberty in eating such Meat as he esteems Unclean, thou walkest no longer charitably, in using this Liberty, so as to Grieve him: for Charity would suggest this Precept: Destroy not him with such thy Liberty in the Meat thou eatest, for whom Christ died. 16 Let not therefore your Liberty herein, which is justly esteem'd a Good you enjoy under the Gospel, be evil spoken of thro' your uncharitable use of the same. 17 For that, which the Gospel or Law of the Kingdom of God chiefly regards, is not our Liberty as to Meat and Drink; but Righteousness of Life, and Peace of All Kind, and Joy in the Gifts and Consolation of the Holy Ghost. 18 For he that in these things serves Christ, is acceptable to God, and approved of Men discreet and judicious in the matters of our Religion, as a Good Christian, notwithstanding he understands not aright his Christian Liberty. 19 Let us therefore follow after the things which make for the Peace of the Church, and the things whereby we may edify or build up one another in Christian Love and Union into one spiritual Temple in the Lord. 20 For the sake of Meat destroy not thy Weak Brother, who is the work of God. All things indeed are (k) Clean in themselves; but however it is Evil for that Man, who eats Any thing with offence to his Brother. 21 It is Good neither to eat Flesh, nor to drink Wine, nor to use thy Christian Liberty in Any thing else, whereby thy Brother stumbleth, or is offended, or wherein he is Weak; so as either to be in danger of falling off from the Faith, or else of doing in compliance with thee, what he is not satisfied of, as to the Lawfulness of it. 22 Hast thou faith, or a full perswasion that All things are Clean, or may be eaten without defiling the Conscience? Have it

A N N O T A T I O N S.

(k) The Known distinction of Meats among the Jews was into Clean and Unclean. Therefore καθαρός here is more properly render'd Clean than Pure, as relating to the distinction of Meats, and answering to καὶνὸν v. 14.

TEXT.

TRANSLATION.

σταυτὸν ἔχε ἐν ἑαυτῷ τῷ Θεοῦ. Μα-
 χείσθαι ὁ μὴ κρινῶν ἑαυτὸν, ἐν ᾧ
 δοκιμάζει. 23 Ὁ δὲ ἀμφικρινόμε-
 νος, ἐν φάτῃ, καὶ ἀκρίβηται, ὅτι
 οὐκ ἐκ πίστεως. πᾶν δὲ, ὃ οὐκ ἐκ
 πίστεως, ἁμαρτία ἐστίν. Κεφ. ιε'. Ο-
 φείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ
 ἀδυνατήματα τῶν ἀδυνάτων βασι-
 ζεῖν, καὶ μὴ ἑαυτοῖς ἀρέσκειν. 2 Ε-
 χθὺς ᾧ ἡμῶν καὶ πλησίον ἀρεσκέτω
 εἰς τὸ ἀγαθὸν ὡς οἰκοδομῆν. 3 Καὶ
 ᾧ ὁ Κεῖτος ὕψος ἑαυτοῦ ἤρεσεν, ἀλλὰ
 καθὼς γέγραπται. Οἱ ὀνειδισμοὶ τῶν
 ὀνειδίζοντων σε, ἐπέπεσον ἐπ' ἐμέ.
 4 Ὅσα ᾧ παρεγράφη, εἰς τὴν ἡμετέ-
 ραν διδασκαλίαν παρεγράφη, ἵνα
 ἀφ' οὗ ὑπομονῆς καὶ ἀφ' οὗ πα-
 ρησέως τὴν γρηγορίαν τὴν ἐλπίδα ἔχωμεν.
 5 Ὁ δὲ Θεὸς τὴν ὑπομονῆς καὶ τὴν πα-
 ρησέως δώῃ ὑμῖν τὸ αὐτὸ φρονεῖν ἐν
 ἀλλήλοις, καὶ Χεῖτον Ἰησοῦν, 6 ἵνα
 ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε
 τὸν Θεόν, καὶ πατέρα τῷ Κυρίῳ ἡμῶν
 Ἰησοῦ Χριστῷ. 7 διὸ προσλαμβά-
 νετε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς
 προσελάβετο ὑμᾶς εἰς δόξαν Θεοῦ.
 8 Λέγω ἡμεῖς γὰρ Ἰησοῦν Χριστὸν ἀνάκτονον
 γεννητὸν πατρὸς ὑπερ ἀληθείας
 Θεοῦ, εἰς τὸ βεβαιῶσαι τοὺς ἐπαγγελίας
 τῶν πατέρων. 9 καὶ δὲ ἐν τῇ ὑπο-

to thy self before God. Happy
 is he that condemns not him-
 self in that thing which he al-
 lows.

23 And he that doubteth, is
 * condemned if he eat, because
 he eats not of Faith: for what-
 soever is not of Faith, is Sin.

Chap. XV. We then that
 are Strong, ought to bear the
 infirmities of the Weak, and not
 to please our selves.

2 Let every one of us please
 his Neighbour for his Good to
 Edification.

3 For even Christ pleased not
 himself, but as it is written,
 The Reproaches of them that
 reproached thee, fell on me.

4 For whatsoever things
 were written aforetime, were
 written for our Learning; that
 we thro' Patience and Comfort
 of the Scriptures might have
 Hope.

5 Now the God of Patience
 and * Comfort grant you to be
 like-minded one towards an-
 other, according to Christ Je-
 sus;

6 That ye may with one
 mind and one mouth glorify
 God, even the Father of our
 Lord Jesus Christ.

7 Wherefore receive ye one
 another, as Christ also received
 * you to the Glory of God.

8 * For I say, that Jesus
 Christ was a Minister of the
 Circumcision for the Truth of
 God, to confirm the Promises
 made unto the Fathers,

9 And that the Gentiles * glo-

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it as to thy self before God, *i. e.* thou mayst guide thy self accordingly as to thy own behaviour in private, where none but God sees thee. Happy is he that condemns not himself inwardly in doing that thing against his Conscience or with a doubtful Conscience which he openly allows and practises. 23 But he that doubteth of the Lawfulness of any Food, is self-condemn'd if he eat, because he eats not of Faith or with a Full Perswasion of the Lawfulness of what he do's. For whatsoever is not of Faith, *i. e.* is not done with a Full Perswasion of the Lawfulness of it, is Sin to him that do's it. (1) Chap. XV. We then that are Strong in Faith, *i. e.* rightly understand our Christian liberty in the use of things indifferent ought to bear the Infirmities of the Weak in Faith, and not to please our selves in things that give offence to them. 2 Let every one of Us rather please his Neighbour, in complying with such his Infirmities or Scruples, so far as is for his Good to Edification. 3 For even Christ pleased not himself, but underwent Great Indignities for the Good of Mankind, as it is written, The Reproaches of them that reproached thee, fell upon me, (Psal. 69. 9.) 4 For whatsoever things were written aforetime in the Old Testament, were written for our Learning; that we thro' Patience, one branch of which consists in bearing the Infirmities of the Weak, and thro' the Comfort vouchsafed us in the Promises of the Scripture might have Hope of attaining the Reward promised to such Patience. 5 Now the God of Patience and Comfort, *i. e.* God who is the Giver of Patience and Comfort, grant you to be like-minded one towards another, *i. e.* to live in Unity one with Another, according to the Will of Christ Jesus; 6 that ye may with One Mind and One Mouth glorify God, even the Father of our Lord Jesus Christ. 7 Wherefore receive ye one another into mutual Love, as Christ also received you, both Jews and Gentiles, into his Love, to the Glory of God. 8 (m) For I say, that Jesus Christ was a Minister of the Circumcision, *i. e.* was sent to make known the Gospel particularly to the Jews, for the Truth of God, namely, in order to confirm and make good the Promises made to this purpose unto the Fathers of the Jewish Nation, Abraham, Isaac, and Jacob. 9 And (n) as the Jews thus glorify God on account of his Truth, so I say also, that the Gentiles glorify

A N N O T A T I O N S.

† So Alex. Clerm. MSS. &c. Vulg. Syr. Arab. Versions, &c.

‡ So Alex. Clerm. &c. Ethiopick Version, &c.

(1) See note to the three last verses of this Epistle.

(m) For seems to be the Best Reading, because the Apostle seems to give v. 8, 9. a Reason for what he had press'd them to v. 5, 6, 7.

(n) Our Translatours seems to have look'd on *his* *πρὸ* before *βλασφημῶν*, to have referr'd also to *δοξάζοντες τὴν ἰσθίαν* whereas the Infinitive *δοξάζοντες* seems rather to refer to *λέγειν*, as do's *μαρτυροῦντες*.

TEXT.

TRANSLATION.

ἐλέος δοξάσαι τὸ Θεόν· καθὼς γάρ γε-
πια, Διὰ τῆτο ἔξομολογήσομαι σοι
ἐν ἔθνεσι, Κύριε, καὶ τῷ ὀνόματί σου ἡ-
λῶ. 10 καὶ πάλιν λέγει, Εὐφρανθήτε
ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ. 11 καὶ πάλιν,
Αἰνεῖτε τὸ Κύριον πάντα τὰ ἔθνη, καὶ
ἐπαίνεσατε αὐτὸν πάντες οἱ λαοί. 12 καὶ
πάλιν Ησαΐας λέγει, Ἐσται ἡ ῥίζα τοῦ
Ιεσαΐ, καὶ ἀνιστάμενος ἀρχεῖν ἐθνῶν,
ἐπ' αὐτῷ ἔθνη ἐλπῖσιν. 13 Ὁ δὲ
Θεὸς τῆς ἐλπίδος πληρώσας ὑμᾶς
πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦναι,
εἰς τὸ θεμελιεύειν ὑμᾶς ἐν τῇ ἐλπίδι,
ἐν δυνάμει Πνεύματος ἁγίου.

14 Πέπεισμαι δὲ, ἀδελφοί μου,
καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ
αὐτοὶ μετὰ ἐπε ἀγαθωσύνης, πε-
πληρωμένοι πάσης γνώσεως, δυνά-
μενοι καὶ ἄλλως νουθετεῖν. 15 Το-
μῆστερον δὲ ἔγραψα ὑμῖν, ἀδελφοί,
ἐκ μέρους ὡς ἐπαναμνηστικῶν ὑμᾶς
ἀφ' οὗ πλὴν χάριν πλὴν δοθῆναι μοι
ὑπὸ τοῦ Θεοῦ, 16 εἰς τὸ εἶναι με
λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη,
ἐκτελεσθῆναι τὸ Εὐαγγέλιον τοῦ Θεοῦ,
ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν
ὡς προσδεχόμενοι, ἡγιασμένοι ἐν Πνεύματι
ἁγίῳ. 17 Ἐγὼ ὅτι καύχησιν ἐν Χριστῷ

rify God for *his* Mercy; as it is
written, For this cause I will
confess to thee among the Gen-
tiles, and sing unto thy name:

10 And again he saith: Re-
joyce, ye Gentiles, with his
People:

11 And again, Praise the
Lord, All ye Gentiles; and laud
him, all ye People.

12 And again Esaias saith,
There shall be a Root of Jesse,
and he that shall rise to reign
over the Gentiles, in him shall
the Gentiles hope.

13 Now the God of Hope
fill you with all Joy and Peace
in Believing, that ye may a-
bound in Hope thro' the Power
of the Holy Ghost.

14 And I my self also am
perswaded of you, my Brethren,
that ye also are full of Good-
ness, filled with all knowledge,
able also to admonish one an-
other.

15 Nevertheless, Brethren, I
have written the more Boldly
unto you in some sort, as put-
ting you in mind, because of
the Grace that is given to me
of God,

16 That I should be the Mi-
nister of Jesus Christ to the
Gentiles, ministring the Gospel
of God, that there * might be
an acceptable offering up of
the Gentiles being sanctified by
the Holy Ghost.

17 I have therefore whereof
I may boast thro' Jesus Christ,

TEXT.

TRANSLATION.

Ἰησοῦ τὰ πρὸς Θεόν. 18 Οὐ γὰρ
πολήσω λαλεῖν π' ὧν οὐ κατε-
ργάσατο Χριστὸς δι' ἐμοῦ, εἰς ὥ-
στε ἀκοῦν ἔθνων λόγῳ καὶ ἔργῳ,
19 ὅς διυδάμει σημείων καὶ τερά-

in those things which pertain
to God.

18 For I will not dare to
speak of any of those things,
which Christ has not wrought
by me, to make the Gentiles
obedient in word and deed,

19 Thro' many signs and
wonders,

PARAPHRASE.

praise God for his Mercy to them; as it is written, (*Psal.* 18. 49.) For
this cause, viz. for thy Mercy, I will confess to thee, i. e. praise thee,
among or with the Gentiles, and sing unto thy Name. 10 And again
he, viz. David, saith, Rejoyce, ye Gentiles, with his People, (*Psal.*
67. 4.) 11 And again, (*Psal.* 117. 1.) Praise the Lord, All ye Gen-
tiles; and laud him, All ye People. 12 And again Esaias saith (*ch.*
11. 1, 10.) There shall be a Root of Jesse preserved, and he that shall
arise from that Root to reign over the Gentiles, in him shall the Gen-
tiles hope. 13 Now the God of this Hope, i. e. the God, on whose
Veracity our Christian Hope is founded, fill you with All Joy and Peace
in Believing, that ye may abound in Hope, thro' the Power of the
Holy Ghost.

The CONCLUSION.

14 And I my self also am perswaded of you, my Brethren, that ye
also as well as others are full of Goodness, filled with all Knowledge,
able also to admonish or instruct one another. 15 Nevertheless, Bre-
thren, I have written the more boldly unto you in some sort, not as
instructing you in what you knew not afore, but rather as putting you
in mind of what you afore knew; and this I have been intolder'd to
do, because of the Grace, or Favour of the Apostleship that is given to
me of God, 16 that I should be the Minister of Jesus Christ to the
Gentiles, ministring or officiating in the Gospel of God; that there might
be an acceptable offering up of the Gentiles, i. e. that the Gentiles might
be as it were an Offering acceptable unto God, being sanctified by the
Holy Ghost. 17 I have therefore whereof I may boast thro' Jesus
Christ, as to the success I have had in those things, which pertain to
the service of God, i. e. in converting the Gentiles. 18 For I will not
dare to speak of any of those things, which Christ has not wrought by
me, i. e. I shall not venture to speak of any thing, but what Christ has
wrought by me, in order to make the Gentiles Obedient to the Gospel,
both by Word and Deed, 19 and that thro' mighty Signs and Won-

I.
The Apostle, as
in the Introdu-
ction, so here a-
gain observes to
the Romans, that
he writ unto them
as being the Ap-
ostle of the Gen-
tiles; and also ac-
quaints them a-
gain of his Great
Desire to see them.

TEXT.

TRANSLATION.

των, ἐν Δυνάμει Πνεύματος Θεοῦ.
 ὥστε με ἀπὸ Ἰερουσαλὴμ καὶ κύκλῳ
 μέχει τῷ Ἰλλυρικοῦ πεπληρωμένον
 τὸ Εὐαγγέλιον Ἰ. Χριστοῦ. 20 Οὕτως
 δὲ φιλοπομέμενον εὐαγγελίζεσθαι, ἵνα
 ὅπου ὠνομάσθῃ Χριστός, ἵνα μὴ ἐπὶ
 ἄλλοτεριον θεμέλιον οἰκοδομῶ. 21 Ἀλ-
 λὰ καθὼς γέγραπται, Οἷς ἔκ ἀνηγ-
 γέλη παρὲς αὐτοῦ, ὅψονται· καὶ οἱ οὐκ
 ἀκηκόασι, σωθήσονται. 22 Διὸ καὶ
 ἐνεκοπήσω τὰ πολλὰ ἃ ἐλθεῖν παρὰ
 ὑμῶν. 23 Νυνὶ δὲ μικρὸν τόπον
 ἔχων ἐν τοῖς κλίμασι τούτοις, ὅστις πο-
 θὲν δὲ ἔχων τῷ ἐλθεῖν παρὰ ὑμῶν
 ἀπὸ πολλῶν ἐτῶν. 24 ὥς ἐάν πο-
 ρεύωμαι εἰς τὴν † Σπανίαν, ἐλπίζω
 ἀφ' ἐπορεύσεώς μου θεάσεσθαι ὑμᾶς, καὶ
 ὑφ' ὑμῶν περὶ τὴν ὁδὸν ἐλθεῖν, ἐάν
 ὑμῶν παρῶν ἀπὸ μερὸς ἐμπλησθῶ.
 25 Νυνὶ δὲ πορεύομαι εἰς Ἱερουσα-
 λὴμ, ἀφ' ἧς ἀποσταλῶ τοῖς ἁγίοις. 26 Εὐ-
 δόκουν γὰρ Μακεδονία καὶ Ἀχαΐα κοι-
 νωνία πρὸς ποιήσεσθαι εἰς τοὺς πτω-
 χούς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ.
 27 Εὐδόκουν γὰρ, καὶ ὁφειλέται
 αὐτοῖς εἶναι. ἐν γὰρ τοῖς πνευματικοῖς

wonders, by the Power of the Spirit of God ; so that from Jerusalem and round about unto Illyricum, I have fully preached the Gospel of Christ.

20 Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation ;

21 But as it is written, To whom he was not spoken of, they shall see ; and they that have not heard, shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no longer place in these parts, and having a great desire these many years to come to you ;

24 Whensoever I take my journey into Spain, I hope to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *Company*.

25 But now I go to Jerusalem to minister to the Saints.

26 For it has pleased them of Macedonia and Achaia, to make a certain Contribution for the Poor Saints which are at Jerusalem.

27 It has pleased them, and their Debtors they are. For if the Gentiles have been made

αὐτῶν

ANNOTATIONS.

† This Reading is confirmed by *Alex. Clerm.* and other Antient MSS. and by *Vulg. Latin, Syriack, and Ethiopick Versions*, and the Testimonies of Other Antient Writers ; and seems preferable in it self to the Common Reading, as to clearness of Sense.

† This

TEXT.

TRANSLATION.

αὐτῶν κοινοῦναι τὰ ἔθνη, ὀφεί-
λυσιν καὶ ὁ τοῖς σαρκικοῖς λειτουργ-
ῆσαι αὐτοῖς. 28 Τῦτο οὖν ὅπι-
πελέσας, καὶ σφραγισάμεν αὐ-
τοῖς τὴν καρπὸν τῆτον, ἀπελεύσομαι
δι' ὑμῶν εἰς τὴν Σπαρτίαν. 29 Οἷ-
δα δὲ, ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν

partakers of their Spiritual
things, their duty is also to mi-
nister unto them in carnal
things.

28 When therefore I have
performed this, and have seal-
ed to them this Fruit, I will
come by you into Spain.

29 And I am sure that when
I come unto you, I shall come

πληρῶ-

PARAPHRASE.

ders by the Power of the Holy Spirit of God; so that from Jerusalem
and round about unto Illyricum I have fully or *effectually* preached
the Gospel of Christ. 20 Yea, so have I strived, or *studiously endeavoured*
to preach the Gospel, *as to do it*, not where Christ was named,
i. e. not where Christianity was already planted, lest I should *only* build
upon another man's foundation; 21 but *I have rather preached to those,*
that never afore heard of Christ, as it is written, To whom he, *i. e.*
Christ, was not spoken of *afore*, they shall see; and they that have not
heard of him, shall understand his Gospel. 22 For which cause also I
have been much hindred from coming unto you at Rome. 23 But
now having no more, *i. e. not any place remaining* in these parts, *where*
Christ has not been preached, and having a great desire these many years
to come unto you; 24 whensoever I take my journey into Spain, I
hope *by Gods will* to see you in my journey, and to be brought on my
way thitherward by you, if first I be somewhat filled with your Com-
pany, *i. e. when I have for some time enjoyed your Company*, and so in
some measure satisfied my longing on that account. 25 But now I go
unto Jerusalem, to minister to the necessities of the Saints by carrying
the Charitable Contributions of some others to them. 26 For it has
pleased them, *i. e. the Christians* of Macedonia and Achaia, to make a
certain Contribution for the Poor Saints or *Christians*, which are at
Jerusalem. 27 It has pleased them, and *verily* their Debtors they are.
For if the Gentiles have been made partakers of their (*i. e. the Jews*)
Spiritual things, *i. e. of the Blessings of the Gospel, which Gospel was*
received from Judea, and published to the World by Persons that were
Jews; their, *viz. the Gentiles* duty is also, *by way of Return*, to mi-
nister unto them, *i. e. unto the support of the Poor Jewish Converts in*
Carnal or Temporal things. 28 When therefore I have performed this
Charitable Office, and have sealed to them, *i. e. made sure and put into*
their hands this Fruit both of my Labour and the Gentiles Charity, I
will come by you into Spain. 29 And I am sure, that when I come
unto

TEXT.

TRANSLATION.

πληρώματα εὐλογίας ἔξ Χριστοῦ ἐλευ-
 σουμεν. 30 Παρακαλῶ δὲ ὑμᾶς, ἀ-
 δελφοί, ἂν ἔξ Κυρίου ἡμῶν Ἰησοῦ Χρι-
 στοῦ, καὶ διὰ τοῦ ἀγάπης ἔξ Πνεύματος Ἰου-
 δαίων, συναλίσσασθαι μοι ἐν ταῖς προσευ-
 χαῖς ὑπὲρ ἐμοῦ ὡς καὶ τῷ Θεῷ, 31 ἵνα
 ῥυθῶ ἀπὸ τῶν ἀπειθόντων ἐν τῇ Ἰου-
 δαίᾳ, καὶ ἵνα ἡ διακονία μου ἢ εἰς Ἱερου-
 σαλήμ εὐπρόσδεκτος γένηται τοῖς ἁγίοις·
 32 ἵνα ἐν χαρᾷ ἔλθω ὡς ὑμᾶς διὰ
 θελήματος Θεοῦ, καὶ συνδυναπάσωμεν
 ὑμῖν. 33 Ὁ δὲ Θεὸς τοῦ εἰρήνης μετὰ
 πάντων ὑμῶν, ἀμήν.

Κεφ. ιε'. Σωίστημι δὲ ὑμῖν Φοί-
 βην τὴν ἀδελφὴν ἡμῶν, οὕσαν ἀγα-
 πονον τῆς ἐκκλησίας τοῦ ἐν Κεγχρέαις·
 2 ἵνα αὐτὴν προσδεξῆσθε ἐν Κυρίῳ
 ἀξίως τῆς ἁγίας, καὶ ὡς ἔσθῃτε αὐτῇ
 ἐν ᾧ ἂν ὑμεῖς χρήζητε ὡς ἀνάγκη. καὶ
 ὅτι αὐτὴ προστάτις πολλῶν ἐγενήθη,
 καὶ αὐτὴ ἐμοῦ. 3 Ἀσπάζεται Πρίσκιλ-
 λαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν
 Χριστῷ Ἰησοῦ, (4 οἵτινες ὑπὲρ τῆς
 ψυχῆς μου τὸν ἑαυτοῦ πρότερον ὑπέ-
 θηκαν· οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ,
 ἀλλὰ καὶ πᾶσα ἡ ἐκκλησία τοῦ ἔθους,)
 5 καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν.
 Ἀσπάζεται Επαινετὸν τὸν ἀγαπητὸν
 μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς
 Χριστόν· 6 Ἀσπάζεται Μαριάμ, ἥτις

in the fulness of the Blessing of
 Christ.

30 Now I beseech you, Bre-
 thren, for the Lord Jesus
 Christ's sake, and for the Love
 of the Spirit, that ye strive to-
 gether with me in your prayers
 to God for me;

31 That I may be delivered
 from them that do not believe
 in Judæa, and that my Service
 which I have for Jerusalem,
 may be accepted of the Saints:

32 That I may come unto
 you with joy by the will of
 God, and may with you be re-
 freshed.

33 Now the God of Peace be
 with you All, Amen.

Chap XVI. I commend unto
 you Phœbe our Sister, who is a
 Deaconess of the Church which
 is at Cenchrea;

2 That ye receive her in the
 Lord, as becomes Saints; and
 that ye assist her in whatsoever
 business she has need of you:
 for she has been a Succourer of
 Many and of my self.

3 Salute Priscilla and Aquila
 my Fellow-labourers in Christ
 Jesus,

(4 Who have for my life laid
 down their own necks; unto
 whom not only I give thanks,
 but also All the Churches of the
 Gentiles.)

5 Likewise salute the Church
 that is in their house. Salute
 my Beloved Epenetus, who is
 the First-fruits of * Asia unto
 Christ.

6 Salute Mary, who beflow-

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unto you, I shall come in the Fulness of the Blessing (o) of Christ, *i. e. with Full power of imparting unto you the Gifts of the Spirit in the most plentiful manner, and so with the most satisfactory testimony of the Truth of my Doctrine, and consequently of you Gentiles being fully admitted to partake of the Blessings of God in Christ, without being under any obligation to the observance of the Legal Rites.* 30 Now I beseech you, Brethren, for the Lord Jesus Christ's sake, and for the sake of the Love *which comes of the Spirit*, that ye strive together with me in prayers, *i. e. that ye joyn together with me in Earnest prayer*, to God for me, *viz.* 31 that I may be delivered from them that do not believe in Judea; and my Service which I have for Jerusalem, *i. e. the Charitable Service I am now engaged in for the sake of the Brethren in Judea*, may be accepted of the Saints or said Brethren there, *so as to make them more kindly affection'd towards the Gentile Converts;* 32 that hereupon I may come unto you with the greater Joy by the Will of God, and may with you be refreshed a while. 33 Now the God of Peace be with you All, Amen.

Chap. XVI. I commend unto you Phoebe our Sister in the Faith, who is a Deaconess of the Church which is at Cenchrea; 2 that ye receive her kindly in the Lord, *i. e. for the Lord's sake*, as becomes Saints, *i. e. Christians*; and that ye assist her in whatsoever Business she has need of you: for she has been a Succourer of Many, and of my self in particular. 3 Salute Priscilla and Aquila, my Fellow-labourers in the Gospel of Christ Jesus, (4 who have for my life been ready to have laid down their Own necks; unto whom therefore not only I give thanks, but also All the Churches of the Gentiles, for such their Great Kindness to me the Apostle of the Gentiles.) 5 Likewise Salute the Church that is in their House, *i. e. all their Christian Family*. Salute my welbeloved Epenetus, who is the First-fruits of Asia unto Christ, *i. e. who was first converted unto the Faith in that part of Asia Minor, which was more properly called Asia.* 6 Salute Mary, who bestowed much

II.
He sends Salutations to several, and recommends Others to them at Rome.

A N N O T A T I O N S.

† This Reading is confirm'd by *Alex. Clerm.* and other Antient MSS. *Vulg. Latin*, and *Ethiopick* Versions, by *Ambrose, Jerom, Origen, &c.* and that the Common Reading can't be True, seems plain from 1 Cor. 16. 15. where it is said of the House of Stephanas, that it was the First-fruits of Achaia; from whence Achaia seems to have been put here by some Unskillfull hand.

(o) The Apostle seems here to refer to what he said *ch. i. v. 11.* and in both places to use the same sort of Argument he uses *Gal. 3. 2.*

TEXT.

TRANSLATION.

πολλὰ ἐκοπίασιν εἰς ἡμᾶς. 7 Ἀσπάζομαι Ἀνδρόνικον καὶ Ἰννίαν τὰς συγγενεῖς μου, καὶ σιναίχμαλῶτάς μου, οἵτινές εἰσιν ὁπίσθημοι ἐν τοῖς Ἀποστόλοις, οἱ καὶ πρὸ ἐμὲ γέγονασιν ἐν Χριστῷ. 8 Ἀσπάζομαι Ἀμπλίαν τὴν ἀγαπητὴν μου ἐν Κυρίῳ. 9 Ἀσπάζομαι Οὐρβανόν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στάχυν τὴν ἀγαπητὴν μου. 10 Ἀσπάζομαι Ἀπελλὴν τὸν δοκίμον ἐν Χριστῷ. Ἀσπάζομαι τὰς ἐκ τοῦ Ἀριστοβούλου. 11 Ἀσπάζομαι Ἡροδίωναν τὴν συγγενή μου. Ἀσπάζομαι τὰς ἐκ τοῦ Ναρκίσσου, τὰς ὄντας ἐν Κυρίῳ. 12 Ἀσπάζομαι Τρύφανναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ. Ἀσπάζομαι Περόιδαν τὴν ἀγαπητὴν, ἥ τις πολλὰ ἐκοπίασεν ἐν Κυρίῳ. 13 Ἀσπάζομαι Ρῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμὲ. 14 Ἀσπάζομαι Ἀσύκριτον, Φλέγοντα, Ερμᾶν, Πατροβαν, Ερμῆν, καὶ τὰς σὺν αὐτοῖς ἀδελφούς. 15 Ἀσπάζομαι Φιλόλογον, καὶ Ἰνλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτῶν, καὶ Ολυμπᾶν, καὶ τὰς σὺν αὐτοῖς πάντας ἁγίους. 16 Ἀσπάζομαι ἀλλήλους ἐν φιλήματι ἁγίῳ. Ἀσπάζονται ὑμεῖς αἱ ἐκκλησίαι τῷ Χριστῷ.

17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τὰς τοιαύτας διχοστασίας, καὶ τὰ σκάνδαλα, καὶ τὴν διδασκίαν ὑπομείνετε,

ed much labour on us.

7 Salute Andronicus and Junia my Kinsfolk and my Fellow-prisoners, who are of Note among the Apostles, and who were in Christ before Me.

8 Salute Amplias my Beloved in the Lord.

9 Salute Urban our Fellow-labourer in Christ, and Stachys my Beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus household.

11 Salute Herodion my Kinsman. Salute them that be of the household of Narcissus, who are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the Beloved Peris, who laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his Mother and Mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the Brethren who are with them.

15 Salute Philologus, and Julia, Nereus and his sister, and all the Saints who are with them.

16 Salute one another with an Holy Kiss. The Churches of Christ salute you.

17 Now I beseech you, Brethren, mark them who cause Divisions and Offences, contrary to the Doctrine which ye

έμάτετε,

TEXT.

TRANSLATION.

ἐμάθετε, ποιῶντας, καὶ ἐκκλίνατε ἀπὸ
αὐτῶν. 18 Οἱ γὰρ τοῖς τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ οὐ δαλεύουσιν, ἀλλὰ
τῇ ἐαυτῶν κοιλίᾳ· καὶ διὰ τῶν ῥησιολο-
γίας καὶ εὐλογίας ἐξαπατῶσι τοὺς καρδίας

have learned; and avoid them.
18 For they that are such,
serve not our Lord Jesus
Christ, but their own belly;
and by good words and fair
speeches deceive the hearts of
the Simple.

7

PARAPHRASE.

much labour on us, *i. e.* who took great Care of us. 7 Salute Andronicus and Junia my Kinsmen or Country-men, and my Fellow Prisoners, who are of note among the Apostles, who also were in Christ, *i. e.* were converted to Christianity before me. 8 Salute Amplias my beloved in the Lord. 9 Salute Urban our Fellow-labourer in Christ, and Stachys my beloved. 10 Salute Apelles approved in Christ, *i. e.* who hath given Proof of the Sincerity of his Faith. Salute them, *viz.* Christians, which are of Aristobulus household. 11 Salute Herodion my Kinsman or Country-man. Salute them that be of the household of Narcissus, *viz.* those which are in the Lord, *i. e.* Christians. 12 Salute Tryphena and Tryphosa, who labour in the Lord, *i. e.* shew great Kindness in taking care of the Ministers of Christ. Salute the beloved Persis, who laboured much in the Lord, or shew'd extraordinary Kindness in the foremention'd respect. 13 Salute Rufus chosen in the Lord, *i. e.* who was after some extraordinary manner converted to Christianity, or else who is a choice, singular Person as to his Conduct in respect to the Gospel, and his Mother and, who for her motherly Affection to me may be also styled mine. 14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the Brethren which are with them. 15 Salute Philologus, and Julia, Nereus and his sister, and Olympias, and All the Saints, or Christians which are with them. 16 Salute one another with an Holy Kiss, *i. e.* with the Kiss of Charity, so called as being a Token of the Holy or Religious Love and Charity between Christians. The Churches of Christ salute you.

17 Now I beseech you, Brethren, as to salute those that behave themselves as become Christians, so to mark them who cause Divisions and Offences, contrary to the Doctrine of the Gospel which ye have learn'd, and to avoid them. 18 For they that are such, serve not the Lord Jesus Christ, but only their own worldly Ease and Advantage, particularly that they may indulge their Belly by Eating and Drinking well; and by Good or Kind Words and Fair Speeches deceive the hearts of the Simple, *i. e.* plain well meaning persons. 19 I press this

III,
He earnestly ex-
horts them to A-
void such as caused
Divisions among
them.

TEXT.

TRANSLATION.

τ' ἀγάπων. 19 Ἡ δὲ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο. χαίρω ὃν δὲ ἐφ' ὑμῖν. θελοῦν δὲ ὑμᾶς σοφοῦς μὴ εἶναι εἰς ὁ ἀγαθόν, ἀκεραίως δὲ εἰς ὁ κακόν. 20 Ὁ δὲ Θεὸς τ' εἰρήνης συντρίψει τ' Σατανᾶν ὑπὸ τὰς πόδας ὑμῶν ἐν τάχει. Ἡ χάρις ὁ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

21 Ἀσπάζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λύκιος, καὶ Ιάσον, καὶ Σωσίπατρος οἱ συγγενεῖς μου. 22 Ἀσπάζομαι ὑμᾶς ἐν τῷ Τέρπος, ὁ γραφάς τ' ὁπισθολήν, ἐν Κυρίῳ. 23 Ἀσπάζεταιται ὑμᾶς Γάιος ὁ ξένος μου, καὶ τ' ἐκκλησίας ὅλης. Ἀσπάζεταιται ὑμᾶς Ερατρός ὁ οἰκονόμος τ' πόλεως, καὶ Κάρπος ὁ ἀδελφός. 24 Ἡ χάρις ὁ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν, Ἀμήν.

25 Τῷ δὲ δυναμίδι ὑμᾶς ποιῶμαι κατὰ τὸ Εὐαγγέλιόν μου, (καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ τὸ ἀποκάλυψιν μυστηρίου θεόνομαις ἀιώνιαις σεσημημένου, 26 φανερωθέντος δὲ νῦν, κατὰ τὰς γραφὰς προφητικῶν,

19 For your obedience is come abroad unto All men. I am glad therefore on your behalf: but yet I would have you wise unto that which is Good, & simple concerning Evil.

20 And the God of Peace shall bruise Satan under your feet shortly. The Grace of our Lord Jesus Christ be with you.

21 Timothy my Fellow-labourer, and Lucius, and Jason, and Sosipater, my Kinsmen salute you.

22 I Tertius, who wrote this Epistle, salute you in the Lord.

23 Gaius my Host, and the Host of all the Church, salutes you. Erastus the Chamberlain of the City salutes you, and Quartus a Brother.

24 The Grace of our Lord Jesus Christ be with you All, Amen.

25 Now to him that is able to stablish you according to my Gospel, (* even the Preaching of Jesus Christ according to the Revelation of the Mystery, which was kept secret since the world began,

26 but now is made manifest, and by the Scriptures of the

κατ'

ANNOTATIONS.

(p) It is observable, that these three last verses are immediately connected to the last verse of *ch.* 14. not only in the *Alexandrian* and several other old MSS. but also in the Commentaries of *Chrysostom*, *Theodoret*, *Theophylact*, *Oecumenius*, and other Antient Writers. It can't be Reasonably thought, that these Verses were removed from the End of the Epistle hither, Designedly and contrary to the Authority of All Copies. For to what purpose should such an Alteration be made. And it is as absurd to suppose such a Change to happen Undesignedly and merely by Inadvertency. It is therefore the Opinion of Learned Men,

that

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upon you the rather, that you may continue to be Remarkable for your Good Behaviour, as you are for your first Receiving the Gospel. For the Readiness of your Obedience to the Faith is come abroad unto All Men, i. e. is talk'd of all over the Roman Empire. I am glad therefore of such your Ready Obedience on your behalf: but yet I would have you not led by every one as to the Obedience required of you, but to be Wise unto the discerning and steadily following that which is Good, and Simple concerning Evil, i. e. Plain and Harmless; without designing any Ill to others. 20 And the God of Peace shall bruise Satan under your feet shortly, i. e. shall shortly defeat the designs of Satan against your Church, and shall rid you of his Instruments, that would seduce and divide you. The Grace of our Lord Jesus Christ be with you, Amen.

21 Timothy my Fellow-labourer in the Gospel, and Lucius, and Jason, and Sosipater my Kinsmen or Country-men, salute you. 22 I Tertius, who wrote this Epistle from the mouth of the Apostle Paul dictating it to me, salute you in the Lord. 23 Gaius mine Host, and the Host of the whole Church at Corinth, whence this Epistle was wrote, salutes you. Erastus the Chamberlain of the City Corinth salutes you, and Quartus a Brother-Christian. 24 The Grace of our Lord Jesus Christ be with you All, Amen.

IV.
Salutations of
those with Paul,
to them at Rome.

25 (p) Now to him that is able to stablish you, or keep you steady in the Doctrine that is according to my Gospel (even the Preaching of Jesus Christ as Him, by Faith in whom Gentile as well as Jew is to be saved, this my Preaching being according to the Revelation of the Mystery, which was kept secret or unexplain'd since the world began, 26 but now is made manifest or explain'd, and by means of the Scri-

V.
The Apostle
commends them
at Rome, to the
Grace of God.

ptures

A N N O T A T I O N S.

that the Apostle did at first design to have ended this Epistle at the end of Ch. 14. and so there put these Three Verses by way of Conclusion; but that afterwards the Apostle thought good to add some further directions concerning the same Argument treated of ch. 14. and also to take notice of other particulars, which make up ch. 15, and 16. to the end of v. 20. Where he seems to have intended again to put an end to this Epistle; but afterwards He and his Amanuensis Tertius added what follows to the end of v. 24. Now the Three Verses we are speaking of, and which seem design'd to have closed the Epistle at the end of ch. 14. being got a great distance from the end and so standing in an Improper place by reason of the Appendix or Additions afore specified, therefore seem to have been removed from the place where they first stood, and to have been put at the very Close of the Epistle, suitably to the First Design, either by the Direction and Authority of the Church, or by the Transcribers or Copiers in After-Ages.

T E X T.

T R A N S L A T I O N.

κατ' ὅπλα γὰρ ἔ ἀγωνίου Θεοῦ, εἰς
ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη
γνωσθέντος.) 27 Μόνῳ σοφῷ Θεῷ
ἀπὸ Ἰησοῦ Χριστοῦ ἡ δόξα εἰς τοὺς
αἰῶνας, Ἀμήν.

Πρὸς Ῥωμαίους ἐγράφη, ἀπὸ Κορίν-
θου διὰ Φοίβης τῆς διακόνου καὶ ἐκ
Κεγχρεῶς ἐκκλησίας.

Prophets according to the com-
mandment of the Everlasting
God, made known to All the
Gentiles for the Obedience of
Faith.)

27 To the only Wife God
be Glory thro' Jesus Christ for
ever, Amen.

Written to the Romans from
Corinth, & sent by Phæbe
Deaconess of the Church
of Cenchrea.

P A R A P H R A S E.

ptures of the Prophets, according to the Commandment of the Everlasting God, made known to All the Gentiles, *in order for to bring them to the Obedience of Faith or the Gospel.*) 27 To God only Wise *essentially or from himself*, be Glory thro' Jesus Christ for ever, Amen.

Written to the Romans from Corinth, and sent by Phœbe Deaconess of the Church at Cenchrea, *the Port of Corinth.*

SYNOPSIS.

•

S T N O P S I S.

I. The Introduction, wherein *S. Paul* briefly acquaints the *Romans*, with the Greatness of his *Apostolical Authority*; the Greatness of *Our Bl. Saviour*, whose Apostle he was; the Nature of the *Gospel* which he preached; the Ground of his Writing to them, as being in a more special manner the *Apostle of the Gentiles*; and lastly, His Great Desire to come unto them, *Chap. I. 1—16.*

The Apostle largely proves the Truth of the Doctrine itself, by shewing that

II. The Main Subject of the Epistle, viz. *Justification by Faith* or the *Gospel*: in handling of which

The Apostle treats of several Particulars, relating to the Doctrine of *Justification by Faith*, viz.

Justification by Faith, as it is Revealed by the Gospel, so it is Witness'd by the Law and the Prophets, *Chap. I. 16—18. and Ch. III. 21, 22.*
The Gentiles stand in need of Justification by Faith, as being Great Sinners against the Law of Nature, *Ch. I. 19 to the end.*
The Jews stand also in need of Justification by Faith, as being Great Sinners against the Law of Moses, *Ch. II. and Ch. III. 9—19.*
Abraham himself was Justified by Faith; and the Promise of Eternal Life was made to Him and his Spiritual Seed, not thro' the Law, but thro' Faith, *Ch. IV.*
The Jews, by the Coming of the Law, stand in need of Greater Grace as to Justification, than the Gentiles, *Ch. V. 20. to the end.* The Law gave only the Knowledge of Sin, *Ch. III. 20.* not Grace or Power to Overcome Sin, *Ch. VI. 14. and Ch. VII. 5. to the end.* For which reason it was abrogated, *Ch. VII. 1—6.*
The Gospel is the Law of the Spirit of Life in Christ Jesus, by which Alone we are enabled to live Righteously, and therefore Justification is attainable by it Alone; because it is attainable only by such as live Righteously, *Ch. VIII.*

He solves, or shews the Invalidity of several Objections to his Doctrine, viz.

That, according to the Doctrine of Justification by Faith, the Jew hath no Advantage over the Gentile, *Ch. III. 1—14.*
That God is Unjust in Punishing or Casting off the Unbelieving Jews, *Ch. III. 5—7. and Ch. IX. to the end, and Ch. X.*
That the Doctrine of Justification by Faith, or of the Gospel, encourages Sin, *Ch. III. 8. and Ch. VI.*
That the Gospel makes void the Law, *Ch. III. 31.*
That the Law, according to *S. Paul's* account of it, is the Cause of Sin and Death, *Ch. VII. 7—14.*

He shews that the Jews now under the Gospel have no reason to Boast over the Gentiles, either on account of the Law, or of God himself, *Ch. III. 27—30. Ch. V. 1—11.* And on the other hand he shews also, that the Gentile Converts ought not to Boast over the Unconverted Jews, *Ch. XI.*

He most solemnly assures the Jews, that He hath the Greatest Affection and Concern for their Spiritual Welfare, and so intimates that Nothing he taught proceeded out of any Unkindness to them, and consequently that they had no just Ground for their Spleen against Him, *Ch. IX. 1—5. and Ch. X. 1, and 14—17.*

III. Instructions concerning Christian Behaviour. 1. To live Holy Lives. 2. To consider themselves not as Single Persons, but Fellow-Members of Christ's Body or the Church. 3. Concerning Christian Love and Charity. 4. Concerning Submission to, and Non-resistance of the Supream Power. 5. Concerning the mutual Behaviour of the Weak and Strong in Faith, *Ch. XII, XIII, XIV, XV, 1—13.*

IV. The Conclusion, wherein *S. Paul* reminds them that He writ to them as being the *Apostle of the Gentiles*, and that He greatly Desired and fully purposed to come unto them; salutes several at *Rome* in his Own Name, and in the Name of those that were with Him; exhorts them to avoid such as caused Divisions among them; and lastly, recommends them to the Grace of God, *Ch. XV. 14. to the end, and Ch. XVI.*

F I N I S.

ERRATA.

In the Preface page 8. line 32. read, Let him that stole. pag. 13. l. 12. r. any where assert

In the Epistle p. 21. l. 17. r. a Teacher of Babes. p. 31. l. 2. r. and so boast of it. l. 17. r. by Faith, altogether without the Works of the Law. p. 36. l. 7. Annot. r. דומין. p. 37. l. 8. r. as to the said matter of Justification. p. 69. l. 23. r. not for ever, but) in Hope. p. 85. l. 1. r. What shall we say then?

HERAT

HERAT is a city in the south-west of Afghanistan, and is one of the most important cities of the country. It is situated on the Herat River, and is the capital of the Herat Province. The city is known for its historical significance, and for its role in the Afghan Civil War. It is also known for its handicrafts, and for its traditional architecture. The city is a major center of commerce and industry, and is a key link between the north and south of the country. The city is a beautiful and historic place, and is a must-visit for anyone interested in the history and culture of Afghanistan.

THE FIRST EPISTLE
 OF
 PAUL
 THE APOSTLE
 TO THE
 CORINTHIANS.

THE PREFACE.

THE *Time* of St PAUL's writing this Epistle is referr'd by some Learned in Chronology to *A. D. 57*, by others to *A. D. 59*. As to the *Place* where it was written, notwithstanding in the Subscription commonly adjoin'd to the End of this Epistle it is said to be *Philippi*; yet it is for good Reasons, (concerning which see the Note to the said Subscription,) agreed among the Learned, that it was *Ephesus*.

I.
 The *Time* when,
 and *Place* where,
 this Epistle was
 written.

The Main *Design* of St Paul in this Epistle is Evidently, to Support his Own Authority, Dignity, and Credit, with That Part of the Church which stuck to him; to Vindicate himself from the Aspersions and Calumnies of the Opposite Party; to lessen the Credit of the Chief and Leading Men in it, by intimating their Miscarriages, and shewing their no Cause of Glorifying, or being Gloried-in: that so withdrawing their Party from the Admiration and Esteem of those their Leaders, he might break their Faction; and putting an End to the Division, might re-unite them with the uncorrupted Part of the Church, that they might All unanimously Submit to the Authority of his Divine Mission, and with one Accord receive and keep the Doctrine and Directions he had deliver'd to them. This is the Whole Subject from Chap. I. 10. to the end of Chap. 6. In the remaining Part of this Epistle he answers some Questions they had propos'd to him, and resolves some Doubts, not without a mixture (on all Occasions) of Reflections on his Opposers, and of other things that might tend to the Breaking of their Faction.*

II.
 The *Design* of
 this Epistle.

* I have transcrib'd from Mr *Lock* the foremention'd Account of the *Design* of this Epistle, forasmuch as I think it could not be Better express'd.

ΠΑΥΛΟΣ ΑΠΟΤΗ Ε
FIRST EPISTLE
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
OF
ΠΑΥΛ
THE APOSTLE
ΚΟΡΙΝΘΙΟΥΣ
TO THE
ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.
CORINTHIANS.

T E X T.

T R A N S L A T I O N.

Κ Ε Φ. α.

C H A P. I.

ΠΑΥΛΟΣ κλητός Αποστόλος
Ιησὺ Χριστῷ, ἀπὸ θελήματός
Θεοῦ, καὶ Σωθένος ὁ ἀδελ-
φός, 2 τῇ ἐκκλησίᾳ ὅτι Θεὸς τῇ ὁσῇ
ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησῷ,
κλητοῖς, ἁγίοις, οὐκ παντοῖς ἐπιχα-
λμαίοις, τὸ ὄνομα ὁ Κυρίου ἡμῶν Ἰησῷ.

PAUL * a call'd Apostle
of Jesus Christ by the
Will of God, and Soft-
henes * the Brother,
2 Unto the Church of God
which is at Corinth, to them
that are sanctified in Christ
Jesus, * the Call'd, the Saints,
with All that call upon the
Name of Jesus Christ our

A N N O T A T I O N S

(a) See Gal. I. 12, 15, 16.

(b) As we read *Acts* 18: 17. of one *Sophrenes the Chief Ruler of the Synagogue* of the Jews at Corinth, who was *beaten before the Judgment-seat* by the Greeks; so it is hardly to be doubted but that He was the same that is here mention'd by St. Paul; and that he is here by the Apostle stil'd *Emphatically ἀδελφός the Brother*, i.e. the Brother that is so *Eminent* among you, not only on account of the great Dignity he held before he embrac'd Christianity, or was known to embrace it openly, viz. as being a Chief Ruler of the Synagogue at Corinth; but also on account of the Indignity and Ill Treatment he suffer'd for the sake of Christianity, when he was beaten before the Judgment-seat by the Greeks, and that probably at the Instigation of the Unbelieving Jews, who either afore knew, or then first perceiv'd, that he was a Favourer of St. Paul.

(c) Concerning this City, see my *Geogr. of N. T.* Part II. Ch. 4. §. 19.

(d) To *Sanctify* in its primary Signification is no more, than to *appropriate* or *set apart to a special Use or End*. In this sense the Sabbath-day is said to be *sanctified*;

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

PARAPHRASE.

THE INTRODUCTION.

CHAP. I. **P**AUL, a call'd Apostle, *i. e.* (a) *constituted an Apostle by the Immediate Call of Jesus Christ by the Will of God*, and (b) *Solthenes the Brother eminent among you*, 2 unto the Church of God which is at (*) Corinth, *that is*, to them that are Sanctified; (c) *i. e. separated from the Rest of the World and set apart in a more peculiar manner as God's People in Christ Jesus, whence they may be stil'd the Call'd, the Saints; to these Christians I say at Corinth it self, together with All that call (d) upon the Name of Jesus Christ our Lord, in every place both (e) Theirs*

ANNOTATIONS.

sanctified; and the Temple and All the Vessels thereto belonging. And in the like sense the Whole Jewish Nation is said to be an *Holy Nation*, as All Christians are in N. P. said to be *sanctified or Saints*, *i. e. Holy*; forasmuch as they are as it were taken out of the World, and set apart in a more special manner to serve and obey God, and so to become his People. (d) In the Paraphrase that goes under the Name of Mr Lock's, the Greek is render'd thus: *With All that — are call'd BY the Name of Jesus Christ*, and Dr Hammond's Authority is vouch'd for the same. But Dr Whitby in his Annotations on the place has clearly shewn, that Dr Hammond was under a Mistake in this matter. And sure I am, that Dr Hammond was far from being of Mr Lock's Opinion, as to the Reason which induc'd this latter to render the Greek Expression in his Paraphrase, *Not All that call UPON, but All that are Call'd BY the Name of Jesus Christ*; the said Reason being to be found in Mr Lock's Paraphrase on 1 Cor. 8. 6. (which place is refer'd to by Mr Lock here,

TEXT.

TRANSLATION.

Χεῖρ, ἐν παντί τόπῳ αὐτῶν τε καὶ ἡμῶν, 3 Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

4 Εὐχαριστῶ τῷ Θεῷ μου πάντοτε ὑπὲρ ὑμῶν, ὅτι τῇ χάριτι τοῦ Θεοῦ τῇ δωρεᾷ ὑμῖν ἐκ Χριστοῦ Ἰησοῦ.

5 ὅτι ἐν παντί ἐπλητύνθητε ἐν αὐτῷ, ἐν παντί λόγῳ καὶ πᾶσι γνώσεσι. (ὁ καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν.)

7 ὥστε ὑμᾶς μὴ ὑπερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχόμενοι τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

8 Ὁς καὶ βεβαιώσε ὑμᾶς ἕως τέλους ἀνεγκλήτως, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

9 Πιστὸς ὁ Θεός, δι' ὃ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐ-

Lord, in every place both Theirs and Ours:

3 Grace unto you and Peace from God our Father, and the Lord Jesus Christ.

4 I thank my God always on your behalf, for the Grace of God which is given you by Jesus Christ:

5 That in every thing ye are enrich'd by him, in all Utterance and in all Knowledge:

(6 Even as the Testimony of Christ was confirm'd * among you:)

7 So that ye come behind in no Gift, waiting for the Coming of our Lord Jesus Christ:

8 Who * will also confirm you unto the End, that ye may be blameless in the Day of our Lord Jesus Christ.

9 God is faithful, by whom ye were call'd unto the Fel-

low

ANNOTATIONS.

here, as what would give Full Light to what he aims at by rehndring (this place so) where Mr Lock's words are these: *To Us Christians there is but One God, the Father and Author of All things, to Whom ALONE we address ALL our WORSHIP and SERVICE.* But tho' Mr Lock did so, yet that the Primitive Christians did not so, but address their WORSHIP and SERVICE to Christ as well as to the Father, is evident from some of those Places cited by Dr Whistly on 1 Cor. 1. 2. particularly from *Act. 7. 55.* where the Jews are said to have ston'd St Stephen, *ἐπικαλούμενον* (which that it must be here render'd, *calling UPON*, and not *call'd BY*, the Name of Christ, is evident from the following Words) *καὶ λέγωντες &c. and saying, Lord Jesus receive my Spirit.* I the rather take notice of this, because as it plainly appears, that Mr Lock or Whoever was the Author of the said Paraphrase, had before him both Dr Hammond's and Dr Whistly's Annotations; so it hence also plainly appears, how much He himself did what He charges others with, viz. *deliver up*, whilst he embraced, and cited what Dr Hammond says, because it serv'd his Turn, and was agreeable to his Ruling Notion, and at the same time overlook'd what Dr Whistly says, and which most plainly shews Dr Hammond to be under a

Mistake.

PARAPHRASE.

(e) Theirs (*i. e.* which lies in the Proconsular Achaia, whereof Corinth is the Capital City,) and Ours, *i. e.* where there is a Christian Church or Congregation: 3 Grace unto you and Peace from God our Father, and the Lord Jesus Christ.

4 I thank my God always on your behalf, for the Grace of God which is given you by Jesus Christ, 5 that in every thing requisite ^{II. By Way of Congratulation.} for the Good of your Church, ye are enrich'd by him, namely, in all Utterance of Tongues, and in all Knowledge: (6 Even as at the very first the Testimony (f) or Gospel of Christ was confirm'd, *i. e.* fully prov'd to come from God, by such Extraordinary Gifts as was bestow'd among you:) 7 So that, either compar'd with other Churches, (g) ye come behind, or consider'd in your selves ye are deficient, in no Gift; only it remains for you to make a Right use of the Gifts ye have receiv'd, as Persons waiting for the Coming of our Lord Jesus Christ, when ye must give an Account of the Use ye have made of 'em, 8 And as Christ shall then come to be your Judge, so you must know that He, as now your Saviour, is One, Who will, *i. e.* is willing also to do All that lies on his Part, to confirm you unto the End, that so ye may be Blameless in the Day of our Lord Jesus Christ, *i. e.* in the Day when he shall judge the World. 9 For be most certainly assur'd, that God is Faithfull, and therefore as it is He, by whom ye were call'd unto the

ANNOTATIONS.

Mistake in this matter, because it overthrows the said Author's Ruling Notion; which, as it appears from what has been here observ'd to be False; so what has been here said sufficiently shews, how far the greatest Pretenders to Reason and Ingenuity are led away by their Prejudices, both from the One and the Other.

(e) That the Sense here given in the Paraphrase is the most Natural and Agreeable to the Design of the Apostle, seems to be put beyond all Doubt, by comparing this Expression or Text with 2 Cor. I. 1. For upon reading there, *Unto the Church of God which is at Corinth, with ALL the Saints which are in ALL ACHAIÀ*, who can doubt but this Expression here, *Unto the Church of God which is at Corinth, — with ALL that call upon the Name of Jesus Christ, in EVERY PLACE both Theirs and Ours*, do's import the Same with the other. Not to add, that No instance can be brought, as I know of, where St Paul Directs any Epistle to more than one National or Provincial Church, or to All Christians in general. And therefore it is not likely, he should do it here.

(f) The Gospel is call'd here the Testimony of Christ, because therein Testimony is given concerning Christ, viz. that he is the Son of God, &c.

(g) The Original word *υπερβαινοντες* may denote, either to come behind another, when compar'd together; or to be deficient in some requisite respect, when not compar'd with any other. I have therefore express'd both Significations; tho' it is more than probable, that the Apostle had in his Thoughts only the Former import; as will appear by consulting 2 Cor. 12. 13. *What is it wherein ye were inferior to Other Churches?*

(h) I think

TEXT.

TRANSLATION.

τοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

lowship of his Son Jesus Christ our Lord.

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ὑμῖν ῥίσματα, ἥτε δὲ κατηρησμένοι ἐν τῷ αὐτῷ νοί, καὶ ἐν τῇ αὐτῇ γνώμῃ.

10 Now I beseech you, Brethren, by the Name of our Lord Jesus Christ, that ye all * say the same thing, and that there be no Divisions among you; but that ye be perfectly join'd together in the same Mind and in the same Judgment.

11 Εὐηλόγηται γάρ μοι ὡς ἐν ὑμῶν, ἀδελφοί μου, ὑπὸ τοῦ Τῆς Χλόης, ὅτι ἐρεides ἐν ὑμῖν εἰσι.

11 For it has been declar'd unto me of you, my Brethren, by them *that are of the house of Chloë*, that there are Contentions among you.

12 Λέγω δὲ τῷτο, ὅτι ἕκαστος ὑμῶν λέγει· Εγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ.

12 Now this I say, that every one of you saith: I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

13 Μιμέριζται ὁ Χριστός; μὴ Παῦλῳ ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;

13 Is Christ divided? was Paul crucified for you? or were ye baptiz'd in the Name of Paul?

14 Εὐχα-

ANNOTATIONS.

(b) I think it will upon due Consideration appear sufficiently evident, that the Expression here us'd by St Paul, *Τὸ αὐτὸ λέγει πάντες*, refers and is oppos'd to What he says v. 12. viz. *ἕκαστος ὑμῶν λέγει· Εγὼ μὲν &c.* Namely as v. 12. He blames them for *Speaking EVERY ONE Differently*, (viz. One, I am of Paul; Another, I am of Apollos, &c.) so he here exhorts them *ALL to speak the SAME thing*, i. e. that they are of Christ Alone, as their Common Lord. And consequently when St Paul exhorts 'em to be *perfectly join'd together in the same Mind and in the same Judgment*, it is most Reasonable to understand his Exhortation with a particular reference to the Case in hand, and as is explain'd in the Paraphrase; which as it is the Indispensable Duty of every Christian, so every Christian may be so Far of *the same Mind*, and of *the same Judgment*, as not to disturb the Peace of the Church by making any such Ill-grounded and Unwarrantable Divisions therein.

(i) See Gal. 2. 7, 8. and 1 Cor. 3. 6. (k) See Acts 18. 24.

(l) See Gal. 2. 7, 8.

(m) It is hence very observable, that for any one to say, *I am of Christ*, in opposition to his Lawfull Ministers, is as Faulty as to say, *I am of Paul* (or of Peter &c.) in opposition to *Christ*, or any other of Christ's Apostles or Ministers.

(n) He

the Fellowship (*i.e.* partaking of the Benefits purchas'd by the Merits) of his Son Jesus Christ; so he will do his Part that ye may not fall short of these Benefits, viz. Holiness of Life here, and Eternal Happiness hereafter.

SECTION I.

Wherein St Paul reproves the Corinthians for their Divisions, chiefly occasion'd by their preferring One Minister or Preacher before Another, on account of Eloquence, Human Learning, or the like; and particularly some One or More Opposer of St Paul before St Paul himself. To bring them off from such their Divisions, and particularly from following his Opposers, and to re-unite them in Affection and Duty to Himself, as the First Planter of the Gospel among them; to his Reproofs St Paul adds Many Proper and Weighty Arguments.

to Now I beseech you, Brethren, by the Name of our One and the same Common Lord Jesus Christ, that ye All say the Same thing, (*b*) viz. that ye acknowledge Jesus Christ to be your One Common Lord, and that there be No Divisions among you, inconsistent with such your Acknowledgement of Jesus Christ as your Common Lord; but that ye be perfectly join'd together in the same Mind and in the same Judgment, (*b*) so far as is Necessary to make your Practice agreeable to your Profession of having One Common Lord Jesus Christ. 11 I take Notice of this, for as much as it has been declar'd unto Me of you, my Brethren, by them that are of the house of Chloë, that there are Contentions among you, which are inconsistent with your acknowledging Christ to be your One Common Lord. 12 Now to speak out plainly This is what I say, that, instead of Acting like Persons who All acknowledge Christ alone to be your Common Lord, and consequently Paul and Apollos and Cephas to be no More than his Servants, Every one of you runs into Parties, whilst one says, I am of Paul, the Apostle (*i*) of the Uncircumcision or Gentiles, and the Planter of this Church at Corinth; and another says, I am of Apollos, (*k*) that Excellent Orator and Powerfull Preacher; and a third, I am of Cephas or Peter's Party, (*l*) the Prime Apostle and the Apostle of the Circumcision or Jews; and a fourth, I am of none of the former Parties, but of (*m*) Christ himself. 13 To shew you the Absurdity of such Proceedings, do but consider with me these Particulars. On one hand, is Christ divided from his Apostles or Ministers, or is he only the Head of a Single Party, in contradistinction to his Apostles or Ministers. And on the other hand, Was Any one of his Apostles or Ministers, to instance particularly in myself, Was I Paul Crucified for you? or were ye Baptiz'd in the Name

I.
Christians have All but One and the Same Common Lord Jesus Christ, who Alone was Crucified for 'em &c. and therefore they are not to divide themselves into Parties on account of any Particular Teachers Admir'd by them.

TEXT.

TRANSLATION.

14. Εὐχαριστῶ καὶ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον. 15 ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα. 16 Ἐβάπτισα δὲ καὶ τὸν Στεφάνῳ οἶκον· τοῖσιν οὐκ οἶδά εἰ πᾶσα ἄλλον ἐβάπτισα. 17 Οὐ γὰρ ἀπέπειλέ με Χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι.

Οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ. 18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ὑποτακτικῶς μωρία ἔστι, τοῖς δὲ σωζομένοις ἡμῖν δυνάμει Θεοῦ ἔστι. 19 Γέγραπται γὰρ· Απολῶ τὴν σοφίαν

14 I thank God, that I baptiz'd none of you, but Crispus and Gaius:

15 Left any * one should say, that I had baptiz'd in my Own Name.

16 And I baptiz'd also the household of Stephanas: besides, I know not whether I baptiz'd any other.

17 For Christ sent me not to baptize, but to preach the Gospel: not with Wisdom of * Preaching, lest the Cross of Christ should be made of no effect.

18 For the Preaching of the Cross is to them that perish, Foolishness: but unto Us who are sav'd, it is the Power of God.

19 For it is written: I will destroy the Wisdom of the

78

ANNOTATIONS.

(n) He was the Chief Ruler of a Synagogue, as we learn *Acts* 18. 8.

(o) He was a Principal Man in the Church of Corinth, as we learn *Rom.* 16. 23. compar'd with the Subscription at the end of that Epistle.

(p) St Paul having said v. 14. *I baptiz'd None of you, but Crispus and Gaius;* and then adding afterward v. 16. *And I baptiz'd Also the household of Stephanas;* it is obvious that St Paul at first thought only of *Crispus* and *Gaius*; but upon a little further Thinking of the matter, *the Household of Stephanas* recurr'd to his Memory. From whence, and what the Apostle adjoins, viz. *Besides, I know not &c.* plainly may be inferr'd, that the Apostles and Pre-men of Scripture were Only inspir'd, or at least were not Always inspir'd, but, in reference to Things of Moment, and such Religious Truths, as they were to teach the World.

(q) These were the First Converts or Believers in all *Achaia*, as appears from *1 Cor.* 16. 15.

(r) As ὁ λόγος ὁ τοῦ σταυροῦ is render'd in v. 18. *the Preaching of the Cross*, so οὐκ ἐν σοφίᾳ λόγου in this verse should be render'd, *Not with Wisdom of Preaching*; forasmuch as it is evident that λόγος in this verse answers to λόγος in the next verse; and therefore to make the Apostle's Design more Evident, the Translation as well as Original word should be in Both places the Same.

(s) See *Isai.* 29. 14. As for what follows in the next verse, it is indeed refer'd by some to *Isai.* 33. 18. But to me, upon comparing the Texts, it do's not appear, that St Paul intended to refer to the Place in *Isaiab* last mention'd,

of me Paul, and so made not Christ's, but My Disciples? 14 I thank God it so hapned, that I baptiz'd None of you, but (n) Crispus and (o) Gaius; 15 lest any One should say, that I had baptiz'd in my Own Name. 16 And (p) upon Second Thoughts I remember, that I baptiz'd also the household of (q) Stephanas. Besides these I have nam'd, I know not, (p) i. e. cannot presently recollect, whether I baptiz'd any Other. 17 For Christ sent me, not so much to Baptize Such as were Already Converted, this being what might be as well done by inferior Ministers, but rather to Preach the Gospel to such as were yet Unconverted, and so stood in need of Seeing the Effects of those Miraculous Gifts, wherewith I am endued in order to Convince Men of the Truth of the Gospel.

And this brings me to a Second Argument for your not Dividing your selves into Parties, on account of the Learning or Eloquence of particular Ministers. For as Christ sent me, not so much to Baptize, but rather to Preach the Gospel; so he sent me to Preach the Gospel, not with Wisdom, i. e. not after a Learned Eloquent manner of (r) Preaching, lest the Cross of Christ should be made of no effect, i. e. lest the Goodness and Wisdom of God in bringing about Man's Redemption by the Cross of Christ should be overlook'd, by Persons attending only or chiefly to the Eloquence and Learning of Preachers; whereas Men can't be Truly and Thoroughly converted to Christianity by any other Motive, than a Due Apprehension of the Free and Amazing Love of God to Man in Christ Crucified. 18 For the Preaching of the Cross, or the Plain insisting on the Crucifixion of Christ, is to Them only, that (for want of permitting themselves duly to Consider and Weigh the infinite Love of God therein shewn to the World, do not embrace but reject this Means of Salvation, and so eternally) Perish, to such only, I say, the Preaching of the Cross is Foolishness: but unto Us, who concur with the Grace of God, so as duly to Weigh the Love of God to Man in Christ Crucified, and are thereby mov'd to embrace and obey the Gospel, and so are sav'd, it, i. e. the Preaching of the Cross is the Power of God, i. e. appears to Us to be what it is really in itself, viz. the most Powerfull and Convincing Method, that could have been taken, to convince Men of the Love of God to them, and his Unquestionable Willingness to save them by the Belief of and Obedience to the Gospel. 19 Now that the Preaching of the Cross should meet with no Better Reception among Those, that are esteem'd the Wise of this World, is not strange: For it is written (s) long since; I will destroy the Wisdom of the Wise, and will

II.
Christ made
choice, and why,
of Men to be
Preachers of the
Gospel, not for
their Eloquence,
or Skill in the
Learning either of
the Jews or Greeks.
And therefore
these Qualifica-
tions should not
occasion One
Preacher to be
prefer'd before
Another, and so
Divisions among
Christians.

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as another Prophecy of that he was speaking of; tho' it is not improbable, that he had that Place in his Thoughts so far, as to word what he says v. 20. after the same manner.

TEXT.

TRANSLATION.

τῆς σοφῶν, καὶ τὴν συνέσει τῆς
 αἰετῆς ἀληθείας. 20 Πῦ σοφός;
 πῦ γραμματεὺς; πῦ συζητητὴς
 τῦ αἰῶν^Θ τῆς; Οὐχὶ ἐμώρανεν
 ὁ Θεὸς τὴν σοφίαν τῦ κόσμου τῆ-
 τς, 21 Επεὶ γὰρ ὁ τῇ σοφίᾳ
 τῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος^Θ ἀφ'
 τῆς σοφίας τοῦ Θεοῦ, εὐδόκησεν ὁ
 Θεὸς ἀφ' τῆς μωρίας τῦ κηρύσμα-
 τος σώσαι τῶς πιστεύον^Θ. 22 Επει-
 δὴ καὶ Ἰουδαῖοι † σημεῖα αἰτῶσι, καὶ
 Ἕλληνες σοφίαν ζητοῦσιν. 23 ἡμεῖς
 δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰου-
 δαίοις μὲ σκάνδαλον, † ἔθνεσι δὲ μω-
 ρίαν. 24 αὐτοῖς δὲ τοῖς κλητοῖς,
 Ἰουδαίοις τε καὶ Ἕλλησι, Χριστὸν Θεῦ
 διώκον καὶ Θεοῦ σοφίαν. 25 Ὅτι
 τὸ μωρὸν τῦ Θεῦ σοφώτερον τῆς ἀν-
 θρώπων ἐστὶ καὶ τὸ ἀσθενὲς^Θ Θεοῦ
 ἰσχυρότερον τῶν ἀνθρώπων ἐστὶ. 26 Βλέ-
 πετε ὅτι τὴν κλήσιν ὑμῶν, ἀδελφοί,
 ὅτι ἔ πολλοὶ σοφοὶ κατὰ σάρκα, ἔ

Wife, and will bring to nought
 the Understanding of * those
 that Understand.

20 Where is the Wife?
 Where is the Scribe? Where
 is the Disputer of this World?
 has not God made foolish the
 Wisdom of this World?

21 For whereas the World
 knew not God in the Wisdom
 of God; it pleas'd God by the
 Foolishness of Preaching to
 save them that believe.

22 Whereas, *I say*, * both
 the Jews require Signs, and
 * the Gentiles seek after Wis-
 dom:

23 We nevertheless preach
 Christ crucify'd, to the Jews a
 Stumbling-block, and to the
 * Gentiles Foolishness:

24 But unto them that * are
 the Call'd, both Jews and Gen-
 tiles, Christ the Power of God
 and the Wisdom of God.

25 Because the Foolishness
 of God is Wiser than Men;
 and the Weakness of God is
 Stronger than Men.

26 For ye see your Calling,
 Brethren, how that not many
 Wife men after the Flesh, not

πολλοὶ

ANNOTATIONS.

Verse 24. † It is read, not σημεῖον, but σημεῖα in most Ancient MSS. and Ver-
 sions and Commentators, as appears from Dr Mill on the place.

Verse 28. † Thus it is read in most of the Ancient MSS. as appears from
 Dr Mill.

(s) That τῇ σοφίᾳ τῦ Θεοῦ should be construed immediately after οὐκ ἔγνω,
 seems plain from the very Placing of the said expressions together by the Apostle;
 as well as that this Construction gives (I think) a more natural Sense than
 any Other.

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will bring to Nothing the Understanding of Those that Understand. 20 Accordingly, among Christian Converts where or how rarely is the Wise Philosopher of the Greeks to be found? Where is the Scribe or Learned in the Law of the Jews? In a word, Where is the Disputer, i. e. He who by studied Disquisitions and Disputations searches after what has hitherto been esteem'd, either by Jew or Greek, the Wisdom of this World? Has not God, according to the forecited Prophecy, made Foolish the Wisdom of this World, i. e. shew'd that Sort of Learning or Knowledge, which the Unbelieving Jews or Gentiles value themselves upon, to be of no Use as to the Attainment of Eternal Salvation, wherein consists what Alone deserves to be call'd Wisdom? 21 For, whereas the World, by means of its False Wisdom, knew not God (s) in the Wisdom of God, i. e. either in the Works of Creation and Providence plainly enough manifesting the Wisdom of God, which was the Case of the Gentiles; or further in the Revelation of the O. T. which was the Case of the Jews; it pleased God by the Foolishness of Preaching, i. e. by the preaching of the Cross of Christ, esteem'd both by Jew and Gentile a Foolish Absurd Doctrin in order to Salvation, to save them that Believe in the Cross of Christ for Salvation, and live according to the Doctrin of the said Cross or Gospel: 22 Whereas, I say, both the Jews require Signs or Miracles for their Conviction, and the Greeks seek after some thing of what they esteem Wisdom, i. e. some extraordinary Philosophical Discovery, for their Conviction; 23 We nevertheless preach only Christ Crucified, unto the Unbelieving Jews, (big with the Expectation of a Glorious Messiah) a Stumbling-block; and unto the Unbelieving Gentiles, (as being fond only of Philosophical Speculations and Discoveries) Foolishness: 24 but however unto them that are the Call'd, i. e. to them who duly attend to the Call of the Gospel and thereupon embrace it, both Jews and Gentiles, we preach Christ Crucify'd, a Doctrin which carries along with it what they Both seek, being the Power of God, in respect of the Miracles wrought for its Confirmation, and so giving to the Jews the Extraordinary Signs requir'd by them; and the Wisdom of God, in respect of the Wonderful Contrivance of Man's Redemption by this Means, and so carrying in it the Greatest degree of Wisdom, thus sought for by the Gentiles. 25 Further I say, that the Doctrin of Christ Crucify'd is to Jews and Greeks the Power of God and the Wisdom of God, because what is thus esteem'd by the Unbelieving Greeks the Foolishness of Us the Ministers of God is, i. e. really appears to be in the Event, Wiser than all the Wisdom of Men; and what is thus accounted by the Unbelieving Jews the Weakness of Us the Ministers of God is, i. e. appears in the Event to be really Stronger than all the Power of Men. 26 This I say appears in the Event, for as much as you may reflect and see your Calling, Brethren, how that not many Wise men after the Flesh or in the Opinion of the World, not

TEXT.

TRANSLATION.

πολλοὶ δυνατοί, ὃ πολλοὶ εὐγενεῖς.
 27 ἀλλὰ τὰ μωρὰ τῷ κόσμῳ ἐξε-
 λέξατο ὁ Θεός, ἵνα τὸς σοφῶς κα-
 ταιχυνῇ· καὶ τὰ ἀσθενῇ τῷ κόσμῳ
 ἐξελέξατο ὁ Θεός, ἵνα καταιχυνῇ
 τὰ ἰσχυρά· 28 καὶ τὰ ἀγνῇ τῷ
 κόσμῳ καὶ τὰ ἔξουθενήματα ἐξελέ-
 ξατο ὁ Θεός, καὶ τὰ μὴ ὄντα, ἵνα
 τὰ ὄντα κατάρρησιν· 29 ὅπως μὴ
 καυχῆσεται πᾶσα σὰρξ ἐνώπιον
 τῷ Θεοῦ. 30 Ἐξ αὐτοῦ δὲ ὑ-
 μῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγε-
 νήθη ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιο-
 συνὴ τε καὶ ἁγιασμός καὶ ἀπολύ-
 τωσις. 31 ἵνα, καθὼς γέγρα-
 πται· Ὁ καυχώμενος, ἐν Κυρίῳ
 καυχάσθω. Κεφ. β'. Κατὰ ἐλθόν
 πρὸς ὑμᾶς, ἀδελφοί, ἤλθον ἐκ τῆς
 ὑπεροχῆς λόγου ἢ σοφίας, καὶ λαγ-
 γέλλων ὑμῖν τὸ μαρτύριον τῷ Θεοῦ.

many Mighty, not many Noble
 are call'd:

27 But God has chosen the
 Foolish things of the World,
 to confound the Wise, and God
 has chosen the Weak things of
 the World, to confound the
 things which are Mighty;

28 And * Mean things of
 the World, and things which
 are despis'd, has God chosen,
 * and things which are not, to
 bring to nought things that are;

29 That no Flesh should
 glory * before God.
 30 But of him are ye in
 Christ Jesus, who of God is
 made unto us Wisdom, and
 Righteousness, and Sanctifica-
 tion, and Redemption:

31 That, according as it is
 written, He that glorieth, let
 him glory in the Lord.

Chap. II.

And I, Brethren, when I
 came to you, came not with
 excellency of Speech, or of
 Wisdom, declaring unto you
 the Testimony of God:

2 Οὐ

ANNOTATIONS.

Verse 29. † So it is read by the Two most Ancient MSS. Alexandrian and Clermontian, and very many, if not Most Other; as also by the Arabick and Ethiopick Versions, and Ambrose, Theophylact.

(†) It is observable that the word *εὐγενεῖς* properly denotes such as are *Noble by Descent*, or of a *Noble Family*; and in like manner *ἀγενεῖς* denotes properly such as are *Not noble by Descent*. And the Reason of St Paul's using these Words is no doubt in reference to the Notion of the Jews, who do or did look on Themselves to be of the most *Noble Descent* in the World, as being descended of the most Celebrated Patriarch *Abraham*; and consequently All others to be of *Ignoble Descent*, (at least in comparison with Them,) who were not the Descendants of *Abraham*. The word *Base* being now adays taken in an ill sense, I therefore choose rather to use the word *Mean*.

(*) Thus *Deut. 32. 21. I will move them* (i. e. the Israelites or Jews) *to jealousy with those who are Not a People, I will provoke them to anger with a Foolish Nation.* See also *Hosea 1. 10.* (w) See *Jerem. 9. 23, 24.*

(x) The

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many Mighty, not many Noble (*r*) are call'd: 27 but on the contrary God has chosen the Foolish things of the World, *i. e.* such Men as are ignorant of the Philosophy and Learning of the Greeks, as were All the Apostles but St Paul, to confound the Wise, *i. e.* on one hand to Answer all the Objections which can be brought Against Christianity, and on the other hand to use such Strong Arguments and Proof for the Truth of Christianity, as its most Learned Opposers can't gainsay or give a Rational Disproof of, and so to do Enough in itself quite to Shame the Adversaries of the Gospel, (whereby appears how that the Foolishness of God is Wiser than Men;) and in like manner God has chosen the Weak things of the World, *i. e.* such Men as are invested with no Worldly Power and Authority; as were all the Apostles, to confound the things which are Mighty, *i. e.* to plant and propagate the Gospel notwithstanding all the Opposition made thereto by Such as were in Power either among Jews or Gentiles, (whereby also appears that the Weakness of God is Stronger than Men;) 28 And Mean (*t*) things, *i. e.* Men of the World, and things, *i. e.* Men which are despis'd, namely the Convert Gentiles esteem'd Meanly (*t*) descended and so Despicable by the Jews, (as not being Descended from Abraham, like themselves) has God chosen to bring to nought the Church of the Jews, who esteem themselves as the most (*t*) Noble, *i. e.* most Nobly descended in the World; and things which (*u*) are Not, *i. e.* the Convert Gentiles who are still esteem'd by the Jews Not to be the People of God, has God chosen, to bring to Nought things that Are, *i. e.* the Church of the Jews who still esteem themselves to Be the only People of God. 29 And this has God done to the intent, that No Flesh or Person should have any pretence or room to Glory before God, either on account of his Natural Parts, Wisdom, Birth, or any other Privilege enjoy'd by him. 30 But on the contrary that ye (and all others) may know, that it is of Him, *i. e.* of God's Grace and Favour that ye yourselves who Believe, are in Christ Jesus, *i. e.* partake, thro' Faith and Obedience of the Gospel, of the Merits of Christ Jesus, who of God, on account of such his Merits, is made unto Us the Author of Wisdom most truly so call'd, and Righteousness truly so call'd, and Sanctification, and Redemption; 31 that, according (*w*) as it is written, He that glorieth, let him glory only in the Lord. Chap. II. And as for the Reasons afore alleg'd, Christ sent me to preach the Gospel, not with Wisdom or Eloquence, so accordingly I, Brethren, when I came to you, came not with Excellency of Speech or of Wisdom, *i. e.* with Ornaments of Rhetorick or the Mixture of Human Learning, declaring unto you the (*x*) Testimony of God, *i. e.* the Gospel

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(*x*) The Gospel is stil'd *the Testimony of God*, because to the Truth thereof God gave Witness, partly by the Prophecies contain'd in O. T. as also the several

TEXT.

TRANSLATION.

2 Οὐ γὰρ ἔκρινα εἰδέναι τι ἐν ὑμῖν,
εἰ μὴ Ἰησοῦν Χριστόν, καὶ τὸν ἐσταυ-
ρωμένον. 3 Καὶ γὰρ ὡς ἀσθενεία καὶ
ὡς φόβος, καὶ ἐν τρόμῳ πολλῷ ἐγε-
νόμην πρὸς ὑμᾶς. 4 Καὶ ὁ λό-
γος μου καὶ τὸ κήρυγμά μου οὐκ
ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις,
ἀλλ' ἐν ἀποδείξει πνεύματος καὶ
δυνάμεως. 5 ἵνα ἡ πίστις ὑμῶν μὴ
ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυ-
νάμει Θεοῦ.

6 Σοφίαν δὲ λαλῶμεν ἐν τοῖς τε-
λείοις· σοφίαν δὲ οὐ τῷ αἰῶνος τέ-
τι, οὐδὲ τῷ ἀρχόντων τῷ αἰῶνι
τέτι τῷ κατ' ἀρχαγγέλων. 7 ἀλλὰ
λαλῶμεν σοφίαν Θεοῦ ἐν μυστηρίῳ,
τινὶ ἀποκαλυφμένην, ἣν περιέσει

2 For I determin'd not to
know any thing among you,
save Jesus Christ, and him cru-
cified.

3 And I was with you in
weakness, and in fear, and in
much trembling.

4 And my * Discourse and
my Preaching was not with
enticing words of Man's Wis-
dom, but in the Demonstration
of the Spirit and of Power:

5 That your Faith should
not stand in the Wisdom of
Men, but in the Power of
God.

6 Howbeit we speak Wis-
dom among them that are per-
fect: yet not the Wisdom of
this World, nor of the Princes
of this World, who come to
nought:

7 But we speak the Wis-
dom of God in a mystery, even
the hidden Wisdom, which God

ὁ Θεός

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several Types &c. therein describ'd, and partly by Miracles: which Evidences or Testimonies are therefore refer'd to by St Paul v. 4. of this second Chapter.

(y) St Paul seeming to mention his being thus with 'em in *Weakness*, as a Thing of Choice; and yet it being certain, that he could not quite take away or conceal the Meanness of his Bodily Presence, or the Imperfection of his Speech; it seems requisite to understand the Apostle, as hereby denoting, that He did not go about, or use any Artfull Means, to set himself off for the Best; but was Content to let such his Natural Infirmities or Weaknesses appear in their proper State or Condition, as proving thereby that He depended upon the Efficacy of the Divine Concurrence to give a Blessing to his Preaching. In *Fear and Trembling* is an Expression, which is us'd to denote a Great and Humble Care and Concern. See *Phil.* 2. 12. and *Ephes.* 6. 5.

(z) Here being mention made both of λόγος and κήρυγμα, it seems most natural to understand the former of such *Discourse*, as St Paul at any time hapen'd to have with others in matters of Religion; and the latter of his solemn *Preaching*, at set Times and in certain appointed Places, for the Benefit of All that would come.

(a) It is not unlikely but by τῷ αἰῶνι τέτι S. Paul might denote more particularly the Age then Present but Expiring, viz. of the *Mosaical Constitution*,

in

PARAPHRASE.

Gospel. 2 For I determin'd or resolv'd not to Know any thing, *i. e.* not to make Show of my Knowledge of any sort of Learning, among you, save Jesus Christ and him Crucified. 3 And accordingly I was with you in (*γ*) Weakness, *i. e.* as a plain Man, manifestly labouring under some Natural Weaknesses or Disadvantages, as Meanness of Bodily Presence, Contemptibleness of Speech; and thereupon I was with you also in Fear and much Trembling, *i. e.* behaving my self with all fitting Humility and Respect towards you on one hand, and being on the other hand in great Concern for you, lest I should not meet with the Desir'd Effect of my Preaching among you, by reason of the Violent Opposition I found from the Jews: 4 And my (*z*) occasional Discourse and my solemn Preaching was, not with enticing Words of Man's Wisdom, *i. e.* of Human Learning, but in demonstration of the Agreeableness of what was deliver'd in O. T. by the Spirit with the Doctrin I preach, and also in demonstration of Power, or Miracles further proving my Doctrin to be from God; 5 that your Faith should not stand in the Wisdom of Men, *i. e.* should not be owing to or founded on Human Abilities and Learning, but should stand in the Power of God, *i. e.* should be founded on those Powerfull Means appointed and us'd by God to bring you to the Belief of the Gospel, such as are the Agreeableness of the Prophecies in O. T. to the Doctrin of the Gospel, the Miracles wrought by Us the Preachers of the Gospel, &c.

6 Howbeit we speak or preach what is justly accounted the Greatest Wisdom, among them that are Perfect, *i. e.* thoroughly understand the Nature of the Christian Religion; yet not the Wisdom (*a*) of this World, *i. e.* either the Arts and Sciences of the Greeks or the Rabbinical Whimsies of the Jews, nor of the Princes of this (*a*) World, *i. e.* such Learning as is approv'd and encourag'd either by the Gentile or Jewish Princes or Great Men, who shall (*b*) come to nought, such their Wisdom availing them Nothing as to their Spiritual and Eternal Welfare. 7 But we speak the Wisdom of God in a Mystery, *i. e.* contain'd in the Obscure Prophecies of O. T. even the hidden Wisdom, *i. e.* the Wisdom which has indeed been hitherto conceal'd under the foresaid Obscure Prophecies, but which God pre-ordain'd before the World, and so long before the Jewish

III.
The Gospel is in reality the Greatest Wisdom or Learning; inasmuch as it is discoverable, not by the Natural Faculties of Men, but only by the Spirit of God: which Spirit having made known to St Paul the mind of God, no Teacher ought in reason to be prefer'd to him.

ANNOTATIONS.

in opposition to the Age of Christianity which was then Beginning. And the rather, because of the expression, *αἰὲς ἡ νῦν*, (v. 7.) whereby it seems evident that St Paul had then in his Thoughts the Particular Distinction of the several *αἰῶνες* or Ages, into which the Duration and State of this World is distinguish'd in Scripture. However because Both Rendings come at last to the Same, therefore I have retain'd Our former Translation.

(*b*) By coming to nought may be here meant, in a special manner with reference to the Jews, the Dissolution of their Temporal State and Government, which was now approaching.

(*c*) As

ὁ Θεὸς πρὸ τῆς αἰῶνιαις εἰς δόξαν
ἡμῶν. 8 ὡς οὐδεὶς τῶν ἀρχόντων ἔ-
αἶπεν τὴν ἐργασίαν. εἰ γὰρ ἐργά-
σαι, οὐκ ἂν τὸν Κύριον τῆς δόξης
ἐσαύρωσαν. 9 Ἀλλὰ καθὼς γέ-
γραπται. Α ὀφθαλμὸς οὐκ εἶδε, καὶ
οὐς οὐκ ἤκουσεν, καὶ ὅτι καρδίαν ἀν-
θρώπου οὐκ ἀνέβη, ἀ ἡτοίμασεν ὁ
Θεὸς τοῖς ἀγαπῶσιν αὐτόν. 10 Ἡμῶν
δὲ ὁ Θεὸς ἀπεκάλυψε ἀφ' ἑᾶς Πνεύ-
ματος αὐτοῦ. τὸ γὰρ Πνεῦμα πάν-
τα ἐρυνῶν, καὶ τὰ βάθη τῆς Θεοῦ.
11 Τίς γὰρ οἶδεν ἀνθρώπου τὰ τῆς
ἀνθρώπου, εἰ μὴ τὸ Πνεῦμα τῆς ἀν-
θρώπου τὸ ἐν αὐτῷ; ὅτι καὶ τὰ τῆς
Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ Πνεῦμα
τῆς Θεοῦ. 12 Ἡμεῖς δὲ ἔχοντες τὸ Πνεῦμα
τῆς κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦ-
μα τὸ ἐκ τῆς Θεοῦ, ἵνα εἰδῶμεν τὰ
ἑκτὸς τῆς Θεοῦ χαρισθέντα ἡμῖν.
13 ἀ καὶ λαλοῦμεν οὐκ ἐν διδα-
κτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ'
ἐν διδακτοῖς Πνεύματος ἀγίου, πνευ-
ματικοῖς πνευματικῶς συγκρίνοντες.
14 Ψυχικὸς δὲ ἄνθρωπος ἔχει δέχεται
τὰ τῆς Πνεύματος τῆς Θεοῦ. μωρία γὰρ
αὐτῷ ἔστι, καὶ ἔστι δύναται γινώσκειν, ὅτι

pre-ordain'd before the World
unto our Glory.

8 Which none of the Princes
of this World knew : for had
they known it, they would
not have crucified the Lord of
Glory.

9 But as it is written : Eye
has not seen, nor Ear heard,
nor have enter'd into the heart
of Man, the things which God
has prepar'd for them that love
him.

10 But God has reveal'd
them unto us by his Spirit : for
the Spirit searches All things,
yea the Deep things of God.

11 For what Man knows
the things of a Man, save the
Spirit of the Man which is in
him? even so the things of God
knows no One, but the Spirit
of God.

12 Now we have receiv'd
not the Spirit of the World,
but the Spirit which is of God;
that we might know the things
that are *graciously given un-
to us of God.

13 Which things also we
speak, not in the Words which
Man's Wisdom teaches, but
which the Holy-Ghost teaches;
comparing Spiritual things
with Spiritual.

14 But the Natural man re-
ceives not the things of the
Spirit of God : for they are
Foolishness unto him; neither
can he know them, because

πνευ-

ANNOTATIONS.

(c) As in this Verse compar'd with *Psalm*. 24. ult. and *1st*. 6. 3. is contain'd a
good Argument of the True Divinity of our Blessed Saviour, or his being One
in

PARAPHRASE.

Jewish Constitution, unto Our Glory, i. e. unto the True Glory of Us, who understand the said Wisdom of God or the Gospel, and so receive and preach it: 8 I say, unto Our peculiar Glory, it being a Wisdom which None of the Princes (*Jewish or Gentile*) of this World knew: for had they known it, they would not have crucify'd the Lord (c) of Glory, i. e. Christ, who as God is most Glorious in Himself, and as Man has the Greatest Glory conferr'd upon him, that a Creature is capable of, and has also Power to confer Eternal Glory upon All his Faithfull Servants. 9 But they knew it not, as it is written: Eye has not seen, nor Ear heard, nor have enter'd into the Heart of Man, the things which God has prepar'd for them that love him. 10 But God has reveal'd them, as not being discoverable by any Man's Natural Abilities, unto Us by his Spirit: for the Spirit of God searches and knows All things, yea the Deep or Mysterious things of God; and only the Spirit do's or can do so. 11 For, as among Men, What Man knows the things, i. e. Thoughts or Intents of a Man, save the Spirit of the Man which is in him? even so the things, i. e. the Counsels and Purposes of God knows no (d) One, but the (c) Spirit of God. 12 Now we, i. e. the True Apostles of Christ and particularly my self Paul, have receiv'd, not the Spirit which rules in the Men of the World, and makes them to relish only the Wisdom of the World, but the Spirit which is of God, that we might know the things that are, not discoverable by Human Abilities, but graciously given and made known to us of God: 13. Which things also we speak, not in the Words which Man's Wisdom teaches, i. e. not with Rhetorical Eloquence, but in the Words or manner of Expression (plain indeed, but yet not without a peculiar and most Affecting Eloquence) which the Holy Ghost teaches, comparing the Spiritual things of the Gospel with the Spiritual things (viz. Predictions, Types, &c.) of O. T. 14 But the Natural Man, who has no other help to make use of but his own Natural Faculties, receives not the things which are thus Reveal'd unto us by the means of the Spirit of God: for they are Foolishness unto him, not being duly Dispos'd for want of the Spirit of God to Relish or Judge of their Excellency, neither can he know them,

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in Essence with the Father, so in v. 11. is contain'd a good Argument of the True Divinity of the Holy Ghost, or his being One in Essence with the Father. (d) One signifies properly No One, not only Man, but other Creature as Angel: And accordingly what the Apostle here asserts, holds good of the Angels and All Created Beings, of All Beings but God himself: (whence it follows, that the Holy Spirit is undoubtedly the One True God, since No One whatever besides the One True God can search the things of God, without God's making it known to them by Revelation.) The same is likewise to be observ'd of the same word in v. 15. And agreeably to what is here observ'd, St Paul affirms Gal. 1. 8. That an Angel should preach any other Gospel, &c. Compare Gal. 1. 9. and 1 Cor. 12. 3.

TEXT.

TRANSLATION.

πνευμαλικῶς ἀνακρίνεται. 15 Ο δὲ
πνευμαλικὸς ἀνακρίνει μὲν πάντα, αὐ-
τὸς δὲ ὡς ὁθεδὸν ἀνακρίνεται.
16 Τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς
συμβιβάσκει αὐτόν; ἡμεῖς δὲ νῦν Χρι-
στοῦ ἔχομεν.

Κεφ. γ'. Καὶ ἐγὼ, ἀδελφοί, οὐκ
ἠδυνήθην λαλήσαι ὑμῖν ὡς πνευματι-
κοῖς, ἀλλ' ὡς σαρκικοῖς, ὡς νηπίοις ἐν
Χριστῷ. 2 Γάλα ὑμᾶς ἐπόψα, καὶ
ὃ βρώμα. ἔπειτα γὰρ ἠδυνάσαθε, ἀλλ'
ἔτι ἐπὶ νῦν δύνασθε. 3 Ἐπὶ γὰρ σαρ-
κικοὶ ἐστέ. Οὔτε γὰρ εἰ ὑμῖν ζήλος καὶ
ἔρις καὶ διχόστασις, ἔτι σαρκικοὶ ἐστέ,
καὶ κατὰ ἄνθρωπον περιπατεῖτε; 4 Οὕτως
γὰρ λέγει πρὸς Εγὼ μὲν εἰμι Παῦλος,
ἔπειτα δὲ Εγὼ Ἀπολλῶν. οὐκ ἔτι σαρ-
κικοὶ ἐστέ;

5 Τίς οὖν ἐστὶ Παῦλος, τίς δὲ
Ἀπολλῶν, ἀλλ' ἢ διάκονοι δι' ὧν ἔπι-
στεύσατε, καὶ ἐλάτω ὡς ὁ Κύριος ἐδοκεῖ;

they are Spiritually discern'd.

15 But he that is Spiritual
* discerns all things; yet he
himself is discern'd of no *One
16 For who has known the
Mind of the Lord, * that shall
instruct him? But we have the
Mind of Christ.

Chap. III.

And I, Brethren, could not
speak unto you as unto Spirit-
ual, but as unto Carnal, *even*
as unto Babes in Christ.

2 I have fed you with Milk,
and not with Meat: for hither-
to ye were not able to bear it,
nor yet now are ye able.

3 For ye are yet Carnal:
for whereas there is among you
envying and strife & divisions,
are ye not Carnal, and walk
as Men?

4 For while one says, I am
of Paul; and another, I am of
Apollon; are ye not Carnal?

5 Who then is Paul, and
who is Apollon, but Ministers
by whom ye believ'd, even as
the Lord gave to * each?

6 Εγὼ

PARAPHRASE.

as long as he continues thus, Void of the Assistance of the Spirit, because
they are spiritually discern'd, i. e. only by the Assistance of God's Spirit,
both directing him to compare O. T. with the Doctrine of the Gospel; and
also enlightning his Understanding to perceive the True Sense of each Re-
velation, and so their mutual Agreement. 15 But he that is Spiritual,
i. e. is vouchsaf'd the Assistance of the Holy Ghost either to direct and
enlighten him in studying the Divine Revelation already made; or to make
New Revelations to him when necessary, discerns All things relating to
Religion, (at least so as to be Necessary to Salvation;) viz. What is and
What is not the True Doctrine of Christ; Who is and Who is not a Faith-
full Apostle or Preacher of the Gospel, &c. yet he himself in the mean
while,

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while, as to his own Preaching Right or Wrong, is, i. e. can be truly discern'd or judg'd of no One, whether Man or Angel that has not the Mind of God made known to him by the Spirit of God. 16 For who, i. e. What other than one that is Spiritual, what other by his bare Natural Faculties, has known, or can come to know, the Mind of the Lord, what other I say is He, that shall instruct Him that is Spiritual, as to the Mind of the Lord? Surely no one: but We, who are Spiritual and have the things of God reveal'd to Us in a special manner by the Spirit of God or Christ, are thereby most firmly assur'd, and so likewise may ye, who can't but know us to be thus assisted with the Spirit in an extraordinary manner, be thereby assur'd, that We have a Right and Perfect Knowledge of the Mind of Christ. Which is an Unanswerable Reason why you should not prefer my Opposers to me, and glory in being of their Party rather than Followers of Me.

Chap. III. And, as for the Reasons above-mention'd, (Ch. I. 17. and Ch. 2. 5.) when I came to you, I came not with Excellency of Speech or Wisdom; so if it be objected to Me, that I did not teach you the more Sublime parts of Christianity, which have been taught you by Others, to this I plainly answer, that I, Brethren, could not speak unto you as unto Spiritual Persons, so far advanc'd in Christianity as to be fit to Receive the more Sublime Doctrins thereof, but as unto Carnal, i. e. Persons too much yet under the Dominion of Carnal Passions and Interests, even as unto Babes or First Beginners who have made little or no progress in Christ. 2 For this Reason I have fed you with Milk, and not with Meat, i. e. (f) I have taught you only the First Principles of Christianity, not the more Sublime Truths thereof: for hitherto ye were not able to bear it, i. e. the Sublimer Doctrins of Christianity, nor yet now are ye able. 3 For ye are yet Carnal: For whereas there is among you Envy, and thence Strife, and thence Divisions, are ye not Carnal, and walk as Men, who have as yet very little subdued their Carnal Affections, have as yet a very small, if any, degree of the Grace of God's Spirit? 4 For while one says, I am a Follower of Paul; and another, I am a Follower of Apollos; are ye not Carnal? i. e. do ye not act like Men, not guided as ye ought by the Spirit of God, who would suggest to you the Considerations following, and which I here by his Direction suggest to you, to shew you further the Absurdity or Unwarrantableness of such Divisions.

5 Who then is Paul, and who is Apollos, but only Ministers by whom ye believ'd, and such their Ministry they perform'd, even as the Lord gave to (g) each, i. e. according to those Abilities and Gifts which God

IV.
St Paul could not teach 'em the more Sublime Doctrins of the Gospel, because they were not fit to receive them.

V.
They ought not to Glory in One Teacher more than Another, forasmuch as these are All but Ministers of God or Fellow-labourers in God's husbandry or building.

A N N O T A T I O N S.

(f) See Hebr. 5. 12. — 6. 1. (g) It is I think evident that ~~we~~ do's here, as well as veric 8. refer to Paul and Apollos, to him that plants and him that waters,

TEXT.

TRANSLATION.

6 Εγὼ ἐφύττωσα, Ἀπολλὼς ἐπό-
τισιν, ἀλλ' ὁ Θεὸς ἡύξῃμεν. 7 Ὡστε
οὔτε ὁ φυτεύων ἐστὶ τι, οὔτε ὁ πο-
τίζων, ἀλλ' ὁ αὐξάνων Θεός. 8 Ὁ
φυτεύων δὲ καὶ ὁ ποτίζων ἓν εἰσιν.
ἕκαστος δὲ τὸν ἴδιον μισθὸν λήφεται
κατὰ τὸν ἴδιον κόπον. 9 Θεοῦ γάρ
ἐσμεν συνεργοί. Θεοῦ γάρργιον, Θεοῦ
οἰκοδομὴ ἔσται.

10 Κατὰ τὴν χάριν τῷ Θεῷ τὴν
δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων
θεμέλιον τέθεικα, ἀλλ' ὁ δὲ ἐποικο-
δομεῖ ἕκαστος δὲ βλέπεται πῶς ἐποι-
κοδομεῖ. 11 Θεμέλιον γὰρ ἄλλον
οὐδεὶς δύναται θεῖναι ὡς τὸν κεί-
νον, ὅς ἐστι Ἰησοῦς Χριστός. 12 Εἰ
δὲ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον
τῷτοι, χρυσόν, ἄργυρον, λίθους τιμίους,
ξύλα, ἥρπον, κελάρυον. 13 ἕκαστος
τὸ ἔργον φανερὸν γενήσεται. ἢ γὰρ

6 I have planted, Apollos water'd: but God gave the increase.

7 So then, neither is he that planteth any thing; nor he that watereth: but God that gives the increase.

8 *And he that planteth, and he that watereth are One: and * each shall receive his own Reward, according to his own Labour.

9 For we are Fellow-labourers of God: ye are God's husbandry, ye are God's building.

10 According to the Grace of God which is given unto me, as a Wise Master-builder I have laid the Foundation, and another builds thereon. But let every man take heed, how he builds thereon.

11 For other Foundation can no man lay, than that is laid, which is Jesus Christ.

12 Now if any man build upon this Foundation, Gold, Silver, Precious Stones, Wood, Hay, Stubble:

13 Every man's work shall be made manifest: For the day

ἡμέρα

ANNOTATIONS.

and not to the *Corinthians* who believ'd; and therefore the word *it* to be render'd, not *Every man*, but *Each*.

(b) *Baptizing* answering so naturally to *Watering*, it may thence be probably infer'd, that the Former is denoted here by the Latter; was there not some further Authority for the same from the Ancients so understanding it.

(i) It is quite contrary to the Design of the Apostle, to understand him here as representing the Ministers of the Gospel to be *Labourers together with God*, not to say that, altho' God's Church is all along represented in Scripture as his *Husbandry* or *Vineyard* or *Building*, yet I can't recollect One place, where God is represented Himself only as a *Labourer* in the same, but as the Master employing Labourers therein. And that all Preachers or Ministers of the Gospel are no other than *Fellow-labourers* imploy'd by God herein, is not only Very

True

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saw fit to bestow on each of 'em. 6 For instance, I have planted the Gospel among you, Apollos (b) water'd it, i. e. baptiz'd the Converts; but God alone gave the increase. 7 So then, neither is he that planteth, Any thing; nor is he that watereth, Any thing; i. e. you are not to esteem Either as Any thing of themselves, as the Authors of your Faith, and so to glory in One more than the Other; but you are to ascribe all the Benefit you reap from the Gospel to God alone, whose Ministers they are, and that gives the increase or blessing to their Labours. 8 And, he that planteth, and he that watereth, are One, i. e. concur to the Same End, whence appears the Absurdity of your running into Divisions on their account, as if they carried on Different Ends; and crying up One as more Deserving than the Other: They each act in that Sphere, God has assign'd 'em, and (g) each shall receive of God, not of Men who are apt to make a wrong Estimate in such Cases, his Own or Proper Reward according to his Own Labour. 9 For We are no more than Two (s) Fellow-labourers employ'd of God, as our Common Master: and, to carry on the Metaphor, ye are as it were God's Husbandry, or ye are God's Building.

10 According to the Grace of God which is given unto me, i. e. according to the Knowledge and Skill given me Freely of God, on which account I do not glory in it as my Own, tho' Others do, as a Wise Master-builder appointed so to be of God, and consequently to whom the Preference is due rather than to any other that has come after Me among you, I have laid the Foundation and Another builds thereon.

But, besides what I have hinted concerning the Preference being due to Me rather than to Any such, I add further, let every such Other Man that builds thereon, take heed how, i. e. what Doctrins he builds thereon. 11 For other Foundation can No man with likelyhood of Success go about to lay among you, as being thoroughly convinc'd of the Dignity of our Blessed Saviour, and that Salvation is to be attain'd only thro' Him, than that is laid, which is Jesus Christ: however, since there is still need of explaining and teaching you more fully the Doctrins of Christ, there is room left for doing this Truly or Falsely. 12 Now if any Man that comes after me, build upon this Foundation, viz. Jesus Christ, laid by me, Gold, Silver, Precious Stones, i. e. sound Doctrins; or if he build thereon, Wood, Hay, Stubble, i. e. unsound Doctrins: 13 Whichever sort of Doctrin it be, Every Man's work, that thus comes and builds, shall be made manifest of what sort it is, tho' not now, yet hereafter: For the Day of the Lord or of Judgment shall declare

VI. St Paul hints to them, that if any Preference be due to One Minister above Another, it is due to Him, as being the Planter of the Gospel among 'em, or the Master-builder.

VII. St Paul hints further to them, that they might be mistaken as to the Doctrins taught 'em by his Opposers, taking such for Sound as were Unsound; and that This would be truly discover'd at the Last Day, when the Sound Teachers should be Reward-ed, tho' Slighted by them; and the Unsound, tho' now extoll'd by them, should be justly Sentenc'd, either to a Lower Degree of Happiness, or else to Eternal Damnation.

A N N O T A T I O N S.

True in it self, but very pertinent to the Design of the Apostle, viz. to shew that One ought not to be prefer'd to Another, as if they were not Fellow-servants, but acted for Themselves.

(b) See

TEXT.

TRANSLATION.

ἡμέρα δηλώσει ὅτι ἐν πυρὶ ἀποκα-
λύπτεται. καὶ ἐκείνους τὸ ἔργον ὁποῖον
ᾖ, τὸ πῦρ δοκιμάσει. 14 Εἴ πινος
τὸ ἔργον μένει ὃ ἐπὶ καδοῖται, μι-
αθὸν λήψεται. 15 εἰ πινος τὸ ἔρ-
γον κατακαίεται, ζημιωθήσεται.
αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς
ἀγαθὸς σπέρμα. 15 Οὐκ οἶδατε ὅτι
ναὸς Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τοῦ
Θεοῦ οἰκᾷ ἐν ὑμῖν; 17 Εἴ τις τὸν
ναὸν τοῦ Θεοῦ φθείρει, φθερὴ τῷ τόνῳ
τοῦ Θεοῦ. ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός
ἐστιν, οἱ πινές ἐστε ὑμεῖς. 18 Μη-
δεὶς ἐαυτὸν ἑξαπατάτω. εἴ τις δο-
κεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι
τούτῳ, μωρὸς γενέσθω, ἵνα γένη-
ται σοφός. 19 Ἡ γὰρ σοφία τοῦ

shall declare it, because it shall
be reveal'd by Fire; and the
Fire shall try every man's
work, of what sort it is.

14 If any man's work,* which
he has built thereon abides, he
shall receive a Reward.

15 If any man's work shall
be burnt, he shall suffer Loss:
but he himself shall be sav'd,
yet so as by Fire.

16 Know ye not that ye are
the Temple of God, and *that*
the Spirit of God dwells in you?

17 If any man defile the
Temple of God, him shall God
destroy: for the Temple of God
is holy, which *Temple* ye are.

18 Let no man deceive him-
self. If any man among you
seems to be Wise in this World,
let him become a Fool, that he
may be Wise.

19 For the Wisdom of this
κόσμος

ANNOTATIONS.

(k) See 2 *Theff.* 1. 7, 8.

(l) That this Fire is to be understood, not in a Literal but a Metaphorical
sense, is plain enough from the Apostle's own words v. 15. where the *ὡς* plainly
enough shews, that Fire is all along here taken only Figuratively. Besides, that
hereby is no good Ground given for building thereon the Popish Doctrin of
Purgatory, is evident from that it is here said, that this Fire is only to *Try every
Man's Work, of what Sort it is*; whereas the Purgatorial Fire is maintain'd by
the Papists to be by way, not of *Trial*, but of *Punishment* for Bad Works.

(m) It is a Common Observation, that *ὡς ἀγαθὸς σπέρμα* is a Proverbial
Speech for such as Hardly or Narrowly escape any great Danger. Compare
Amos 4. 11. *Jud.* 23. and *I Pet.* 4. 18.

(n) The word *φθείρει* here us'd by the Apostle, denoting to *defile* a Temple,
and Sins of Uncleanness being represented in Scripture, as in a peculiar manner
Defiling; and it being evident from Chap. 5. of this Epistle, that the Corinthians
were faulty in a great Degree with reference to the Sins of Uncleanness; there-
fore it is not to be doubted, but the Unsound Doctrin at least principally aim'd
at here by the Apostle, as taught by some One or More Leaders of the Factions
among the Corinthians, was That of the Lawfulness of Fornication, nay even
of Incest. The Greek verb *φθείρω* signifying, both to *corrupt* or *defile*, and also
to *destroy*; hence it is elegantly apply'd by the Apostle, both to denote the Un-
sound

PARAPHRASE.

clare of what sort it is; because it, *i. e.* that Day shall be reveal'd by Fire, *i. e.* Christ shall then be reveal'd from Heaven (*k*) in flaming Fire, and Christ's then most strict and impartial Judging of Every Man according to his Works may be metaphorically and pertinently to the Metaphor afore us'd (*viz.* of the Church being a Building, and some Ministers building on the Foundation Gold, &c. Others Wood, &c.) represented by saying, that the Fire (*l*) shall then try Every Man's work, of what sort it is. 14 If any Man's work, which he has built thereon, abide the Fire, as do's Gold, &c. *i. e.* if at the day of Judgment Any man upon his Trial shall be found to have preach'd Sound Doctrin, he shall receive a suitable and ample Reward. 15 But if any Man's work shall be burnt by the Fire, as Wood, Hay, &c. is, *i. e.* if at the day of Judgment He shall be found to have preach'd Unsound Doctrin, and such his Unsound Doctrin be not of a Corrupting or more Pernicious Nature, but only Erroneous in matters of smaller Consequence; he shall suffer Loss, *i. e.* the Loss of that Greater Reward which would otherwise have been given to him, as being not only a Believer himself, but also a Preacher of the Gospel to Others; he shall I say suffer loss in this respect, so as that his Works in the Ministry shall be of no Advantage to him; but he himself shall be sav'd, yet so (*m*) as by Fire, *i. e.* not without great Hazard, as One that is wonderfully snatch'd out of a Fire, ready to have consum'd him, or that passes thro' a Fire, which endamages only his Outwards parts, but do's not hurt him Mortally. Such I say shall be the Case of those that preach Erroneous Doctrins of a Lesser nature, and which do not overthrow the Foundation it self of Christianity; but it shall be much worse with Those others, that preach such False Doctrins as are entirely Destructive of Christianity. 16 For know ye not, *i. e.* ye sufficiently know from what ye have been Already taught, that ye are not only the Building of God or a Building rais'd by his appointment, but what is more ye are the Temple of God, and that on this account, because the Spirit of God dwells in you? 17 If any man, by teaching Unsound Doctrins, as the Lawfulness of (*n*) Fornication and even Incest (*n*), defile, and so as much as in him lies, as it were destroy the Temple of God, him shall God (*n*) destroy, *i. e.* punish with Eternal damnation: for the Temple of God is holy and not to be defil'd, which Temple ye are, as long as ye are holy and undefil'd. 18 Let no man, particularly the Ring-leader of the Factions among you, deceive himself, by thinking He is in the Right, because he has so much Success as to carry his Point. If any man, as particularly the said Ring-leader, among you seems to Himself or Others to be Wise in this World, *i. e.* to be Dexterous in the management of such Worldly matters, and prides himself in such his Dexterity in compassing his Ends, let him become a Fool, *i. e.* renounce such his Worldly Wisdom or Cunning; that he may be Wise truly or in the sight of God. 19 For the Wisdom or Craftiness of this World

TEXT.

TRANSLATION.

κόσμος τέττα, μωρία τοῦτο πρὸ Θεοῦ ἐστίν.
γίνεσθαι γάρ· Ὁ δραστέμιμος τὸς σο-
φίς ἐν τῇ πανουργίᾳ αὐτοῦ. 20 Καὶ
πάλιν· Κύριος γινώσκει τὸς ἀγλο-
γισμὸς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι.

21 Ὡστε μηδεὶς καυχάσθω ἐν ἀν-
θρώποις. πάντα γὰρ ὑμῶν ἐστί. 22 εἴτε
Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς,
εἴτε κόσμος, εἴτε ζωὴ, εἴτε θάνατος,
εἴτε ὁρῶντα, εἴτε μέλλοντα· πάντα
ὑμῶν ὄντιν. 23 ὑμεῖς δὲ, Χριστοῦ.
Χριστοῦ δὲ, Θεοῦ.

Κεφ. δ'. Οὕτως ἡμᾶς λογίζεσθω
ἄνθρωποι, ὡς ὑποκείμετοι Χριστοῦ,
καὶ οἰκονόμοι μυστηρίων Θεοῦ. 2 Ὁ
δὲ λοιπὸν, ζητεῖται ὅτι τοῖς οἰκονό-
μοις, ἵνα πιστός τις εὐρεθῇ. 3 Ἐμοὶ
δὲ εἰς ἐλάχιστόν ὄντιν, ἵνα ὑφ' ὑμῶν
ἀνακρίθω, ἢ ὑπὸ ἀνθρωπίνης ἡμέ-
ρας· ἀλλ' ὅτι ἐμαυτὸν ἀνακρίνω.
4 Οὐδὲν γὰρ ἐμαυτῷ συνοίδια· ἀλλ'
ὅτι ἐν ἑαυτῷ διεδικάσωμαι· ὁ δὲ ἀνα-
κρίνων με, Κύριός ὄντιν. 5 Ὡστε
μὴ τοῦτο καίριον π. κρίνετε, ἕως
ὅτι ἔλθῃ ὁ Κύριος· ὅς καὶ φωτίσῃ

World is Foolishness with
God, for it is written, He takes
the Wise in their own Crafti-
ness.

20 And again, The Lord
knows the thoughts of the
Wise, that they are vain.

21 Therefore let no man
glory in Men: For All things
are yours:

22 Whether Paul, or Apol-
los, or Cephas, or the World,
or life, or death, or things pre-
sent, or things to come, All
are yours;

23 And ye are Christ's; and
Christ is God's.

Chap. IV.

Let a man to account of Us,
as of the Ministers of Christ,
and Stewards of the Mysteries
of God.

2 Moreover it is requir'd in
Stewards, that a man be found
faithfull.

3 But with me it is a very small
thing, that I should be judg'd
of you, or of Man's judgment:
yea I judge not my Own self.

4 For I know nothing by
my self, yet am I not hereby
justified: but he that judgeth
me is the Lord.

5 Therefore judge nothing
before the Time, until the
Lord come, who both will

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sound Doctrin of the False Teacher, and also the Justness of the Punishment
that shall be inflicted on him by God. But our English Tongue affords not,
as I can recollect, Any Word which will herein answer the Original Word, and
therefore our Translators were forced to use two different Words; rendring it
by *defile*, in the first place; and by *destroy*, in the second.

(o) Job 5. 13. (p) Psal. 94. 11.

(q) Considering

P A R A P H R A S E.

World is Foolishness with God: for it is written (o), He takes the Wife, *i. e. the Worldly Craftsmen* in their own Craftiness. 20 And again in another place it is (p) written, The Lord knows the most Cunning Thoughts of Man, that they are but Vain at last: Such their Thoughts and Craftiness tending at length but to increase their Damnation?

21 Therefore, the inference to be plainly made from the several Considerations already offer'd is this, Let no man among you glory in Men upon any of the foremention'd accounts: to all which I shall here adjoin another Argument for your Not so glorying; for as much as All things are yours, *i. e. design'd by God for your Service unto Salvation*: 22 Whether Paul, or Apollos, or Cephas, *i. e. Peter*, (and the same is to be said of any other Preachers of the Gospel) or the World ye converse in, or this Life, or Death, or things present, or things to come, All are yours, *i. e. for your Service in respect of this life or the next*; and therefore it is absurd for you to Glory in the Greatest Abilities of Men, since they were thus design'd by God only for your Service, or to Glory in any Teacher, since he is yours, and ye are Not his, but Christ's; and Christ is God's; and these two last Considerations are indeed just matters of Glorifying to you, and only these are such.

VIII.
St Paul further observes to them the Folly of Glorying in their Teachers, since these are design'd for their Service unto Salvation: and since they ought to glory only in that they are Christ's, and Christ is God's.

Chap. IV. Let a man so account of Us, only as of the Ministers of Christ, and Stewards of the Mysteries of God, to dispense those Truths and Doctrins of the Gospel, which were afore conceal'd under Types, and Obscure Predictions. 2 Moreover it is principally requir'd in Stewards, that a man be found faithfull in dispensing what is committed to his Charge: He can't be justly blam'd or thought the Worse on for Not having those Abilities, which his Lord has not entrusted him with. If he be but Faithfull, he has fully discharg'd the Office of a Steward, as much as Another that has greater Abilities. 3 But now with me it is a very small thing, that I should be judg'd of you or of man's Judgment, *i. e. I matter it not much, whether ye or any other judge me a Faithfull Steward or not*: for you may be easily mistaken in your judgments, nor am I to stand or fall Thereby at the last: yea, tho' I should know my own self Better than you can, yet I judge not my Own self so, as if by my Own judgement I was Absolutely to stand or fall. 4 For I know nothing by or of my self, wherein I have been Unfaithfull, yet am I not hereby justified, either to you, as if you must stand to such my judgment of my self, or in respect of the Last day: but he that judges me Finally at the Last day is the Lord, whose Steward I am; and as by his Judgment I must Finally stand or fall for ever, so by the same you will then know what to think Rightly of Me. 5 Therefore judge nothing, which you can't have certain Knowledge of, concerning Me or any Other, as of my Unfaithfulness or Another's Faithfulness, before the Time, namely until the Lord come to judge the World, who both

IX.
Ministers being Stewards of the Divine Mysteries, and the Chief thing requir'd in Stewards being Faithfulness; St Paul thereby hints to them the Unreasonableness of Preferring their New Teachers to Him, since they could not know which of them was most Faithfull in his Office.

T E X T.

TRANSLATION.

τὰ κρυπτὰ τῶ σκότους, καὶ φανε-
ρώσῃ τοῖς βουλαῖς τῆς καρδιῶν· καὶ
τότε ὁ ἑπαινος γενήσεται ἐκαστῷ ἀπὸ
τῷ Θεοῦ.

6 Ταῦτα δὲ, ἀδελφοί, μεταχρη-
μάσθε εἰς ἑαυτὸν καὶ Ἀπολλῶ, δι'
ὑμᾶς· ἵνα ἐν ἡμῖν μάθητε τὸ μὴ
ὑπερ ὃ γέγραπται φρονεῖν, ἵνα μὴ
εἰς ὑπερ τῷ ἐνὸς φυσιοῦσθε κατὰ
τῷ ἑτέρῳ. 7 Τίς γάρ σέ ἀγα-
κρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες;
εἰ δὲ καὶ ἔλαβες, τί καυχῶσαι ὡς
μὴ λαβών;

8 Ἦδη κεκορεσμένοι ἐστέ, ἡδὴ
ἐπληρώσατε, χωρὶς ἡμῶν ἐβασιλεύ-
σατε· καὶ ὄφελόν γε ἐβασιλεύσατε,
ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν.

9 Δοκῶ γάρ ὅτι ὁ Θεὸς ἡμᾶς τῶς
Ἀποστόλους ἰσχυρῶς ἀπέδειξεν, ὡς ὅτι-
θεραπίαις, ὅτι ἡμεῖς ἐγενήθημεν πρὸς
κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.

10 Ἡμεῖς μωροὶ ἀλλ' ἁγιοὶ, ὑμεῖς
δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθεν-
εῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἐνδοξοί,
ἡμεῖς δὲ ἄπιοι. 11 Ἀχρι τοῦ ἄρτι

bring to light the hidden things
of darkness, and will make
manifest the Counsels of the
hearts: and then shall every
man have praise of God.

6 And these things, Bre-
thren, I have in a figure trans-
fer'd to my self and Apollos,
for your sakes: that ye might
learn in us not to think of
Men, above that which is
written, that no one of you be
puff'd up for One against the
Other.

7 For who makes thee to
differ from another? and what
hast thou, that thou didst not
receive? now if thou didst re-
ceive it, why dost thou glory,
as if thou hadst not receiv'd it?

8 Now ye are full, now ye
are rich, ye have reign'd as
Kings without us: and I would
to God ye did reign, that we
also might reign with you.

9 For I think that God has
set forth us the Apostles last,
as it were appointed to Death,
for we are made a Spectacle to
the World,* both to Angels and
to Men.

10 We are Fools for Christ's
sake, but ye are Wise in Christ:
we are weak, but ye are strong:
ye are honourable, but we are
despis'd.

11 Even unto this present
ἕως,

A N N O T A T I O N S.

(9) Considering St Paul's Common way of denoting Himself alone by the Plural *We* or *Us*, it is not improbable, but that by *Us* the Apostles is here to be understood no more than *Me an Apostle*; and then, He being Literally the Last Apostle appointed by Christ himself, the Meaning of this Passage will be this, (as is observ'd by Mr Lock,) *I being made an Apostle Last of all, it seems to Me*

PARAPHRASE.

will bring to light the hidden things of Darknels, *i. e. the Wicked Designs of the False Teachers, which they dare not Own Openly*, and on the other hand will make manifest the Counsels of the Hearts or Good Designs of the True Apostles, which ye will not now be perswaded of; and then shall Every Man have his due Praise of God; and Those whom you now so much praise, shall be found to Deserve None.

6 And these things, which I have before mention'd, Brethren, I have in a Figure transferr'd to my self and Apollos, *i. e. I have, in a Figurative way of speaking, represented my self and Apollos as the magnify'd and opposite Heads of distinct Factions among you; which method I have taken for your sakes, namely to shew how Unwilling I am to Expose them that are Really Faulty herein, by downright Naming them; and that ye might learn in or by what has been said of Us, not to think of Men, particularly any Preachers of the Gospel, above that which is here written by me or them, viz. that they are but Planters, or Waterers, or Ministers, or Stewards; and consequently that No one of you be puff'd up for One Preacher against the Other of another Party.* 7 For who makes Thee, the Head of one Party, to differ from Another or the Head of Another Party? and what hast thou, that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not receiv'd it? *This single Consideration duly weigh'd would be sufficient to put an End to such your Factionous Practices.*

8 Notwithstanding such is the State of your Church, yet the Generality of you are mighty well satisfied with it, Now ye are Full, now ye are Rich, ye have All you desire to have, and so think ye have No need of Us, but on the contrary ye have reign'd as Kings without Us, *i. e. in our Absence: And I would to God ye did Reign truly, that we poor persecuted Apostles might partake of your Happy State and Reign with you.* 9 For I think that God has set forth Us (7) the Apostles as those that are wont to be brought Last upon the Stage, and accordingly as it were Men appointed to Death: for we are made by our Sufferings or Deaths a Spectacle to the Whole World, both to Angels and Men. 10 We are accounted as Fools for Christ's sake, *i. e. because we will not yield to such Compliances as are against the Truth of the Gospel, but ye are in your own Conceits Wise in Christ, i. e. know the Truth and Intent of the Gospel better than We do: We are weak or in a Suffering Condition, but ye are strong or in a Flourishing Condition; ye are honourable, but we are despis'd:* 11 Even unto this present hour We

X.

St Paul acquaints them, that he us'd the Figurative way of Representing their Parties under the names of Paul and Apollos as Heads of the Parties, in Kindness to them, viz. that he might not Expose Any by downright Naming them.

XI.

St Paul hints to them the different Behaviour of Him towards them, from that of their New Teachers; and that his Sufferings was One Evidence of his being a True Apostle of Christ.

ANNOTATIONS.

as if I were brought Last upon the stage, to be in my Sufferings and Death a Spectacle to the World. That the Apostle here alludes to the Custom of bringing those Last upon the Theater, who were to be destroy'd by Wild Beasts or the like, is agreed on by Commentators.

TEXT.

TRANSLATION.

ώρας, καὶ πεινῶμεν, καὶ διψῶμεν, καὶ
 γυμνησούμεεν, καὶ κολαφίζόμεθα, καὶ
 ἄσταυμέν, 12 καὶ κοπιῶμεν, ἐργαζό-
 μνοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι
 ὠλογούμεν· διωκόμενοι ἀνεχόμεθα·
 13 βλασφημούμενοι πᾶσα καλῶμεν· ὡς
 ὀνειδιστάμεθα ὁ κόσμος ἐγενήθημεν,
 πάντων ὀνειδιστὴς ἕως ἄρτι.

14 Οὐκ οἷμαι ἐπεὶ ὑμᾶς ῥέφω
 ταῦτα, ἀλλ' ὡς τέκνα μὲ ἀγαπητὰ
 γινώσκω. 15 Εἰ ἂν ᾖ ὑμεῖς παιδαγω-
 γὸς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλὰς
 πατέρας. ἐν ᾧ Χριστῷ Ἰησοῦ ἄρα τῷ
 Εὐαγγελίῳ ἐχὼ ὑμᾶς ἐγέννησα. 16 Πα-
 ρακαλῶ ὃν ὑμᾶς, μιμηταὶ μὲ γίνεσθε.
 17 Διὰ τοῦτο ἐπέμψα ὑμῖν Τιμόθεον,
 ὃς ὅτι τέκνον μὲ ἀγαπητὸν καὶ πιστὸν
 ἐν Κυρίῳ, ὃς ὑμᾶς ἀγαπήσεται τοὺς ὁδούς
 μὲ τοὺς ἐν Χριστῷ, καθὼς πανταχοῦ
 ἐν πάσῃ ἐκκλησίᾳ διδάσκω.

18 Ὡς μὴ ἐρχομένης δὲ μὲ πρὸς
 ὑμᾶς, ἐφυσιώσωμαι πῖες. 19 Ελεώ-
 σμα δὲ ταχέως πρὸς ὑμᾶς, εἰ ἂν ὁ
 Κύριος θέλῃ, καὶ γνώσωμαι καὶ τὸν
 λόγον τοῦ περυσιωμένων, ἀλλὰ τιμω-
 ρώμεν. 20 Οὐ γὰρ ἐν λόγῳ ἡ βασι-
 λεῖα τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει. 21 Τί
 θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς,
 ἢ ἐν ἀγάπῃ, πνεύματι τοῦ πραύ-
 τος;

hour we both hunger and
 thirst, and are naked, and are
 buffeted, and have no certain
 dwelling-place;

12 And labour working
 with our own hands: being
 revil'd, we blest: being persecu-
 ted, we suffer it:

13 Being defam'd, we in-
 treat: we are made as the Filth
 of the World;* the off-scouring
 of all things unto this day.

14 I write not these things
 to shame you, but as my be-
 loved Sons I warn you.

15 For tho' you have ten
 thousand instructors in Christ,
 yet have ye not many Fathers:
 for in Christ Jesus I have be-
 gotten you thro' the Gospel.

16 Wherefore I beseech you
 be ye followers of Me.

17 For this cause have I sent
 unto you Timothy, who is my
 beloved Son, and faithfull in
 the Lord, who shall bring you
 into remembrance of my ways
 which be in Christ, as I teach
 every where in every Church.

18 Now some are puff'd
 up, as tho' I would not come
 unto you.

19 But I will come unto
 you shortly, if the Lord will,
 and will know, not the *Talk-
 ing of them that are puff'd up,
 but the Power.

20 For the Kingdom of God
 is not in *Talking, but in Power.

21 What will ye? shall I
 come unto you with a Rod,
 or in Love, and the Spirit of
 Meekness.

P A R A P H R A S E.

We both hunger and thirst, and are naked or want Cloaths, and are buffeted or abus'd and insulted, and have no Certain dwelling-place, 12 and labour working with our own hands for a Maintenance: Being revil'd, we bless; being persecuted, we patiently suffer it; 13 being defam'd, we intreat: We are made as the Filth of the World, the Off-scouring or Refuse of All things unto this day.

14 I write not these things so much to shame you, but rather, as the Duty of a Good Father to my beloved Sons obliges me, I warn you that ye may not for the future run so Foolishly after Such others, whose Carriage towards you is not like mine, like that of a Tender Father. 15 For tho' you have ten thousand Instruētors in Christ, yet have ye not Many Fathers, i. e. ye can have but One Spiritual any more than Natural Father, and I am your Spiritual Father, For in Christ Jesus I have begotten you thro' the Gospel, i. e. it was I that Converted you to Christianity. 16 Wherefore, altho' as your Spiritual Father I might command, yet to shew my Tender Affection to you, (to say no more) I choose rather to beseech you, Be ye, like Dutifull Children in Christ, Followers of Me your Spiritual Father, adhering to those Doctrins I taught you. 17 For this cause have I sent unto you Timothy, who is likewise in a special manner my Beloved son, being begotten of me in Christ, i. e. converted by me to Christianity, and also Faithfull in the Lord, i. e. behaving himself as a Dutifull son in adhering Faithfully to the Truth of the Gospel he has been taught by me, who shall bring you into remembrance of my Ways which be in Christ, i. e. who shall remind you, What are the Doctrins and Disciplin and Customs or Ceremonies, which are agreeable to the Truth of the Gospel, and that according as I teach every where in every Church, as well as at Corinth; which Consideration is sufficient to convince you, that my thus Pressing you to the observance of the same do's not proceed only from a Pique against my Opposers among you.

18 Now some I understand are puff'd up, and make their Boasts, as tho' I would not come unto you any more, as not being Able to defend my self against my Opposers. 19 But I will come unto you shortly, if the Lord will, and will know or make Trial of, not the Talking of them that are thus puffed up and boast, but the Power, i. e. what Miraculous Gifts of the Holy Ghost is in them. 20 For the Propagation of the Kingdom of God or of the Gospel is not, i. e. do's not consist in Talking or the Fluency of a Glib Tongue and a fine Discourse, but in Power, i. e. the Miraculous Operations of the Holy Ghost. 21 What will ye? shall I as your spiritual Father come unto you with a Rod to chastise you for your continued Misbehaviour, or in Love and in the Spirit of Meekness on account of your Amendment upon my Fatherly Admonition?

XII.

St Paul hints to them, that what or how many lo- ever their New Teachers were, yet the Preference ought to be given to Himself, as be- ing their Father in Christ; and that He as Such had a more Ten- der Affection for them, than had their New Teach- ers; and that he taught them no other Doctrin, than he taught every where else.

XIII.

St Paul observes to them, that the Miraculous Power, which he was en- dued with, and their New Teach- ers were not, was a Proof of his be- ing a True Apostle, and their not be- ing so.

Κεφ. ε'. Ολας ἀκούεταί ἐν ὑμῖν
πορνεία, καὶ τοιαύτη πορνεία, ἥτις
οὐδὲ ἐν τοῖς ἔθνεσιν †, ὥστε γυναιχά
πινα τῷ πατρὶ ἐχειν. 2 Καὶ ὑμεῖς
περυστωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον
ἐπειθήσατε, ἵνα ἔξαρθῇ ἐκ μέσου
ὑμῶν ὁ τὸ ἔργον τῷτο ποιήσας ;
3 Εγὼ μὲν γὰρ † ἀπὸν τῷ σώματι,
παρὼν δὲ τῷ πνεύματι, ἥδη κέκρι-
κα ὡς παρὼν, τὸν οὕτω τῷτο κατερ-
γασάμενον, 4 ἐν τῷ ὀνόματι τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, συνα-
χθέντων ἡμῶν καὶ τῷ ἐμοῦ πνεύ-
ματι ☩, σὺν τῇ δυνάμει τῷ Κυ-
ρίου ἡμῶν Ἰησοῦ Χριστοῦ, 5 ὥσ-
τευκα τὸν βίουτον τῷ Σατανᾷ εἰς
ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα
σωθῇ ἐν τῇ ἡμέρᾳ τῷ Κυρίου Ἰη-
σοῦ Χριστοῦ.

6 Οὐ χαλὸν τὸ καύχημα ὑμῶν.
Ὅκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ
φύραμα † δολοῖ ; 7 Εκκαθάρατε †
τὴν παλαιὰν ζύμην, ἵνα ᾗτε νέον
φύραμα, καθὼς ἐστὶ ἄζυμοι. καὶ ὃ

Chap. V.

It is reported commonly,
that there is Fornication among
you, and such Fornication,* as
is not so much as amongst the
Gentiles, that one should have
his Father's Wife.

2 And ye are puff'd up, and
have not rather mourn'd, that
he, that has done this deed,
might be taken away from a-
mong you.

3 For I verily * being ab-
sent in Body, but present in
Spirit, have judg'd already as
tho' I were present, concerning
him that has done this deed ;

4 In the name of our Lord
Jesus Christ, when ye are ga-
ther'd together, and my Spirit,
with the power of our Lord
Jesus Christ,

5 To deliver such an one
unto Satan for the destruction
of the Flesh, that the Spirit
may be sav'd in the day of the
Lord Jesus.

6 Your Glorifying is not
good : Know ye not, that a
little Leaven leaveneth the
whole lump ?

7 Purge out the old leaven,
that ye may be a new lump, as
ye are unleaven'd. For even

ANNOTATIONS.

V. 1. † Οὐκ οἶδατε is not read, either in Alex. or Clerm. MSS. nor yet in Vulgar Latin, Tertullian, &c. It has been probably added, either to fill up the Sentence, or from a like place *Ephes.* 5. 3.

V. 3. † Ω, is not read, either in the two most Ancient MSS. viz. Alex. and Clerm. nor yet in the most Ancient Versions, viz. Vulg. Syr. and Arab. And indeed it is not to be doubted, but that it has been added, St Paul being Really absent at the time he writ this. V. 6. † See Note (a) on *Gal.* 5. 9.

V. 7. † Οὗ is not read in Alex. or Clerm. and several other MSS. nor yet in Vulg. and Syr. Versions, nor in Clem. Alexandr. or Chrysost. or Oecumen. &c.

(r) Whereas

P A R A P H R A S E.

Chap. V. *To speak plainly, what I mean, is this: It is reported commonly, that there is Fornication, i. e. (r) Unclean Copulation among you, and such Fornication, as is not so much as allow'd of amongst the unconverted Gentiles, namely that one should have his Father's Wife.* 2 And ye are puff'd up, *mean-while, looking upon this as a Branch of the Gospel-Liberty made known to you by your new Teachers, Above what is known to other Churches or me, and have not rather mourn'd, that Any One of your Church should be guilty of so Scandalous and Un-natural a Crime, nor taken Care, that he that has done this deed, be taken away from among you, i. e. be excommunicated or turn'd out of your Church. This is the Matter, in respect whereof I would know, whether I shall come to you with a Rod, to Chastise you for this Misbehaviour, if still persisted in and defended; or in Love and in the Spirit of Meekness, if you follow my Directions concerning what is fit to be done in this case.* 3 For I verily being absent in Body, but present in Spirit, have judg'd according to my Apostolical power over you, as tho' I were present, in Body, concerning him that has so done this deed, *that he ought to be thus proceeded against:* 4 In the Name of our Lord Jesus Christ, when ye are gather'd together and *I also being with you by my Spirit, i. e. I also being Virtually present with you, with the Power of our Lord Jesus Christ, committed Ordinarily to his Church so far as to Excommunicate, and Extraordinarily, to us his Apostles so far as in a Miraculous manner to give the Devil Power over the Body of the Excommunicated person.* 5 I order you, not only barely to excommunicate, but also to deliver Such an One unto the power of Satan for the Destruction of the Flesh, *i. e. that his Body may be so afflicted and brought down by the Evils inflicted on him by the Devil, as that the Spirit of the man may be sav'd in the day of the Lord Jesus.*

XIV.
St Paul observes to them their wrong Proceeding as to the Fornicator that had his Father's Wife, and directs them how to proceed aright with him.

6 Your Glorifying in your New Teachers and Leaders, who have drawn you into this Scandalous Indulgence in this Case, is not Good, but very Blamable. Ye that are so Knowing above others, as you conceit yourselves to be, know ye not thus much yet, that a Little Leaven leaveneth the Whole Lump, and in like manner, one such Member continued among you, will infect the whole Body of your Church. 7 Wherefore purge out the Old Leaven, *i. e. laying aside that undue Deference you have to your New Teachers and indeed Seducers, turn out of your Church the aforesaid Fornicator, that ye may be a New Lump, i. e. that ye may be an Holy Society, converted from that Sinfull way of Living which ye formerly walk'd in, unto a New and Holy Life, as ye are Unleaven'd, i. e. answerable to the End of Christianity, which is no other than*

XV.
St Paul shews how disagreeable their Proceeding with the Fornicator was to the Design of Christianity; and of what Mischievous Consequence it would be, if not prevented.

A N N O T A T I O N S.

(r) Whereas Fornication is properly taken to denote the Unlawfull Mixture of an Unmarried Couple, it is evident that here it must be taken in a Larger sense.

TEXT.

TRANSLATION.

τὸ πάχα ἡμῶν † ἐπὶ τῇ Χείρῳ.

8 Ὡστε ἑορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἄζύμοις εὐδικεινείας καὶ ἀληθείας.

9 Ἐγραψα ὑμῖν ἐν τῇ ὀπίσθῳ, μὴ συνδιαμύνησθαι πόρνοις.

10 † Ἐπὶ πάντας τοὺς πόρνοις τῷ κόσμῳ τούτῳ, ἢ τοῖς πλεονέκταις, ἢ ἄρπαξιν, ἢ εἰδωλολάτραις· ἐπεὶ ὀφείλετε ἅρα ἐκ τῷ κόσμῳ ἐξελεγεῖν.

11 Νυνὶ δὲ ἔγραψα ὑμῖν μὴ συνδιαμύνησθαι, ἕαν τις ἀδελφὸς ὀνομαζόμενος, ἢ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοιδορὸς, ἢ μέγιστος, ἢ ἄρπαξ, πῶς βιάσθω μηδὲ συνεαδίεν.

12 Τί γάρ μοι καὶ τὸς ἔξω κρίνεις; οὐχὶ τὸς ἔσω ὑμεῖς κρίνετε;

13 τὸς δὲ ἔξω ὁ Θεὸς κρίνει. καὶ ἐξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

Christ our Passover* is sacrificed.

8 Therefore let us keep the Feast, not with old leaven, nor with the leaven of malice and wickedness; but with the unleaven'd bread of Sincerity and Truth.

9 I wrote unto you in an Epistle, not to keep company with Fornicators.

10 Yet not altogether with the Fornicators of this World, or with the Covetous, or Extortioners, or Idolaters: for then must ye needs go out of the World.

11 But now I have written unto you, not to keep company, if any man that is call'd a Brother be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner; with such an one, no not to Eat.

12 For what have I to judge them also that are without? do not ye judge them that are within?

13 But them that are without, God judgeth. * And ye shall put away from among yourselves that Evil Person.

Κεφ. 5.

ANNOTATIONS.

V. 7. † Ἐπὶ ἡμῶν is not read in Alex. and Clerm. and some other MSS. nor in Vulg. Version. nor in Clem. Alex. or Orig. or Tertull. or Cyprian, &c.

V. 10. † Καὶ is not read in Alex. and Clerm. with some other MSS. nor in Vulgar Latin Version; &c.

(/) Whether hereby is to be understood another Distinct and Former Epistle, which has been lost, or this same Epistle, is not agreed among Commentators, because it is not certainly to be Determin'd. Only it seems more Natural and Easy to understand the Words in reference to a Former and Distinct Epistle from This.

(ε) So the Original Words, ὡς ἐξαρεῖτε, are literally to be render'd; and since the said Literal sense is applicable enough to the Design of the Apostle, it ought to be preferr'd.

P A R A P H R A S E.

than a Calling of you from your former Wicked Courses to Newness or Holiness of Life. For this is the true spiritual meaning of that Command in the Mosaick Law of keeping the Passover with Unleaven'd bread: for even Christ is our Passover represented by the Paschal Lamb under the Law, and as such is Sacrificed. 8 Therefore as the Jews by the Law were not to eat any Leaven'd bread, nor so much as to keep any Leaven in their Houses, so let us answer the true Spiritual meaning thereof; let us keep the Feast of our Christian Passover, not with Old Leaven, nor with the Leaven of Malice and Wickedness, but with the Unleaven'd bread of Sincerity and Truth, i. e. let us Christians in Commemoration of Christ's Death for Our Sins, not only put away each from Himself all Sinfull Practices denoted by Leaven under the Law, and follow after Sincere (or Pure) and True Piety denoted by the Unleaven'd Bread under the Law; but also let us put out from our Society or the Communion of the Church, Every Vicious Wicked Person denoted likewise by Leaven under the Law, and retain among us, or esteem indeed Christians, only Those who are Sincere or Free from any Mixture of False and Impious Doctrins, and embrace the Truth of the Gospel taught by me.

9 And here I have a Proper Opportunity given me to observe to you, that altho' formerly I wrote unto you in (f) an Epistle, not to keep company with Fornicators or any Unclean Persons; 10 Yet you are Not to understand it, as if thereby I meant, you were altogether not to company with any of the Fornicators of this World, or with the Covetous, or Extortioners or such as live any way by Rapine or Unjust Dealing, or Idolaters; for should I thereby have intended to injoin you to avoid all Unconverted Gentiles as were such, then must ye needs go out of the World. 11 But my meaning then was, what more plainly now I have written unto you, namely, not to keep company with him, if any man, that is call'd a Brother, i. e. professing himself a Christian, be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner; with Such an one, no not to Eat. 12 For as to the Unconverted Gentiles, what have I to judge them also that are without, i. e. out of the Church? But are not All Societies allow'd to have power, and do they not agreeably thereto, judge their Own Members; and consequently do not ye, i. e. have ye not power to judge them that are within your Church? 13 But them that are without, i. e. out of the Church leave to God, to whom it belongs to judge them, and who accordingly judgeth them. And as for you, if ye will act agreeably to the Power belonging to you, and so discharge your Bounden Duty, ye (r) shall put away from among yourselves That Evil Person, That Fornicator I have aforementioned, notwithstanding all the Opposition that may be made thereto by any Factious Party among you.

XVI.

St Paul observes to them the Power, that is in the Church to punish her Own Members, and rectifies a Mistake they were in, as to what he had writ in a Former Epistle.

Κεφ. Ὶ'. Τολμᾷ τις ὑμῶν, πρῶ-
μα ἔχων πρὸς τὸν ἕτερον, κεί-
νεσθαι ἔπι τῶν ἀδίκων, καὶ οὐχὶ
ἔπι τῶν ἁγίων; 2 † Ἡ ἔκ οἶδατε,
ὅτι οἱ ἅγιοι τὸν κόσμον κρινῶσι; καὶ
εἰ ἐν ὑμῖν κείνεται ὁ κόσμος, ἀνά-
ξιοί ἐστε κρίνειν ἐλαχίστων; 3 Οὐκ
οἶδατε ὅτι ἀγγέλους κρινοῦμεν; μή τι
γα βιωπικᾶ; 4 Βιωπικᾶ μὲν οὖν
κρίνεται ἐὰν ἔχητε, τὰς ἐξουσι-
μῶνους αἰ τῇ ἐκκλησίᾳ, τὰς κα-
θίζετε; 5 Πρὸς ἐντροπὴν ὑμῖν λέ-
γω. οὕτως οὐκ ἔστι αἰ ὑμῖν σοφός,
ὅς ἐστι εἰς ὃς διωθήσεται ἀφ' ἐκρίνας ἀνά-
μέσῳ τῷ ἀδελφοῦ † καὶ τῷ ἀδελ-
φοῦ αὐτοῦ; 6 Ἀλλὰ ἀδελφὸς με-
τὰ ἀδελφοῦ κρίνεται καὶ τὸ τοιοῦτον
ἀπίστων. 7 Ἡδὴ μὲν οὖν ὅλως
ἡττήμα ὑμῖν ὅστιν, ὅτι κρίματα

Chap. VI.

Dare any of you, having a
matter against another, go to
law before the Unjust, and not
before the Saints?

2 Do ye not know, that the
Saints shall judge the World?
and if the World shall be judg-
ed by you, are ye unworthy to
judge the smallest matters?

3 Know ye not that we shall
judge Angels? how much more
things that pertain to this life?

3 If then ye have Judgment
of things pertaining to this life,
do ye set them to judge who
are of no Esteem in the Church?

5 I speak to your shame. Is
it so, that there is not a Wise
man amongst you? no not
One, that shall be able to judge
between * a Brother, and his
Brother?

6 But Brother go's to Law
with Brother, and that before
the Unbelievers.

7 Now therefore there is ut-
terly a fault among you, be-

ἔχετε

A N N O T A T I O N S.

V. 2. † Alex. and Clerm. MSS. and Vulg. &c. read ἡ σὺν —

V. 5. † So it seems to have been written in the Copies us'd by Syr. Arab. and
Ethiop. Versions. And it is not unlikely but *εἰς τὸν ἀδελφόν* came to be left out, by
reason of some Transcribers taking his Eye off at the first *ἀδελφόν*, and then hapning
to fix it again on the Last. That it was at first repeated, seems confirm'd by its
being repeated in the following Verse.

(*) That what is here said concerning going to Law before the Heathen Ma-
gistrate, is most Naturally to be understood in relation to the Party that oppos'd
St Paul, endeavouring or threatening to bring the Case of the Fornicator before
the Heathen Magistrate, seems I think sufficiently evident from the manner how
it is brought in, as also from what follows at the end of this sixth Chapter con-
cerning Fornication.

(w) What particular Judgment is here meant, is not Easy to assign or deter-
min: By *Christians judging the World* may indeed be denoted, that the World
should be govern'd (at least in great part) by Christian Princes, as now or un-
der

P A R A P H R A S E.

Chap. VI. *As to what may be Threaten'd to be done by the Faction Party in bringing the matter before the Heathen Magistracy, is it not a Sad sign how far ye are gone off from a True Christian Temper, that ye (u) Dare any of you, having a matter against another, go to Law before the Unjust, i. e. Heathen Magistrate, and not before the Saints, i. e. not let the matter be decided by your Fellow Christians? 2 Do ye not know, you who are so Knowing and Wise in Christ, that the Saints, i. e. the Christians (w) shall judge the World? and if the World shall be judg'd by you, i. e. Christians, are ye being Christians Unworthy to judge the smallest matters? 3 Nay, know ye not further, that we Christians (w) shall (x) judge not only the Rest of Mankind or this World, but also the Evil Angels? how much more then ought ye to judge things that pertain to this Life? 4 If then ye have judgment of i. e. any Controversy about things pertaining to this Life, what, do ye let them to judge who are of no Esteem in the Church, i. e. Heathen Magistrates? 5 I speak to your shame: Is it so, that, after all your Vaunting of your Wisdom, there is not a Wise man amongst you? no not One, that shall be able to judge between a Brother Christian and his Brother Christian? 6 But Brother, i. e. one Christian goes to Law with Brother, i. e. another Christian, and that before the Unbelievers. 7 Now therefore there is utterly a Fault among you, because ye so far contest matters of Right*

XVII.
St Paul sets before them the Unwarrantableness of bringing this Case of the Fornicator, or any other, before the Heathen Magistracy.

A N N O T A T I O N S.

der the Time of the Christian Roman Emperors; and by *Christians judging Angels* may be denoted the Power given to Christians over Evil Spirits, as to cast them out, &c. or by One and the Other may be denoted some other and more general Judicial Power, which shall at some time (either in the Millennium or at the Last day) be conferr'd on Christians. It is here further observable that this Question, *Know ye not*, is no less than six times repeated in this single and short Chapter, as well as afore made use of, viz. Chap 5. 6. This being designedly done (as is probable) by way of Reprimand to the *Corinthians* for Boasting of their Knowledge in Christ above the Apostle, Chap. 4. 10. 'Tis evident that this Expression is mention'd immediately Ch. 5. 6. after the Apostle had taken notice of their *Glorying* in Such their Greater Knowledge. Lastly, it is remarkable, that v. 2. of this Chapter the Apostle probably refers to *Dan. 7. 17.* where it is said that *the Kingdom — shall be given to the People of the Saints of the most High.* And in v. 3. of this Chapter the Apostle is by some thought to refer to our Saviour's Words, *Joh. 12. 31. and 16. 11. Now is the Prince of this World cast out; the Prince of this World is judged.*

(x) 'Tis agreed on by all and evident, that τὰ ἑθνηματα, I Cor. 1. 28. denote the *Heathens*; and therefore it is much more Reasonable to understand the τὰς ἑθνηματίας here mention'd in the same Sense, (since it is so pertinent to the Design of the Apostle, if the Clause be but read by way of Interrogation, importing in this case the Strongest Negative) than to Suppose it to denote here *Judices Non-authenticos*, or Private Arbitrators; there being, (as I know of) no Instance brought from any Ancient Author, wherein οἱ ἑθνηματα is us'd in this last Sense.

T E X T.

TRANSLATION.

ἔχετε μὴ ἑαυτῶν. ἀλλὰ οὐχὶ
 μᾶλλον ἀδικεῖσθε; ἀλλὰ οὐχὶ μᾶλ-
 λον ὑποστερεῖσθε; 8 ΑΛΛὰ ὑμεῖς
 ἀδικεῖτε καὶ ὑποστερεῖτε, καὶ τὸ τοῦ
 ἀδελφούς. 9 Ἡ οὐκ οἴδατε, ὅτι
 ἄδικοι βασιλείαν Θεοῦ ἢ κληρονομή-
 σουσι; μὴ πλανάσθε· οὔτε πόρνοι,
 ἢ τε εἰδωλολάτραι, ἢ τε μοιχοί, ἢ τε
 μαλακοί, ἢ τε ἀρσενικοῖται, 10 ἢ
 τε κλέπται, ἢ τε πλεονέκται, ἢ τε
 μέθυσοι, ἢ λοῖδοροι, ἢ χ ἄρπαγες
 βασιλείαν Θεοῦ † κληρονομήσοι.

11 Καὶ ταῦτά πνευ ἦτε· ἀλλὰ
 ἀπελῶσασθε, ἀλλὰ ἡγιασθητε, ἀλ-
 λά ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ
 Κυρίου Ἰησοῦ † Χριστοῦ, καὶ ἐν τῷ
 πνεύματι τοῦ Θεοῦ ἡμῶν. 11 Πάν-
 τα μοι ἔξεσιν, ἀλλ' ἢ πάντα συμ-
 φέρει πάντα μοι ἔξεσιν, ἀλλ' οὐκ
 ἐγὼ ὑποτασσάμενοι ὑπὸ τῷ πν.Θ.

cause ye go to Law one with
 another? why do ye not ra-
 ther take wrong? why do ye
 not rather suffer your selves to
 be defrauded?

8 Nay, you do wrong and
 defraud, and that * Brethren.

9 Know ye not, that the
 Unrighteous shall not inherit
 the Kingdom of God? Be not
 deceiv'd: neither Fornicators,
 nor Idolaters, nor Adulterers,
 nor Effeminate, nor Abusers of
 themselves with Men,

10 Nor Thieves, nor Cove-
 tous, nor Drunkards, nor
 Railers, nor Extortioners, shall
 inherit the Kingdom of God.

11 And Such were some of
 you: but ye are wash'd, but ye
 are sanctified, but ye are justifi-
 ed in the Name of the Lord
 Jesus * Christ, and by the Spirit
 of our God.

12 All things are lawfull
 * for me, but All things are not
 expedient; All things are law-
 full for me, but I will not be
 brought under the power of
 any.

13 Τὰ

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Right as to go to Law one with another at all. Why do ye not rather take wrong? why do ye not rather suffer your selves to be defrauded, as more agreeable to a true Christian temper? 8 Nay it is plain by the (y) Man's having his Father's Wife, that ye do wrong and defraud, and that your Christian Brethren. 9 Know ye not, you who are so Knowing and Wise in Christ, that the Unrighteous shall not inherit the Kingdom of God? And if ye know this, be not deceiv'd by your New Teachers to think any thing that is inconsistent with the foremention'd General Truth. For thence it follows, that neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Men, 10 nor Thieves, nor Covetous, nor Drunkards, nor Railers,
 nor

PARAPHRASE.

nor Extortioners, (*All these being only several sorts of Unrighteous Men,*) shall inherit the Kingdom of God.

11 And such were some of you: but ye are wash'd, *i. e. your former sins are wash'd away or forgiven at your Baptism*; but ye are sanctified, *i. e. made Saints or Members of Christ's Church, and as such ought now to follow after Holiness and Purity of Life*; but ye are justified, *i. e. put into a state of Justification, in the Name of the Lord Jesus Christ and by the Spirit of our God, without being under any obligation to observe any of the Mosaical Rites.* 12 However you are to understand aright such your Christian Freedom; neither will it hence follow, (as some pretend among you) that as it is lawfull for Christians to eat any Meat, so it is lawfull for them to make use of any Woman; which they ground on this opinion, that the Body is made for the use of Women, as the Belly for Meats. Their Argument in short stands thus: All things indifferent in their Own Nature are Lawfull for Christians: But as the Eating of this or that Meat, so the Use of this or that Woman, is indifferent in its Own Nature. Therefore as the former so the latter, is lawfull for Christians. In answer to which Argument I observe first with reference to the Major Proposition, that All things indifferent in their Own Nature are Lawfull for me being a Christian, but however All things thus Lawfull for me are not Expedient for me. For instance, tho' it be Lawfull for me to eat any sort of Meat, yet surely it is not Expedient for me to eat Such Meat as will not agree with my Stomach, and so will prejudice my Bodily Health. And therefore it is much more Expedient for me Not to eat any Meat, whereby I may wound the Conscience of a Weak Brother, and so prejudice his Spiritual Health. In like manner, supposing the promiscuous Use of Women to be indifferent in its own Nature, and so lawfull for me in it self; yet there may be Reasons, which may make it Expedient for me not to use my Liberty in this case; namely the Consideration of giving Offence thereby to Others that may not be satisfied of the Lawfulness thereof. Again, All things indifferent in their Nature are Lawfull for me, but however I ought, if I would act but with Common Prudence, to take care, and therefore I will take care not to be brought, by indulging my self in the Enjoyment of them, under the Power of Any Such indifferent thing, so as not to be able to Refrain from it when it becomes Expedient: forasmuch as otherwise I should but Enslave my self by a misuse of my Christian Liberty. Wherefore supposing Fornication or the

XVIII.

St Paul sets forth the Sinfulness of Fornication, at least in a Christian, answering some Objections to the contrary.

ANNOTATIONS.

V. 8. † So Alex. Clerm. MSS. Vulg. Verf. and Cyprian, Ambrose.

V. 10. † Ob is omitted in Alex. and Clerm. MSS. &c.

V. 11. † So it is read in Clermont MSS. and all the Ancient Versions, &c.

(y) That the Wrong here spoken of, is to be refer'd to, or do's imply the Fornicator's taking and keeping his Father's Wife: the Words of St Paul, 1 Cor.

7. 12. are a sufficient Evidence, as is well observ'd by Mr Lock.

TEXT.

TRANSLATION.

13 Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ αὐτῶν καὶ ταύτα καταργήσει. τὸ δὲ σῶμα ἔν τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι. 14 Ὁ δὲ Θεὸς καὶ τὸν Κύριον ἡγεῖρε, καὶ ἡμᾶς ἐξεγερῆς διὰ τῆς δυνάμεως αὐτοῦ. 15 Οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν, μέλη Χειρῶν ὄντιν; ἄρα οὖν τὰ μέλη τῷ Χειρὸς, ποιήσω πόρνῃς μέλη; μὴ γένοιτο. 16 Ἡ ἢ οἶδατε ὁ κολλώμενος τῇ πόρνῃ, ἐν σῶματι ὄντιν; Εἰσὼν γὰρ, φησὶν, οἱ δύο εἰς σὰρκα μία. 17 Ὁ δὲ κολλώμενος τῷ Κυρίῳ, ἐν πνεύματι ὄντι. 18 Φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς ἢ σώματος ὄντιν· ὁ δὲ πορνεύων, εἰς τὸ ἴδιον σῶμα ἁμαρτανύει. 19 Ἡ οὐκ οἶδατε, ὅτι τὸ σῶμα ὑμῶν ναὸς τῷ ἐν ὑμῖν ἁγίου Πνεύματος ὄντιν, ὃ ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστὶ ἑαυτῶν; 20 Ἡγοράσθητε διὰ τιμῆς· δοξάσατε δὲ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν†.

13 Meats for the Belly, and the Belly for Meats: *and God shall destroy both it and them. Now the Body is not for Fornication, but for the Lord; and the Lord for the Body.

14 And God has rais'd up the Lord, and will also raise up us by his own power.

15 Know ye not, that your Bodies are the Members of Christ? shall I then take the Members of Christ, and make them the Members of an harlot? God forbid.

16 What, know ye not, that he who is join'd to an harlot, is One Body? for Two, says he, shall be One Flesh.

17 But he that is join'd unto the Lord, is One Spirit.

18 Flee Fornication. Every Sin that a man do's, is without the Body: but he that commits fornication, sinneth against his own Body.

19 What, know ye not that your Body is the Temple of the Holy Ghost, that is in you, which ye have of God, and *that* ye are not your own?

20 For ye are bought with a price: therefore glorify God in your Body.

Κεφ. ζ΄.

ANNOTATIONS.

V. 20. † Καὶ ἐν τῷ σώματι ὑμῶν &c. is not read, either in the two most Ancient MSS. viz. Alex. and Clerm. not yet in Vulg. Lat. Version or Ethiopick. Indeed the Argument St Paul is here upon, relating only to the Body, it seems most probable, that the Apostle's inference was no more Originally than this, viz. *Therefore glorify God in your Body; and that what follows, And in your Spirit &c. has been added since by some other hand, by way of supplying what seem'd wanting in the Apostle's Rule.*

(κ.) Gen. 2. 24. (α) It is evident that the Construction runs thus: Ἡ δὲ οἶδατε, ὅτι τὸ σῶμα ὑμῶν &c. — καὶ (ἐπὶ) ἐκ ἐστὶ ἑαυτῶν.

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the promiscuous use of Women to be lawfull in it self, yet it may be Prudent for me to abstain from it, that I may approve my self not to be a mere slave to my Lusts. But I come now to speak to the Minor Proposition and to shew the Falsity thereof, by shewing the Falsity of that Opinion whereon it is grounded, viz. that the Body is made for Fornication or the promiscuous use of Women, as the Belly is for the promiscuous use of Meat.

13 'Tis true indeed that Meats are made purposely for the Belly, and the Belly for Meats, and therefore God shall destroy or put an end to both it and them. But Now the Body is not made purposely to be join'd to a Woman, much less for Fornication, but for a much Nobler End, for the Lord, to be a Member of Him, and agreeably hereto the Lord is for the Body, i. e. Christ has taken a Body or partaken of our Nature, that he might be Our Head. 14 And therefore the Body is not to cease with the use of Women, as is the Belly with the use of Meat; but God has rais'd up the Body of the Lord from Death to a state of Immortality, and will also raise up the Bodies of Us from Death to a state of Immortality, by his Own infinite Power which is thus able to raise up our Dead Bodies, as it was at first to create them. 15 Know ye not, you who are so Knowing and Wise in Christ, that your Bodies, as ye are Christians, are the Members of Christ? shall I then so debase them, as to take the Members of Christ, and make them the Members of an Harlot? God forbid. 16 For what, Know ye not, you who are so Knowing and Wise in Christ, that he who is join'd to an Harlot, thereby is become as One Body with Her in the sight of God? for Two, (z) says he, i. e. God speaking of the Copulation of Man and Woman, by that Act shall be esteem'd as One Flesh or Body. 17 But further yet, he that is join'd to the Lord by becoming a Christian, thereby becomes not only a Member of Christ's Body, but also is One with Christ in Spirit, viz. by partaking of that One spirit of Christ, which unites his Members to him their Head. 18 The natural Inference from what has been said is this, that we ought in a special manner to flee Fornication. Every other Sin that a Man do's, is without any proper Debasement of the Body and debases only the Soul; but he that commits Fornication, sinneth against his Own Body as well as against his Soul, by Debasing his Body and Degrading it from the Dignity and Honour it was design'd to; making That the Member of an Harlot which was made to be a Member of Christ. 19 Again What, know ye not, you who are so Knowing and Wise in Christ, that your Body is the Temple of the Holy Ghost which is in you, and which ye have of God, whence follows what before (Chap 3. 17.) I have observ'd to you, viz. that your Body as being the Temple of God is Holy, or set apart for his Service and Honour; inasmuch that whoso defiles the Temple of God, i. e. the Body, as do's every Fornicator, him shall God finally destroy without Repentance: And what lastly, know ye not, (a) that ye are Not your Own? 20 For ye are bought with a price, i. e. the precious Blood of Christ: Therefore you
are

ζ'. Περὶ δὲ ὃν ἐγράφατέ μοι
καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτε-
σθαι. 2 Διὰ δὲ τὰς πορνείας ἕχα-
τος τίω ἑαυτῶ γυναικᾶ ἐχέτω, καὶ
ἐκείνη πᾶν ἴδιον ἄνδρα ἐχέτω. 3 Τῇ
γυναικὶ ὁ ἀνὴρ τίω † ὀφειλὴν ὥπο-
διδότω ὁμοίως δὲ καὶ ἡ γυνὴ τῷ
ἀνδρί. 4 Ἡ γυνὴ τῷ ἰδίου σώμα-
τι οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ
ὁμοίως δὲ καὶ ὁ ἀνὴρ τῷ ἰδίου σώ-
ματι οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή.
5 Μὴ ὑποστερεῖτε ἀλλήλους, εἰ μὴ
πᾶν ἐκ συμφώνου πρὸς καιρὸν,
ἵνα ἡσυχάζετε τῇ † προσευχῇ καὶ
πάλιν ὅτι τὸ αὐτὸ συνέρχησθε, ἵνα
μὴ πειρασθῇ ὑμεῖς ὁ Σατανᾶς ἵνα
τίω ἀκρεσθῇ ὑμῶν. 6 Τῷτο δὲ
λέγω κατὰ συγγνώμην, οὐ κατ' ὅτι-
ταγιν. 7 Θέλω γὰρ πάντας ἀν-
θρώπους εἶναι ὡς καὶ ἐμαυτὸν ἀλλ'

Chap. VII.

Now concerning the things
ye wrote unto me: It is good
for a man not to touch a Wo-
man.

2 Nevertheless, to avoid For-
nication, let every man have
his own wife, and let every
woman have her own husband.

3 Let the husband render
to the wife * what is due, and
likewise also the wife unto the
husband.

4 The wife has not power
of her own body, but the hus-
band: and likewise also the
husband has not power of his
own body, but the wife.

5 Defraud you not one the
other, except it be with con-
sent for a time, that ye may
give your selves to * Prayer;
and come together again, that
Satan tempt you not for your
Incontinency.

6 But I speak this by * way
of permission, not * by com-
mandment.

7 For I would that All men
were even as I my self: but
ἐχάρως

ANNOTATIONS.

V. 3. † Τίω ὀφειλὴν is the Reading in Alex. and Clerm. and some other MSS.
as also in Vulg. Lat. and Ethiop. Version; and in Clemens Alexandr. Origen,
Tertullian, Cyprian, Ambrose, Jerom, &c. So that it is not to be doubted,
but it is the True Original Writing; and that the Reading we now have, viz.
ὅτι ὀφειλομένην εἶναι has been substituted in the stead of the Other, either by way of
Explication only, or else because it was fancied by some Over-scrupulous Per-
son as a more Modest Expression.

V. 5. † Τῇ προσευχῇ is not read in Alex. or Clerm. or several other MSS. nor
yet in Vulg. Lat. and Ethiop. Versions; nor in Clem. Alexandr. Origen, Chry-
sostom, Theophylact. Cyprian, Jerom, &c. It is not improbable that it has
been added by way of Explication; whereas the Apostle did not mention ex-
plicitly Fasting, as being what was well enough known in Those days to accom-
pany the more solemn Times of Prayer or Devotion.

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are not at your Own Disposal but are bound to glorify God in your Body as well as in your Spirit. And what I have here said under this First Section, is abundantly sufficient to Convince you, of the great Unreasonableness, of your so much Admiring your New Teacher or Teachers, and of preferring them so much before Me, and running thereupon into Divisions and Parties; especially since it is so plain for you to see, how grossly you have been Misled by Them as to the Case of the Fornicator; and how little Knowing you are really in Christ, notwithstanding you are made to believe, you are so Knowing and Wise above Us in matters of Religion.

S E C T I O N II.

Wherein St Paul lays down Directions relating to Matrimony: taking Occasion by the way to observe, that Christianity alters nothing as to Mens Civil Estates, but leaves them under the same Obligations, they were under, before their Conversion.

Chap. VII. I proceed now to give you Answers concerning the several things ye wrote unto Me. And first as to Matters relating to Matrimony. I must tell you, that it is Good, i. e. most Convenient for a Man not to touch, i. e. be married to a Woman. 2 Nevertheless, supposing he has not the Gift of Continency, in order to avoid Fornication, let every such Man have his Own Wife, and let every such Woman have her own Husband. 3 And also let the Husband render to the Wife what is Her Due according to the End of Matrimony, and likewise also the Wife unto the Husband what is His due. 4 For you are to know, that the Wife has not Power of her own Body, so as to refuse the Husband what is his Due, but the Husband has Power of Her Body as to the End of Matrimony, when he finds it requisite; and likewise also the Husband has not Power of his Own Body, so as to refuse the Wife what is her Due, but the Wife has the same Power of his Body in this Case. 5 Defraud you not, whoever are Man and Wife, one the other, i. e. be not Wanting one to the other in this matter, except it be with the consent of Both Parties for a time or at a Solemn Season of Devotion, that ye may give yourselves, during the said Season, more Attentively to Prayer, i. e. the extraordinary Acts of Religion practis'd at such solemn Seasons, among which is generally That of Fasting; and after the Solemn Time is over, come together again and use your former Conjugal Freedom; that Satan tempt you not for your Incontinency, i. e. that the Devil, by reason of your not being able to contain, take not occasion to tempt you to violate the Marriage-bed. 6 But I speak this of Marriage by way of Permission, i. e. as what God permits or allows of to avoid Fornication, not by way of Commandment, i. e. not as if God commanded All to marry. 7 For, in respect to Religion only, I would that All men were Unmarried; even as I my self:

I:
An Unmarried State is to be preferred before a Married, by such as have the Gift of Continency: but such as have not, ought to Marry, and behave themselves according to the Directions here given.

TEXT.

TRANSLATION.

ἕκαστος ἰδίον χάρισμα ἔχει ἐκ Θεοῦ,
ὅς ἐστι οὕτως, ὥς δὲ οὕτως. 8 Λέγω
δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις·
Καλὸν αὐτοῖς ὅστις, εἰ μὴ μὴνῶσιν ὡς
ἐγώ. 9 Εἰ δὲ οὐκ ἐγκρατεύον-
ται, γαμισάτωσαν· κρεῖσσον γάρ ἐστι
γαμῆσαι, ἢ περῶσθαι. 10 Τοῖς δὲ
γαμικῶσι περὶ τὸ γάλλω οὐκ ἐγώ,
ἀλλ' ὁ Κύριος, ἡ γυναῖς ἀπὸ ἀν-
δρός μὴ χωρισθῆται. 11 Εἰ δὲ ἡ
χωρισθῇ, μετέτω ἀγάμος, ἢ τῷ ἀν-
δρὶ κατελλαγήτω· καὶ ὁ ἀνὴρ ἡ γυναῖκα
μὴ ἀφίενται.

12 Τοῖς δὲ λοιποῖς ἐγὼ λέγω,
οὐχ ὁ Κύριος. Εἰ τις ἀδελφὸς γυ-
ναῖκα ἔχει ἃ πιστον, καὶ αὐτὴ συνδυ-
δοκῇ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφίεν-
ται αὐτῷ. 13 Καὶ ἡ γυνὴ ἣ τις ἔχει
ἄνδρα ἃ πιστον, καὶ αὐτὸς συνδυδοκῇ
οἰκεῖν μετ' αὐτῆς, μὴ ἀφίενται αὐ-
τῇ. 14 Ἡγιασται γὰρ ὁ ἀνὴρ ὁ ἃ-
πιστος ὡς τῇ πιστῇ γυναικί· καὶ
ἡγιασται ἡ γυνὴ ἣ ἃπιστος ὡς τῷ
ἃ πιστῷ. ἐπεὶ ἅρα τὰ τέκνα

every man has his proper gift
of God, one after this manner,
another after that.

8 I say therefore to the Un-
married and Widows; It is
good for them if they abide
even as I.

9 But if they cannot con-
tain, let them marry: for it is
better to marry than to burn.

10 And to the Married
*command not I, but the Lord:
Let not the Wife depart from
her husband.

11 But and if she depart,
let her remain unmarried, or
be reconcil'd to her husband:
And let not the husband break
company with his wife.

12 But to the rest speak I,
not the Lord: If any Brother
has a wife that believes not,
and she be pleas'd to dwell with
him, let *him not break com-
pany with her.

13 And the *wife which
has an husband that believes
not, and he be pleas'd to dwell
with her, *let her not break
company with him.

14 For the Unbelieving hus-
band is sanctified by the Be-
lieving wife; and the Unbe-
lieving wife is sanctified by the
Believing husband: else were

ὑμῶν

ANNOTATIONS.

V. 14. † *πιστῇ* is read in the Clermont and other MSS. as also in Vulg. Lat. and Syr. Versions; and in Tertull. Ambrose, &c.

Ibid. † So it is read in Vulg. Lat. and Syr. Versions; and in Iren. Tertull. Ambrose, Jerom, &c. and this seems to be the Original Reading, as rightly an-
noting to the *πιστῇ γυναικί*.

(f) See Matt. 5, 32. and 19, 6, 9.

(c) As

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but Every man has his Proper Gift of God, one after this manner, another after that, *and accordingly every one is to direct himself in this case, as he has or has not the Gift of Continency.* 8 I say therefore to the Unmarried and Widows, *that in my Opinion it is Good or Expedient for them, if they abide Unmarried, even as I am.* 9 But if they cannot contain, let them marry; for it is Better to Marry than to Burn; *i. e. the Inconveniencies of Marriage are to be undergone rather than Such sinfull Imaginations or Practices as arise from the Flames of an Ungovernable Lust.* 10 And to the Married command not I, but the Lord: (b) Let not the Wife depart, *i. e. be separated by Divorce from her Husband.* 11 But and if she depart, let her remain Unmarried, or be reconcil'd to her Husband. And in like manner let (c) not the Husband break company with his Wife.

12 But to the Rest *you mention'd to me, viz. such as are married to Unbelievers,* speak I *this as my Advice,* not as a Commandment of the Lord: If any Brother has a Wife that believes not, and she be pleas'd to dwell with him, let Him not (c) break Company with Her. 13 And in like manner the Believing Wife which has an Husband that believes not, and he be pleas'd to dwell with her, let Her not break (c) company with him. 14 *You need have no scruple in this matter, for the Unbelieving Husband or Wife can be no more refus'd what is their Conjugal Due, than if they were believers.* For (d) in this case God of his Goodness interprets the matter in the most Favourable Sense, that is, the Believing Husband is not esteem'd by God as made Unholy by becoming One with the Unbelieving Wife; but on the contrary the Unbelieving Husband is esteem'd by God as Sanctified or made Holy by becoming One flesh with the Believing Wife, I mean so far as to Conjugal Duties, or so as that the Believing Wife is not esteem'd by God as Defiled or Guilty of any Sin in performing all Conjugal Duties to her Unbelieving Husband in the same manner, as if he were a Christian; and in like manner the Unbelieving Wife is Sanctified by the Believing husband: And that what I now say, is agreeable to the Truth of the Gospel, afore preach'd unto you by me, is evident from this Consideration, that else

II.
Believing and Unbelieving Husband and Wife ought not to forsake one the other.

A N N O T A T I O N S.

(c) As it has been several times afore observ'd by me, that Our English Translation should be made as near as may be to Answer to the Original; so it is agreeably hereto observ'd by Mr Lock, that the same Original word *ἀφ' ἑαυτοῦ* being apply'd in these two Verses both to the Man and the Woman, seems to denote the Same Power and the Same Act of Dismissing in both, and therefore ought to be in both places translated alike, and consequently, by such an Expression as may be fitly apply'd to both, as is That us'd in the Paraphrase.

(d) That the Primitive Christians had some such Doubts or Scruples as is here refer'd to by the Apostle, is of old observ'd by Tertullian in his Treatise of Monogamy.

TEXT.

TRANSLATION.

ὁμοῖν ἀκαθάρα ἔστι νῦν δὲ ἁγία
 ἔστιν. 15 Εἰ δὲ ὁ ἀπίστῳ χω-
 ρίζεται, χωρίζεσθω. ὃ δὲ δου-
 λῶται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν
 τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκλη-
 κεν ἡμᾶς ὁ Θεός. 16 Τί γὰρ οἶ-
 δας, γυνὴ, εἰ τὸν ἄνδρα σώσεις;
 ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα
 σώσεις.

17 Εἰ μὴ ἔχῃς ὡς ἐμέρισεν
 ὁ Θεός, ἔχασον ὡς κέκληκεν ὁ Κύ-
 ρι, οὕτω περιπατεῖτω. Καὶ οὕ-
 τως ἐν ταῖς ἐκκλησίαις πάσαις δια-
 τάσσωμαι. 18 Περιτμήμηνται πῶς
 ἐκλήθη; μὴ ἐπιστάσθω ἐν ἀρε-
 συία πῶς ἐκλήθη; μὴ περιμενε-
 ᾷ. 19 Ἡ περιτομὴ οὐδὲν ἔστι,
 καὶ ἡ ἀρεσυσία οὐδὲν ἔστιν, ἀλλὰ
 τήρησις ἐντολῶν Θεοῦ. 20 Ἐχάστος
 ἐν τῇ κλήσει ἢ ἐκλήθη, ἐν τού-
 τῃ μένετω. 21 Δουλῶ ἐκλήθη;
 μή σοι μελέτω· ἀλλ' εἰ καὶ δύνα-
 σαι ἐλεύθερος γενέσθαι, μάλλον ἡσῆ-
 σαι. 22 Ὁ γὰρ ἐν Κυρίῳ κληθεὶς
 δουλῶν, ἀπελεύθερῳ Κυρίου ἔστιν.

your Children unclean, but
 now are they holy.

15 But if the Unbelieving
 depart, let him depart. A Bro-
 ther or a Sister is not under
 bondage in such cases: but God
 has call'd us to peace.

16 For what knowest thou,
 O Wife, whether thou shalt
 save thy husband? or what
 knowest thou, O Husband,
 whether thou shalt save thy
 wife?

17 But as God has distribut-
 ed to every man, as the Lord
 has call'd every one, so let him
 walk. And so I ordain in All
 Churches.

18 Is any man call'd being
 Circumcis'd? let him not be-
 come Uncircumcis'd: is any
 man call'd in Uncircumcision?
 let him not become Circumcis'd.

19 Circumcision is nothing
 and Uncircumcision is nothing,
 but the Keeping of the Com-
 mandments of God.

20 Let every man abide in
 the same Calling, wherein he
 is call'd.

21 Art thou call'd being a
 * Bond-servant? care not for
 it; but if thou mayst be made
 free, use it rather.

22 For he that is call'd in
 the Lord, being a * Bond-man,
 is the Lord's Freed-man: like-

ομοίως

ANNOTATIONS.

(e) That such Means were found out, and us'd by some Jews, is evident from
 1 Maccab. 1. 19. where it is said, that some of the People made themselves Un-
 circumcis'd, &c.

(f) So δούλος is properly to be understood and render'd here, that it may the
 better answer to the Free-man or Freed-man oppos'd thereto; where note, that
 ἐλεύθερος

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were your Children, *i. e.* Such Children among you as are born of One Believing and One Unbelieving Parent Unclean, *i. e.* Heathens in the sight of God, but Now under the Gospel are they esteem'd for the sake of the Believing Parent as Holy, *i. e.* such as have by Birth a Title or Claim to be admitted into Covenant with God, and are to be admitted as Members of the Christian Church by Baptism the outward Rite appointed by God for Visibly and Actually admitting them into the said Church. 15 But if the Unbelieving Party, whether Husband or Wife, depart or separate from the Believing, let him or her depart. A Brother or a Sister, *i. e.* the Believing Husband or Wife is not under Bondage in such cases to the Unbelieving Wife or Husband, *i. e.* is not subjected or enslav'd so far to the Unbelieving Party by virtue of Matrimony, as to comply in any thing that is inconsistent with Christianity: but however and above all it is to be remember'd, that by Calling us to the Gospel God has call'd us to Peace, *i. e.* the Believing is to do the Utmost that is consistent with Christianity to live Peaceably with the other. 16 For what knowest thou, O Wife, whether thou shalt, *i. e.* but that thou may'st be the Happy means, by living Peaceably with thy Husband, to convert and so to save thy Husband? or what knowest thou, O Husband whether thou shalt save thy Wife?

17 But on this occasion let me give you this General Rule, as God has distributed to Every man, as the Lord has call'd Every one, so let him walk, *i. e.* let Every one continue and go on Contentedly in the same state wherein he was when he was Converted to Christianity, and not look on himself as set Free from it by his becoming a Christian; and so ordain I, as a General Rule, in All Churches planted by me. 18 For example: Is any man call'd, *i. e.* converted to Christianity being Circumcis'd? let him not use means to become (e) Uncircumcis'd? Is any man call'd in Uncircumcision? let him not become Circumcis'd. 19 Circumcision is nothing, and Uncircumcision is nothing, which renders us more or less Acceptable in the sight of God, but the Keeping of the Commandments of God is That Alone which renders us thus Acceptable. 20 Wherefore let every man abide in the same Calling, wherein he is call'd; forasmuch as Christianity gives no one any New Privilege to change the state, or put off the Obligations of Civil Life, which he was in before. 21 Art thou call'd being a (f) Bond-servant? care not for it as if thou wert ever the less a Christian on that account; but if thou may'st be lawfully made Free, use it, *i. e.* obtain thy Freedom rather, as more advantageous for thy Service of God. 22 I say, if thou art call'd being a Bond-man, care not for it; for he that is call'd in the Lord, *i. e.* converted to Christianity, being a Bond man, is the Lord's (f) Freed-man; as being by him Freed from the Bondage of Sin: Like-

III.
Christianity alters nothing in Men's Civil Estates, but leaves them under the same Obligations they were under before.

TEXT

TRANSLATION.

ὁμοίως καὶ ὁ ἐλευθερὸς κληθεῖς,
δοῦλός ἐστι Χριστοῦ. 23 Τιμῆς ἡγο-
ράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώ-
πων. 24 Ἐκαστὸς ἐν ᾧ ἐκλήθη,
ἀδελφοί, ἐν τούτῳ μενετω κατὰ τὸ
Θεῷ.

25 Περὶ δὲ τῶν παρθένων ἔπι-
ταγὴ Κυρίου ἔκ ἐχῶ· γνώμην δὲ
δίδωμι ὡς ἡλεημένῳ ὑπὸ Κυρίου
πίστες εἶναι. 26 Νομίζω οὖν τούτο
καλὸν ὑπαρχειν ἂν τίς ἐνεστῶ-
σαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ
τὸ ἔσθως εἶναι. 27 Δέδοσμαι γυναί-
κί, μὴ ζητῆ λύσιν. ἀλύσω ἀπὸ γυναι-
κός; μὴ ζητῆ γυναῖκα. 28 Εἰ
δὲ καὶ γίμνη, οὐχ ἡμαρτε· καὶ
εἰ γίμνη ἢ παρθένῳ, οὐχ ἡμαρ-
τε· θλίβει δὲ τῇ σαρκὶ ἔξουσιν οἱ
βιοῦτοι. ἐγὼ δὲ ὑμῶν φείδομαι.
29 Τούτο δὲ φημί, ἀδελφοί, ὁ και-
ρὸς σμυκαλιμνῶν· τὸ λοιπὸν ὅτιν,
ἵνα καὶ οἱ ἔχοντες γυναῖκας, ὡς
μὴ ἔχοντες ᾧσι. 30 καὶ οἱ κλαί-
οντες, ὡς μὴ κλαίοντες· καὶ οἱ
χαίροντες, ὡς μὴ χαίροντες. καὶ
οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες.
31 καὶ οἱ χρώμενοι τῷ κόσμῳ τέ-
τοι, ὥς μὴ καταχρώμενοι. τὸ δὲ
τῷ γὰρ τὸ ἄνθος τοῦ κόσμου τέτοι.

wife also he that is call'd being
a Free-man, is Christ's Bond-
man.

23 Ye are bought with a
price: be not ye * the Bond-
servants of Men.

24 Brethren, let every man,
wherein he is call'd, therein
abide with God.

25 Now concerning Virgins
I have no Commandment of
the Lord: but I give my judg-
ment, as one that has obtain'd
mercy of the Lord to be faith-
full.

26 I suppose therefore that
this is good for the present di-
stresses, *I say*, that it is good for
a man so to be.

27 Art thou bound unto a
Wife? seek not to be loos'd.
Art thou loos'd from a wife?
seek not a wife.

28 But and if thou marry,
thou hast not sinn'd; and if
a Virgin marry, she has not
sinn'd: nevertheless such shall
have trouble in the flesh: but
I spare you.

29 But this I say Brethren,
the time is short. It remains,
that both they that have wives,
be as tho' they had none,

30 And they that weep, as
tho' they wept not; and they
that rejoyce, as tho' they re-
joyc'd not; and they that buy,
as tho' they possess'd not.

31 And they that use this
World, as not abusing it: for
the fashion of this World passeth
away.

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wife also he that is call'd being a Free-man, is Christ's Bond-man, *entirely under his Command and Dominion.* 23 *For as Slaves or Bond-men are bought in the Markets by a Price pay'd down for them, so ye are bought with a price pay'd for you by Christ: wherefore be ye not the Bond-servants of Men, when you can avoid it Lawfully.* 24 *Otherwise, Brethren, let every man, that can't lawfully alter the Condition, wherein he was call'd, i. e. converted; therein abide, (as afore I said v. 20.) and how mean soever such his Condition be, let him know that he is never the less acceptable with God.*

25 Now concerning Virgins, *i. e. Such of either Sex as have never yet been married, but are in a state of Celibacy,* I have no express commandment of the Lord to lay before you: but I give my judgment, as one that has obtain'd mercy of the Lord to be Faithfull or Credible, and on whose judgment you may rely in the matter. 26 I suppose, *i. e. it is my Judgment,* therefore, that this, *i. e. a Single state of life* is good or preferable for the present distress or streights of the Church; I say, that it is good for a Man, *that is single,* so to be still. 27 *However art thou bound unto a Wife? Seek not to be loos'd on the account of what I say concerning the preferency of a single life. And on the other hand, art thou loos'd from a Wife? Seek not a Wife.* 28 But and if thou marry thou hast not sinn'd; and if likewise a Virgin marry, she has not Sinn'd thereby: nevertheless such as thus marry, shall have more trouble in the Flesh, *i. e. World thereby; especially in this Distress of the Church.* But I am willing to spare you what lies in me, namely by not representing to you at large, how little Enjoyment Christians are like to have from a Married life in the present State of the Church, and so I add no more, but leave you the Liberty of Marrying. 29 But yet this I must say or tell you, Brethren, the Time for enjoying Husbands and Wives is but short at present, I (g) foreseeing a severe Persecution approaching. It remains, *that be that as it will, whether a Persecution is falling upon the Church or not, it is certain, that both they that have Wives, ought to be as tho' they had none, not setting their Hearts upon them, at least in a too high degree;* 30 and they that weep, as tho' they wept not; and they that rejoyce, as tho' they rejoyc'd not; and they that buy, as tho' they possess'd not: *All these things are to be done with Resignation and a Christian Indifferency.* 31 And they that use this World, as not abusing it *by being too Intent upon it, or enjoying it Intemperately:* for the Fashion of this World passeth away, *the Scene of things is always changing, and nothing can be*

IV.
Directions concerning Virgins, or such as have never been yet married.

relied

A N N O T A T I O N S.

ἐλεύθερος or a Free-man is one so born, but *ἀπελευθερωμένος* is one, not Free-born, but made Free by his Master.

(g) It seems not improbably suppos'd by some, that St Paul wrote this, out of a Prophetical Foresight of the approaching Persecution under Nero.

TEXT.

TRANSLATION.

32 Θέλω δὲ ὑμᾶς ἀμεύμενους εἶναι.
 Ο ἄγαμος μεριμνᾷ τὰ τῷ Κυρίῳ,
 πῶς † ἀρέσῃ τῷ Κυρίῳ. 33 ὁ δὲ
 γαμήσας μεριμνᾷ τὰ τῷ κόσμῳ,
 πῶς † ἀρέσῃ τῇ γυναικί. 34 Με-
 μέρισται ἡ γυνὴ καὶ ἡ παρθένη.
 Η ἄγαμος μεριμνᾷ τὰ τῷ Κυ-
 ρίου, ἵνα ἡ ἀγία καὶ σώματι καὶ
 πνεύματι ἡ δὲ γαμήσασα μεριμνᾷ
 τὰ τῷ κόσμῳ, πῶς ἀρέσῃ τῷ ἀν-
 δρί. 35 Τῷτο δὲ πρὸς τὸ ὑμῶν
 αὐτῶν συμφέρον λέγω· οὐχ ἵνα βρό-
 χον ὑμῖν ἐπιβάλλω, ἀλλὰ πρὸς
 τὸ εὐχρημον καὶ † εὐπάρεδρον τῷ
 Κυρίῳ ἀπολαύσας. 36 Εἰ δὲ τις
 ἀσχημονεῖν ἐπὶ τιῷ παρθένῳ αὐτοῦ
 νομίζει, ἐὰν ἡ ἀπαράκλητος, καὶ
 οὕτως ὀφείλει γίνεσθαι· ὃ θέλει,
 ποιέτω· οὐχ ἀμαρτάνει· † γαμεί-
 τω. 37 Ὁς δὲ ἔσκηκεν ἐδραϊσθῆναι, ἐν
 τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην,
 θεύσας δὲ ἔχει πρὸς τῷ ἰδίου θε-
 λήματι, καὶ τῷτο κέρρικεν ἐν τῇ
 καρδίᾳ αὐτοῦ, τῷ τηρεῖν τιῷ ἑαυ-
 τῷ παρθένον, χαλῶς ποιῶν. 38 Ως
 καὶ ὁ † γαμίζων τιῷ ἑαυτοῦ παρ-
 θένῳ, χαλῶς ποιεῖ· ὁ δὲ μὴ † γα-
 μίζων, κρεῖσσον ποιεῖ.

32 *Now I would have you
 without carefulness. He that
 is unmarried, careth for the
 things *of the Lord, how he
 may please the Lord:

33 But he that is married,
 careth for the things of the
 World, how he may please his
 wife.

34 There is difference also
 between a Wife and a Virgin.
 *She that is unmarried careth
 for the things of the Lord, that
 she may be holy both in body
 and spirit; but she that is mar-
 ried, careth for the things of
 the World, how she may please
 her husband.

35 And this I speak for
 your own profit; not that I
 may cast a snare upon you, but
 for that which is comely, and
 that you may attend upon the
 Lord without distraction.

36 But if any man thinks
 that he behaves himself un-
 comely toward his virgin, *if
 he pass the flower of his age,
 and need so require; let him
 do what he will, he sinneth
 not let him marry.

37 Nevertheless he that
 stands stedfast in his heart, hav-
 ing no necessity, but has power
 over his own will, and has so
 decreed in his heart, that he will
 keep his *Virginity, do's well.

38 So then he, *that being
 a Virgin, marries, do's well;
 but he that marries not, do's
 better.

PARAPHRASE.

relied on therein. 32 Now what I have here observ'd concerning an Unmarried State, as preferable to a Married one, is so observ'd because I would have you without Carefulness, *i. e.* free from those greater Cares of the World that attend a Married life. He that is Unmarried, careth, *i. e.* has more time and liberty to care for the things of the Lord, how he may please the Lord: 33 But he that is married careth, *i. e.* is more taken up with care for the things of the World, how he may please his Wife. 34 There is the like Difference also between a Wife and a Virgin. She that is unmarried, careth, *i. e.* has more opportunity to care for the things of the Lord, that she may be Holy both in Body in a more eminent Degree and in Spirit or Soul; but she that is married, careth, *i. e.* is more taken up with care for the things of the World, how she may please her Husband. 35 And this I speak for your own particular profit or advantage; not that I may cast a snare, *i. e.* lay a needless Restraint upon you, but for putting you in that way which is comely or most suitable to your profession of Christianity, and that wherein you may best attend upon the Lord without Distraction. 36 But if any man thinks, that he behaves himself Uncomely toward his Virgin, if he passes the flower of his Age, *i. e.* that he acts Unbecomingly, (*b*) with respect to the Receiv'd Notions of Mankind, in keeping his Virginity or living Unmarried till he is past the Flower of his age; and if his Case be further such, that Need to require that he should marry, he finding himself not able to Contain, let him do, what he will; he sinnes not: let him marry. 37 Nevertheless he that stands stedfast in his heart, having no Necessity to alter his former Intentions of living Unmarried, but has Power over his own Will, *i. e.* finds he can refrain from Marriage if he will, and has so decreed in his heart, that he will keep his Virginity, do's well. And what has been said (*v.* 36 and 37.) of the Male Sex, is to be understood likewise of the Female Sex. 38 So then in short upon the Whole, He or She, that being a Virgin, marry's according to the foregoing directions, do's Well; but He or She that marries not, do's Better.

39 It

ANNOTATIONS.

V. 32. † So Alex. Clerm. and other MSS. as also Vulg. and Syr. Versions, &c.

V. 35. † So Alex. Clerm. and several other MSS. as also Clem. Alexandr. and Basil, Theodoret, Theophylact, &c.

V. 36. † So it is read in Clerm. and some other MSS. and in Vulg. Lat. and Syr. Versions, &c.

V. 38. † It is read *γαμίζω* in Alex. Clerm. and several other MSS. as also in Vulg. Lat. and Syr. and Ethiop. Versions, &c. And the phrase, *γαμίζω τὴν ἑαυτοῦ παρθένον*, may I think very naturally be understood to denote the Marriage of a Man or Woman that is in their Virgin-state. And the not understanding it so, has been the Occasion of changing *γαμίζω* into *ἐκτρέφω*.

(*b*) It is observ'd that, on account of the Precept to increase and multiply, the Jews thought themselves Oblig'd to marry at Twenty; and that they offended against

TEXT.

TRANSLATION.

39 Γυνὴ δεδεταί † ἐφ' ὅσον χρό-
νον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ
ὁ ἀνὴρ αὐτῆς, ἐλεύθερα ἔστιν, ᾧ θέλει,
γαμηθῆναι, μόνον ἐν Κυρίῳ. 40 Μα-
χαρίωτέρα δὲ ἔστιν, ἐὰν ἔτι μένη,
ἢ πλὴν ἐμὴ γνώμῃ· δοκᾷ δὲ καὶ
τῷ πνεύματι Θεοῦ ἔχειν.

Κεφ. η'. Περὶ δὲ τῶν εἰδωλοθύ-
των, οἵδαμεν ὅτι πάντες γνώσιν ἔχο-
μεν· ἡ γνώσις φυσιοῖ, ἡ δὲ ἀγά-
πη οἰκοδομεῖ. 2 Εἰ δὲ τις δοκεῖ
† ἐγνωκέαι τι, οὐπω ἔγνωκε κα-
θὼς δεῖ γινώσκειν. 3 Εἰ δὲ τις ἀγα-
πᾷ τὸν Θεόν, οὗτος † ἐγνωσται ὑπὸ
αὐτοῦ.

4 Περὶ τῆς βρώσεως οὗν τῶν εἰ-
δωλοθύτων, οἵδαμεν ὅτι ὁ θεὸς εἰ-
δω-
λον οὐ κόσμῳ, καὶ ὅτι ὁ θεὸς Θεός
† εἰ μὴ εἰς. 5 Καὶ γὰρ εἰπὲρ εἰς

39 The wife is bound * as
long as her husband liveth: but
if her husband be dead, she is
at liberty to be married to
whom she will; only in the
Lord.

40 But she is happier, if she
so abide; after my judgment:
and I think also that I have
the Spirit of God.

Chap. VIII.

Now as concerning things
offer'd * in Sacrifice unto Idols,
we know that we all have
knowledge. Knowledge puff-
eth up, but Love edifies.

2 And if any man think
that he knows * something, he
knows nothing yet as he ought
to know.

3 But if any man love God,
the same is known of him.

4 As concerning therefore
the eating of things offer'd in
Sacrifice unto Idols, we know
that an Idol is nothing in the
World, and that there is no
* God but One.

5 For tho' there be that are
λεγόμενοι

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against the Law, if they did not so; and that such as neglected the said Pre-
cept were guilty of Homicide or Murder. And likewise among the Heathens,
an Unmarried State was esteem'd Dishonourable. Some Light to this place
may be taken from *Eccles* 42. 9.

V. 39. † Νέμω is not read in Alex. Clerm. and some other MSS. nor in the
Ethiopic Version; nor in Clem. Alexandr. or Basil, or Origen; nor yet in Ter-
tullian, Cyprian, Jerom, &c. whence it follows that it was likewise not read in
the Old Latin Version. It is highly probable that it has been added from *Rom* 7. 2.

V. 2. † So Alex. and Clerm. and some other MSS. and Clemens Alexandr.

V. 4. † Εἶπες is not read in Alex. or Clerm. &c. MSS. or in Vulg. and Ethiop.
Versions; or in Irenæus, &c.

P A R A P H R A S E.

39 *It remains under this head only to add further, that the Wife is bound, as long as her Husband liveth, not to leave him; but if her Husband be dead, she is at liberty to be married, to whom she will, only in the Lord, i. e. only to a Christian.* 40 But she is happier, if she so abide as she is, i. e. a Widow, after my Judgment. And I think also, that I have the Spirit of God to direct me in what I thus advise, and consequently that my Advice may be safely rely'd on by you, as such as will not misguide you.

V.
Directions con-
cerning the mar-
riage of Widows.

S E C T I O N III.

Wherein St Paul states the Question concerning the Lawfulness of Eating things offer'd in Sacrifice unto Idols, shewing when they may, and when they may not be Lawfully eaten. And in this latter Case the Apostle dissuades them from Eating, partly by his Own practice of Not using his Christian Liberty to the Hurt of Others, partly by setting before them God's judgments on the Israelites of old, and other Considerations proper to the purpose.

Chap. VIII. Now as to the other part of your Letter, wherein you writ to me your Opinion and Practice, concerning things offer'd in Sacrifice unto Idols, we who abstain from eating things offer'd to Idols in order to avoid offending the Weak, know as well as others among you who act contrary, that an Idol is Nothing, i. e. no God in reality; for We all who thus abstain from eating things offer'd to Idols, have this Knowledge. But then the great Difference between Us and the Other Party lies in this, that We are duly sensible, that Christianity obliges us to have Regard in our Actions, not only to our Own Knowledge, but to the Good of Others: Knowledge puffeth up, i. e. of it Self is only apt to swell Men with Pride; but Love edifies, i. e. Love to God and consequently to our Neighbour, makes us have Regard to the Welfare of others in our Actions, and thereby makes us our selves to become truly Christians. 2 And therefore if any man think that he knows Something more than Others, viz. the Heathens and some Weak Christians, in thus knowing Idols to be no real Gods, he knows nothing yet as he ought to know, if he do's not so order his Knowledge, as not to be inconsistent with his Love to God and so to his Neighbour. 3 But if any man love God, and consequently his Neighbour, and therefore uses his Knowledge agreeable to such Love, the same is known or accepted of him, i. e. of God, as one that has True Knowledge.

I.
Christian Cha-
rity obliges the
more Knowing
Christians, to
have Regard in
their Actions not
only to their Own
Knowledge, but
chiefly to the Spi-
ritual Welfare of o-
thers.

4 As concerning therefore the Eating of things offer'd in Sacrifice unto Idols, We know (I say,) as well as others, that an Idol is No-thing, i. e. the Fictitious Gods, whose Images are in the Heathen Temples, are no Real Beings in the World, and that in Truth, or by Nature there is no God but One. 5 For tho' there be among the

II.
The Heathen
Gods are No Real
Beings, but meer
Fictions; and
therefore things
offer'd to them
being in reality
offer'd to No-
thing or to no
Deity, the Eating
thereof, consider'd
in itself, may be
consistent with our
Christian Liberty.

TEXT.

TRANSLATION.

λεγόμενοι θεοί, εἴτε ἐν οὐρανῷ εἴτε ἐπὶ † γῆς, (ὡσπερ εἰς θεοὶ πολλοί, καὶ κύριοι πολλοί.) 6 ἀλλ' ἡμῖν εἰς Θεὸς ὁ πατήρ, ἔξ ὃ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἰς Κύριος Ἰησοῦς Χριστός, δι' ὃ τὰ πάντα, καὶ ἡμεῖς δι' αὐτόν. 7 Ἀλλ' ὅτε ἐν πνεύματι ἢ γινώσκεις. πῶς δὲ τῇ συνείδησιν τὴν εἰδωλῶν ἕως ἄρτι, ὡς εἰδωλόθυτον εἰσάγει, καὶ ἡ συνείδησις αὐτοῦ ἀσθενὴς οὕσα μολυνέται.

8 Βρῶμα δὲ ἡμᾶς ὁ παρὶς ἡμεῖς πρὸ Θεοῦ οὐτε γὰρ ἐὰν φάγωμεν, πειραστούμεθα· οὐτε ἐὰν μὴ φάγωμεν, ὑπερβύμεθα. 9 Βλέπετε δὲ μήπως ἡ ἐλευθερία ὑμῶν αὐτῇ ὁρῶσκει μα γίνηται τοῖς ἀσθενέσιν. 10 Ἐὰν γὰρ τις ἴδῃ σε τὸν ἔχοντα γινώσκει, ὅτι εἰδωλῶν καὶ κειμήλιον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενεὺς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα εἰσάγει; 11 Καὶ ἀπολείπεται ὁ ἀσθενὴς ἀδελφὸς ἐπὶ τῇ σὴ γνώ-

call'd Gods, whether in heaven or in earth, (as there be Gods many, and Lords many:)

6 Yet to us there is * One God, the Father, of whom are All things, and we * for him; and one Lord Jesus Christ, by whom are All things, and we by him.

7 Howbeit there is not in every man this Knowledge: but some with conscience of the Idol unto this hour, eat it as a thing offer'd in Sacrifice unto an Idol, and their Conscience being weak is defil'd.

8 But meat commends us not unto God: for neither if we eat, are we the better; nor if we eat not, are we the worse,

9 But take heed lest by any means this Liberty of yours become a stumbling-block to them that are weak.

10 For if any man see thee, who hast Knowledge, sit at meat in * an Idol-Temple, shall not the conscience of him, who is weak, be embolden'd to eat those things which are offer'd in Sacrifice unto Idols?

11 And thro' thy Knowledge shall the weak Brother
αἰ,

ANNOTATIONS.

V. 5. † So Alex. and most Copies.

(i) It is strange to see how far Prejudice will influence Men's Understandings; since there are not wanting Some, who from this Passage of Scripture would infer the Inequality of the Divine Nature of Christ to that of the Father. Whereas any Such Inference is plainly overthrown by what the Apostle here says of Christ expressly, viz. that it is He, *by Whom are ALL things*, namely made, that were made according to *Joh. 1. 3.* For if All things were made by Him, then it necessarily follows, that He himself was Not made, and consequently must be of the same One Uncreated Nature or Essence with the Father, and consequently *Equal* to the Father as to his Nature or Essence. That in respect
of

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Heathen, that are call'd Gods *falsely*, as not being so by Nature, whether the said Gods are Suppos'd to be in Heaven or in Earth, as there be among them Gods many of this sort, and (as they are otherwise call'd) Lords many; 6 yet to Us *Christians* there is, i. e. We know that there is but one God by Nature, viz. Father, Son, and Holy Ghost: of which three Persons in the Godhead, One by way of Distinction is wont more peculiarly to be stil'd God, viz. the Father, of whom are All things, and We *Christians* in a special manner for Him, i. e. are call'd to the Knowledge of the Gospel for his True and Greater Service and Glory; and likewise of the three Persons in the Godhead One is wont for Distinction sake to be more peculiarly stil'd Lord, viz. Jesus Christ, by whom are (i) All things made that are made; and we *Christians* in a particular and spiritual manner are likewise created or made unto Good Works by Him. 7 Howbeit there is not in every man This Knowledge, viz. that an Idol is Nothing, or that the Heathen Gods are no Real Beings; but some with conscience of the Idol unto this hour, i. e. still continue to think the Idols to be the Images of Real Deities, and so eat it as a thing offer'd in Sacrifice unto an Idol or Image of a Real Deity; and their Conscience being thus Weak or not Sufficiently enlighten'd is defil'd, i. e. they become guilty of Sin by doing what they in their erroneous Consciences think Unlawfull.

8 But Meat, i. e. Food of any sort commends us not unto God. For neither if we eat things offer'd to Idols, as knowing that an Idol is Nothing, are we the Better *Christians* in the sight of God; nor if we eat not, as not knowing so much, are we the Worse or less *Christians* in the sight of God. 9 But you who are Knowing men in this respect are to take heed, lest by any means this Liberty of yours to eat things offer'd unto Idols, become a stumbling Block to them among your *Christian Brethren*, that are Weak inasmuch as they are not so Knowing as you in this point, and so are not convinc'd of their *Christian Liberty* therein. 10 For if any such Weak Man see thee, who hast Knowledge of this thy Liberty to eat things offer'd to Idols (forasmuch as an Idol is Nothing,) sit at Meat in an Idol-temple, shall not the Conscience of him, who is thus weak or not thoroughly instructed in this point, be embolden'd by thy Example to eat those things which are offer'd in sacrifice unto Idols, tho' he in his Conscience doubt of its Lawfulness? 11 And thus thro' thy Knowledge that an Idol is Nothing, and consequently that it is consistent with thy *Christian Liberty* to eat things offer'd to an Idol, shall the Weak Brother who has not the like Knowledge, perish,

III.

However it is Requisite Not to eat of such things, rather than by eating to make the Weak Brethren offend, or Sin in doing what they Erroneously judge Unlawfull.

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of Christ's being of the Father. He is Subordinate to the Father is readily granted and maintain'd by All, that maintain the True Catholick Doctrin of the Trinity.

σφ, δι' ὃν Χρῖστος ἀπέθανεν; 12 Οὐ-
τω δὲ ἁμαρτάνοντες εἰς τῶς ἀδελφούς,
καὶ τύπτοντες αὐτοὺς ἵνα συνείδησιν ἁθε-
νῶσαν, εἰς Χρῖστον ἁμαρτάνετε. 13 Διό-
περ ἐν βρώμα σκανδαλίζει τὸ ἀδελ-
φόν μου, ἢ μὴ φάγω κρέα εἰς τὸ αἰῶνα,
ἵνα μὴ τὸ ἀδελφόν μου σκανδαλίσω.

Κεφ. 9. Οὐκ εἰμὶ ἐλεύθερος;
Ὅσα εἰμὶ Ἀπόστολος; ἔχει Ἰησοῦν Χρι-
στὸν τὸν Κύριον ἡμῶν ἑώρακα; ἢ τὸ
ἔργον μου ὑμεῖς ἐπεὶ ἐν Κυρίῳ; 2 Εἰ
ἄλλοις Ὅσα εἰμὶ Ἀπόστολος, ἀλλὰ γε
ὑμῖν εἰμι· ἢ γὰρ σφραγὶς τῆς ἐμῆς
ἀποστολῆς ὑμεῖς ἐπεὶ ἐν Κυρίῳ. 3 Ἡ
ἐμὴ ἀπολογία τοῖς ἐμὲ ἀναγκάουσιν
αὐτῇ ὅσι. 4 Μὴ οὐκ ἔχουμεν ἐξου-
σίαν φαγεῖν καὶ πιεῖν; 5 Μὴ οὐκ
ἔχουμεν ἐξουσίαν ἀδελφῷ γυναῖκα
πειλάγειν, ὡς καὶ οἱ λοιποὶ Ἀπόστολοι,
καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς;
6 Ἡ μόνος ἐγὼ καὶ Βαρνάβας ἔκ ἐχο-
μεν ἐξουσίαν τῶ μὴ ἐργάζεσθαι; 7 Τίς
σφατεύεται ἰδιοῖς ὀφωνίοις ποτέ; τίς
φυτεύει ἀμπελῶνα, καὶ ἐκ τῆς καρποῦ
αὐτοῦ ἔκ ἐδοίει; ἢ τίς ποιμαίνει ποί-
μνην, καὶ ἐκ τῆς γάλακτος τῆς ποίμνης ἔκ
ἐδοίει; 8 Μὴ καὶ ἄνθρωπον ταῦτα
λαλῶ; ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει;

perish, for whom Christ dyed.

12 But when ye sin so a-
gainst the Brethren, and wound
their weak Conscience, ye sin
against Christ.

13 Wherefore if Meat make
my Brother to offend, I will
eat no flesh, while the world
stands, lest I make my Brother
to offend.

Chap. IX.

* Am I not Free? am I not
an Apostle? have I not seen
Jesus Christ our Lord? are not
you my Work in the Lord?

2 If I be not an Apostle to
others, yet doubtless I am to
you: for the Seal of my A-
postleship are ye in the Lord.

3 My Answer to them that
examine me, is this:

4 Have we not power to
eat and to drink?

5 Have we not power to
lead about a sister, a wife, as
well as other Apostles, and
* the brethren of the Lord, and
Cephas?

6 Or I only and Barnabas,
have not we power to forbear
working?

7 Who go's a warfare at any
time at his own charges? who
planteth a vineyard, and eats
not of the fruit thereof? or
who feeds a flock, and eats not
of the milk of the flock?

8 Say I these things as a
Man? or says not the Law the
same also?

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perish, for whom Christ died. 12 But when ye sin so against the Weak Brethren, and wound their weak Conscience, *by leading them thro' your Example to do what their Conscience is not persuaded is Lawfull*, ye sin against Christ. 13 Wherefore if Meat or the Flesh I should thus eat offer'd unto Idols make my Brother to offend, I will eat no Flesh while the World stands, lest I make my Brother to offend: *the Spiritual Good of my Brother being what I am to consider, and guide my self by in the use of my Christian Freedom; or in the Doing or Not doing of such things as are not Necessary Duties.*

Chap. IX. *And that you may not think, what I said last concerning my Readiness to Abstain even from what is allow'd by Christianity, for the Spiritual Good of Others, is only Said by me and not actually Practis'd, I shall here take occasion to observe to you some Instances of my Practice in this kind; which I am the rather induc'd to do, because I shall thereby quite take away an Objection, which I understand is made by my Opposers against me, as if I were not a True Apostle; to begin then. Am I not Free, i. e. have I not the same Freedom to do any thing, as any other Christian has? Am I not an Apostle, and therefore have I not the same Right to a maintenance, as the other Apostles of Christ? Have I not seen Jesus Christ our Lord, as well as the other Apostles, and been instructed by Him, and therefore may be Reasonably suppos'd to understand my Christian Freedom and Right as well as the other Apostles? Are not you my Work in the Lord, i. e. Were you not first Converted to Christianity by me? 2 And therefore if I be not an Apostle to others, yet doubtless I am to you; for as it were the Seal or Proof of my Apostleship are ye in the Lord, i. e. is your Conversion by me to Christianity. 3 Wherefore My Answer to them that examin me, why I and my Companions use not the same Freedom as the other Apostles and Evangelists do, is this: 4 Have we not power to eat and to drink, i. e. a Right to be provided for by those we preach to? 5 Have we not power to lead or carry about with us a Sister, that is, a Wife to be provided for likewise by Those we preach to, as well as other Apostles, and the brethren of the Lord (James, Jude, &c. Matt. 13. 55;) and Cephas? 6 Or I only and Barnabas, have not we power to forbear Working for our Maintenance? 7 Who go's a Warfare, i. e. to the War as a Souldier at any time at his Own Charges? Who plant's a Vineyard, and eats not of the Fruit thereof? Or, who feeds a Flock, and eats not of the Milk of the Flock? 8 Say I these things as a Man? or says not the Law the same also? i. e. what I said v. 7. is agreeable not only*

IV.
St Paul observes to the Corinthians, that by his exhorting them to abstain from their Christian Liberty for the sake of the Weak Brethrens Good, he exhorted them to no more than what he practis'd himself. And that first in respect of his preaching the Gospel to them of Free Cost, or without Demanding a Maintenance, as he might demand by the Gospel.

A N N O T A T I O N S.

V. 1. † So it is read in Alex. and some other MSS. as also in the Ancient Versions, viz. Vulg. Latin, and Syriack, and Ethiopick; as also in Tertullian and St Augustin, &c. And (as Estius observes) this Order is most agreeable, as to the Connexion, both with what go's afore, and also with what follows after.

TEXT.

TRANSLATION.

9 Εἰ γὰρ τῷ Μωσέως νόμῳ γέ-
γραπται· Οὐ φιμώσεις βοῦν ἀλοῶν-
τα. Μὴ τῷ βοῶν μέλει τῷ Θεῷ;
10 Ἡ δὲ ἡμῶς πάντας λέγει; δι'
ἡμῶς γὰρ ἐγέγραψεν, ὅτι ἐπ' ἐλπίδι
ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν· καὶ ὁ
ἀλοῶν, † ἐπ' ἐλπίδι τῷ μετέχειν.
11 Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ
ἐσπεύραμεν, μήτ' αὖ ἡμεῖς ὑμῶν τὰ
σαρκετικὰ θερίσομεν; 12 Εἰ ἄλλοι
τῆς ἑξουσίας ὑμῶν μετέχουσιν, ὃ
μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρησά-
μεθα τῇ ἑξουσίᾳ ταύτῃ· ἀλλὰ πάν-
τα στέρομεν, ἵνα μὴ ἐγκοπῶν τινα
δῶμεν τῷ Εὐαγγελίῳ τῷ Χριστῷ.
13 Οὐκ οἶδα π. ὅτι οἱ τὰ ἱερά ἐρ-
γαζόμενοι, ἐκ τῷ ἱερῷ ἐσθίου-
σιν; οἱ τῷ θυσιαστηρίῳ παροσσεύον-
τες, τῷ θυσιαστηρίῳ συμμερίζον-
ται; 14 Οὕτω καὶ ὁ Κύριος
διέταξε τοῖς τὸ Εὐαγγέλιον κηρύτ-
τουσιν, ἐκ τῷ Εὐαγγελίου ζῆν.
15 Εγὼ δὲ οὐδενὶ ἐχρησάμην τέ-
των. Οὐκ ἔγραψα δὲ ταῦτα,
ἵνα οὕτω γένηται ἐν ἐμοί· χαλὸν
γὰρ μοι μᾶλλον ἀποθνήσκειν, ἢ
τὸ καύχημά μου ἵνα π. κενώσῃ.

9 For it is written in the Law of Moses: Thou shalt not muzzle the mouth of the ox that treads out the Corn. Do's God take care for oxen?

10 Or says he it * without doubt for Our sakes? for our sakes, no doubt this is written; that he that plows, should plow in hope; and that he that threshes, * should so in hope of partaking.

11 If we have sown unto you Spiritual things, is it a Great thing if we shall reap your Carnal things?

12 If others be partakers of this power over you, are not we rather? Nevertheless we have not us'd this power; but Suffer all things, lest we should hinder the Gospel of Christ.

13 Do ye not know that they who minister about Holy things, live of the things of the Temple? and they who wait at the Altar, are partakers with the Altar?

14 Even so has the Lord ordain'd, that they who preach the Gospel, should live of the Gospel.

15 But I have us'd none of these things. Nor have I written these things, that it should be so done unto me: for it were better for me to dye, than that any man should make my glorying void.

16 Εὖν

ANNOTATIONS.

V. 10. † So it is read in Alex. and some other MSS. as also in Origen, and in Vulg. Lat. and Syr. and Arab. Versions.

(*) The Greek word *σπέρμα* signifies not only *altogether*, but also *surely*, or *without*

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only to Human Reason, but also to Revelation: 9 For it is written in the Law of Moses: Thou shalt not muzzle the mouth of the Ox that treadeth out the Corn. Do's God intend by this precept to take care for Oxen only? 10 Or says he it (k) without doubt for Our sakes also and principally? for our sakes principally no doubt this is written; that he that plows, should plow in hope of enjoying the Fruits of his Labours at Harvest; and that he that threshes, should so in hope of partaking or eating of the Corn he has thresh'd; such his Hope being confirm'd by God's thus taking care that even the Brute Beasts should be dealt with in an equitable manner, and duly rewarded for their Labour.

11 Wherefore, if we have sown unto you Spiritual things by preaching the Gospel unto you, is it a Great thing if we shall reap, i. e. partake of your Carnal things, so far as is requisite for a fitting Maintenance?

12 If others be partakers of this power over you, i. e. of this Right to be maintain'd by you, are not we rather so, by whom you were first converted? Nevertheless we have not us'd this Power among you, but choose rather to Suffer the want of All things, lest we should hinder the propagation of the Gospel of Christ. 13 The Argument I drew afore

(v. 9.) for the Right that the Preachers of the Gospel have to be maintain'd by Those to whom they preach, do's indeed depend on a mystical Interpretation of the Precept cited out of the Law, or on applying what is there said Literally of Oxen to a Spiritual sense: but there are other and plainer Arguments to be drawn from the Law to the same purpose. For do ye not know that they, viz. the Levites, who minister about the holy things to be perform'd by the Law in the Temple, are by the same Law to live of the said holy things of the Temple? and they, viz. the Priests, who wait at the Altar, are partakers with the Altar of the things there offer'd? 14 Even so under the Gospel has the Lord ordain'd, that they who preach the Gospel, should live, or be maintain'd by the Offerings or other Stipends set apart as a Reward for preaching of the Gospel.

15 But I have used none of this Right to a Maintenance by you, in demanding any of these things which are necessary for to maintain me; nor have I written these things, that it should be so done unto me as of Right you ought and I can claim: for it were better for me, i. e. I had rather to dye for want, than that any man should make my Glorying

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without doubt, or the like; and so it is us'd in other places of N. T. For instance: Our Saviour's words Luk. 4. 23. Πάντως ἰπὲρ μου &c. is render'd rightly, Te will Surely say this Proverb to me. And the words of the Men of Malta concerning St Paul Act. 28. 4. Πάντως φονεὺς &c. are well render'd, No doubt this Man is a Murderer. And accordingly the word πάντως ought to have been render'd here, no doubt or the like, not altogether, this being plainly repugnant to Scripture, forasmuch as it is evident from the very Text of O. T. here cited by St Paul, that God do's take care of Oxen in a suitable degree as well as of Men; and the same may be prov'd from other Texts.

TEXT.

TRANSLATION.

16 Εάν γὰρ εὐαγγελίζωμαι, ἔκ ἐστι μοι καύχημα· ἀνάγκη γάρ μοι ὅτι κεिताί· ὅτι † γάρ μοι ὅτι, ἐάν μὴ εὐαγγελίζωμαι. 17 Εἰ γὰρ ἐκὼν τῷτο ποσάσω, μισοὶ ἔχω· εἰ δὲ ἄκων, οἰκονομία πεπίστευμαι. 18 Τίς οὖν μοι ὅτι ὁ μισός; ἵνα εὐαγγελιζόμενος ἀδάπορον θήσω τὸ Εὐαγγέλιον τῷ Χριστῷ, εἰς τὸ μὴ κερδοῦσα τῇ ἡσυχίᾳ μου ἐπὶ τῷ Εὐαγγελίῳ.

19 Ελευθέρομαι γὰρ ὅτι ἐκ πάντων, πάντων ἐμαυτὸν ἐδούλωσα, ἵνα τῷ πλείονας κερδήσω. 20 Καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, († μὴ ὅτι αὐτοὶ ὑπὸ νόμον) ἵνα τῷ πλείονας κερδήσω. 21 τοῖς ἀνόμοις ὡς ἄνομος, (μὴ ὅτι ἄνομος θεῷ, ἀλλ' ἐν νόμῳ Χριστῷ) ἵνα κερδήσω † τῷ πλείονας ἀνόμους. 22 Ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενής,

16 For tho' I preach the Gospel, I have nothing to glory of: for Necessity is laid upon me: * for Wo is unto me, if I preach not the Gospel.

17 For if I do this thing willingly, I have a Reward: but if against my will, a dispensation of the Gospel is committed unto me.

18 What is my Reward then? Verily that when I preach the Gospel, I may make the Gospel of Christ without Charge, that I abuse not my power in the Gospel.

19 For tho' I be free from All men, yet have I made myself Servant to All, that I might gain the More.

20 And to the Jews, I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, (* not being myself under the Law) that I might gain them that are under the Law;

21 To them that are without the Law, as without the Law, (being not without the Law to God, but under * the Law to Christ) that I might gain them that are without the Law.

22 To the weak became I
ἵνα

ANNOTATIONS.

V. 16. † So Alex. Clerm. and many other MSS. as also Vulg. Latin Version.

V. 20. † So Alex. Clerm. and some other MSS. together with Chrysostom; as also Vulg. Lat. Version and Ambrose. It is not to be doubted, but it was so writ originally by the Apostle, this clause, *μὴ ὅτι αὐτοὶ ὑπὸ νόμον*, well answering to the other clause inserted in the following verse, viz. *μὴ ὅτι ἄνομος θεῷ &c.* It came to be left out by reason of the same two words, *ὑπὸ νόμον*, going just before and also ending this former clause.

V. 21. † Alex. Clerm. and some other MSS. add the Article *τῷ*.

(1) *Act.* 16. 3.

(m) *Act.* 20. 21—26.

ing (on account of my Preaching the Gospel Freely) Void. 16 For tho' I preach the Gospel, I have nothing to Glory of on that account barely: for Necessity is laid upon me by the special Command of Christ to preach it: for Wo is unto me, if I preach not the Gospel, because thereby I shall become Disobedient to the Heavenly Vision: 17 I say, tho' I preach the Gospel, I have nothing to Glory of barely on that account: for then only, if I do somewhat in this thing of Preaching which I am appointed to, Willingly or beyond Command and Necessity, I have a special Reward; but if against my Will and only in Obedience to the Command of Christ, a Dispensation or Preaching of the Gospel is committed unto me, and I can expect nothing Extraordinary for doing barely my Duty. 18 What is my Extraordinary Reward then, that I can glory of? Verily this, that when I preach the Gospel, I may also make the Gospel of Christ without Charge, by not exacting the Maintenance I have a Right to, where it will prove prejudicial to the Progress of the Gospel; and Consequently that I abuse not my Power in or by the Gospel. And thus, what I have here already alledg'd, is One pregnant Instance of my Own Practising what I above recommended to you, namely Abstaining from what I may Lawfully do, only for the Good of Others. And there are other Instances also, wherein I do the like.

19 For tho' I be Free from All Men, i. e. under no Obligation by any Command of God to comply with Jews or Gentiles in several respects, yet have I made my self as a Servant to All, i. e. I have comply'd both with Jews and Gentiles in such respects, wherein I was not oblig'd to comply with or humour them, to this end that I might gain the more, either at first to Christianity, or else, if already converted, to stand with me for the Truth of the Gospel. 20 And upon this Motive to the Jews I became as a Jew, (for instance, complying with them so far as to (l) circumcise Timothy,) that I might gain the Jews; to them that in their Opinion are yet under the Obligation of the Law, I became as One under the Law, (complying, for instance, so far as to (m) purify my self in the Temple, but in the mean while being Very sensible of my Not being my self under any Obligation of the Law; however complying thus,) that I might gain them that are under the Law. 21 On the other hand to them that are without, i. e. not under the Law of Moses, viz. the Gentiles, I became as One without the said Law, (however in the mean while being Not without the Law to God, but under the Law to Christ, i. e. doing nothing Inconsistent with the Principal Intention and Spiritual Meaning of the Law now solely regarded by God, but acting so as is truly Agreeable to the said Principal and Spiritual meaning of the Law, wherein it is the same as the Gospel of Christ: Being, I say, thus under the Law to Christ, I acted as without the Law in other respects,) that I might gain them that are without the Law. 22 In like manner, and to bring the matter home to what gave Occasion to this Digression, to

V.

The Apostle observes in general other Instances, wherein he us'd his Christian Liberty for the Good of others.

TEXT.

TRANSLATION.

ἵνα τὰς ἀσθενεῖς κερδαίνω. τοῖς
 πᾶσι γένηται τὰ πάντα, ἵνα τὰ πάν-
 τα σώσω. 23 † Πάντα δὲ ποιῶ
 ἕνεκα τοῦ Εὐαγγελίου, ἵνα συγκοινωνῶς
 αὐτῷ γένημαι.

24 Οὐκ οἶδατε ὅτι οἱ ἐν τῷ δώ-
 τῳ τρέχουσιν, πάντες μὲν τρέχουσιν,
 εἷς δὲ λαμβάνει τὸ βραβεῖον; ὅπως
 τρέχετε ἵνα καταλάβητε. 25 Πᾶς
 δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρα-
 τεύεται· ἑαυτοὶ μὲν οὖν ἵνα φθα-
 ρῇτον ἐφοβήθη λαβεῖν, ἡμεῖς δὲ ἀ-
 φθαροῦμεν. 26 Εἰς τοίνυν ὅπως τρέχω,
 ὡς ἐκ ἀνέμου. ὅπως περὶ κλέω, ὡς ἐκ
 ἀέρος δύνω. 27 Ἀλλ' ὑποτάσσω μου
 τὸ σῶμα, ὅπως δαλαγωγῶ μήπως ἄλλοις
 κηρύξαι, αὐτοὺς ἀδόκιμος γένημαι.

as weak, that I might gain the
 weak : I * have become All
 things to All men, that I might
 save * All.

23 And I do All for the Go-
 spels sake, that I might be par-
 taker thereof with you.

24 Know ye not that they
 who run in the race, run All,
 but One receives the prize?
 So run, that ye may obtain.

25 And every man that
 strives for the Mastery, is tem-
 perate in all things : Now they
 do it to obtain a corruptible
 crown, but we an incorruptible.

26 I therefore so run, not
 as uncertainly : so fight I, not
 as one that beats the air :

27 But I keep under my Bo-
 dy, and bring it into subje-
 ction : lest that by any means,
 when I have preached to o-
 thers, I my self should be a
 Cast-away.

Κεφ. ι'. Οὐ θέλω τὸ γὰρ ὑμῶν

Chap. X.

For I would not that ye
 ἄγνοεῖτε,

ANNOTATIONS.

V. 23. † So Clermont. MSS. and Vulg. Syr. and Ethiop. Versions ; as also
 Clemens Alexandr. and Tertullian, Ambrose, Augustin, &c. It is more than
 probable, that it is the Original Reading, and chang'd afterwards into πάντας
 ἡμῶν by some one, who conceiv'd it impossible for St Paul to think that He
 could be Himself instrumental to the Salvation of All men. Whereas it should
 have been consider'd, that the same Objection holds against St Paul's becoming
 All things to All men. And consequently as by All men in this last Clause
 St Paul meant All sorts of Men, whether Jews or Gentiles, Weak or Strong ;
 so in the other clause he speaks of his Desire to save those of All sorts to whom
 he preach'd. On the like account ἡμῶν, the Original Reading as appears from
 Ancient MSS. and Versions, has been since changed into τῶν.

V. 1. † So Alex. Clerm. and some other MSS. as also Vulg. Lat. Version ; and
 Iren. Orig. Clemens Alexandr. Epiphani. Ambrose, &c. Whence appears plain-
 ly the Connexion of what is said in this Chapter with the former, and conse-
 quently that it is to be taken in the Sense given in the Paraphrase.
 (Note) It is observ'd by Mr Mede that Εὐαγγέλιον is sometimes taken to denote
 a Reward for bringing glad Tidings, and that in the LXX. 1 Sam. 4. 10. And
 so supposes it may be best understood so here, and v. 14. of this Chapter.

P A R A P H R A S E.

the Weak, i. e. Such as have not a Right understanding of their Christian Liberty, became I as Weak, namely condescending so far as to abstain from doing My self what they judg'd Unlawfull to do, that so I might not make them to Offend: In a word, I have become Compliant in All things Lawfull to All sorts of Men, that I might by such my compliance save some of All sorts. 23 And I do All this for the Gospels sake and its Greater Advancement, that I might be partaker of the (mm) Greater Rewards thereof with you, whom to that end I exhort to follow my Example in so condescending to the Weak Brethren.

24 To convince you farther of the Reasonableness of your thus Acting, I shall add the following Consideration: Know ye not, i. e. ye, who are acquainted with the Isthmian Games, know full well) that they who run in the said Race, run All, but One only receives the prize, and therefore they that run, are wont to run, not after any lazy rate, but with All their Force or as Fast as possibly they can, each endeavouring his utmost to obtain the prize? Now this is sufficient to instruct you, that likewise in your Christian Race ye ought so to run, that ye may obtain the Prize thereof, i. e. that it is not enough for you to run after any Lazy rate, but with All your strength, that you may be Accepted or Approv'd of God, as having Run well. 25 And likewise in respect to Wrestling, another of your Isthmian Games, ye know, that Every man that strives for the Mastery therein, is Temperate in All things, submitting himself Readily to severe Rules of Exercise and Abstinence. Now they do it to obtain a Corruptible Crown of Bays or Olive; but we Christians have an Incorruptible Crown of Glory propos'd to us as our Reward; which therefore deserves that we should readily endure greater Hardships and use the strictest Abstinence where requisite. 26 I therefore so run, not as Uncertainly, i. e. as not to leave my obtaining the Prize to an Uncertainty, but to make Sure of it: so Fight I, not as One that beats the Air or fights to no purpose: 27 But I keep under my Body, and bring it into subjection, so as to be able to deny my self the Indulging thereof even in things indifferent or lawfull in themselves, when it will prove prejudicial to Others, and the Progress of the Gospel, lest that by any means, when I have preach'd to Others in order to bring them to Heaven, I my self should be a Cast-away, i. e. Disapproved and Rejected as Unworthy of Heaven. And if I, who am an Apostle, have yet Reason to be Cautious of this, you may thence infer, that you ought to be no less Cautious, lest notwithstanding your Embracing the Gospel, you should be at last Disapproved, as not Walking agreeably thereto.

VI.
The Apostle enforces what he had afore said, by another Consideration, viz. of the Austerity & Self-denial practis'd by such as fought for the Prize in the Isthmian Games.

Chap. X. For, to keep you from presuming too much on God's Favour, and to convince you that tho' you are the People of God, yet you may and will be punish'd and Disapproved or Rejected at last by him, if you behave your selves not as becomes you; to this end, I say, I would

VII.
St Paul observing to them, that they are not to think, that their being Christians or

not.

TEXT.

TRANSLATION.

ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες
ἡμῶν πάντες ὑπὸ τῇ νεφέλῃ ἦσαν,
καὶ πάντες διὰ τῆς θαλάσσης διήλθον·

2 καὶ πάντες εἰς τὸν Μωσέω ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ·

3 καὶ πάντες τὸ αὐτὸ βρώμα πνευματικὸν ἔφαγον· 4 καὶ πάντες τὸ αὐτὸ πνεῦμα πνευματικὸν ἔπιον· (ἔπιον γὰρ

ὅτι πνευματικῆς ἀκολουθήσεως πέτρᾳ· ἡ δὲ πέτρα ἦν ὁ Χριστός.) 5 Ἀλλ' οὐκ ἐν τοῖς πλείοσι αὐτῷ εὐδόκησεν ὁ Θεός· κατέκρωσθησαν γὰρ ἐν τῇ ἐρήμῳ.

6 Ταῦτα δὲ τύποι ἡμῶν ἐγέννηθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ὅπως θυμηταὶ κακῶν, καθὼς καὶ κεῖνοι ἐπεθυμήσαν.

7 Μηδὲ εἰδωλολάτρᾳ ἵκεσθε, καθὼς πινες αὐτῶν· ὡς γέγραπται· Ἐσχίσεν ὁ λαὸς φαγεῖν καὶ πίνειν, καὶ ἀνέστησαν παίζειν.

8 Μηδὲ πορνεύωμεν, καθὼς πινες αὐτῷ ἐπορνέυσαν, καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ εἰκοσιπέντε χιλιάδες.

9 Μηδὲ ἁπείρωμεν τὸν Χριστόν, καθὼς ἑπινέσθησαν αὐτῷ ἐπειρασάν, καὶ ὑπὸ τῷ ὄφει ἁπώλοντο.

10 Μηδὲ ᾤριζετε, καθὼς ἑπινέσθησαν αὐτῷ ἐργάζεσθαι, καὶ ἁπώλοντο ὑπὸ τῷ ὀλοθροῦ.

11 Ταῦτα δὲ πάντα τύποι σκευάζουσιν ἡμᾶς· ἐγράφη δὲ ὡς νῦν γίνονται ἡμῶν, εἰς ὅς περ τέλη τῶν αἰώνων καταστήσονται.

should be ignorant, Brethren, how that *our Fathers were All under the Cloud, and All pass'd thro' the Sea;

2 And were All baptiz'd unto Moses in the Cloud and in the Sea;

3 And did All eat the same spiritual meat;

4 And did All drink the same spiritual drink: (for they drank of that spiritual Rock that follow'd them; and that Rock was Christ.)

5 But with *the greater part of them God was not well pleas'd: for they were overthrown in the Wilderness.

6 Now these things were our Examples, to the end we should not lust after evil things, as they also lusted:

7 Nor be ye Idolaters, as were some of them; as it is written: The people sat down to eat and to drink, and rose up to play.

8 Nor let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Nor let us tempt Christ, as some of them *tempted, and were destroy'd of Serpents.

10 Nor murmur ye, as some of them murmur'd, and were destroy'd of the Destroyer.

11 Now all these things hapned unto them for Examples; and they are written for our Admonition, upon whom the Ends of the World are come.

not that ye should be ignorant, Brethren, how that our Fathers, *i. e.* God's People by the Ancestors of our Jewish Nation, when they came out of Egypt, were All under the Cloud, and All pass'd thro' the Sea; 2 and were All baptiz'd unto Moses, *i. e.* initiated into the Mosaic Institution by being as it were baptiz'd in the Cloud and in the Sea; 3 and did All eat the same Manna, which is to be conceiv'd as a Spiritual Meat; *i. e.* as having a Spiritual signification and being Typical of Christ; 4 and did All drink the same Spiritual Drink, *i. e.* of the same Drink which had also a Typical or Spiritual signification: (for they drank of the Water that came out of that Spiritual Rock, and that follow'd them; and that Rock I call likewise Spiritual, because it was a Typical Representation of Christ. 5 But notwithstanding all this, with Many of them God was not well pleas'd: for they were overthrow'n in the Wilderness for their Sins and Disobedience. 6 Now these things (*i. e.* the Punishments inflict'd on them, notwithstanding their being the People of God, and as such partaking of the Sacrament of Baptism, and of the other Sacrament of Meat and Drink) were design'd as our Examples or as Patterns to us, to the end we being warn'd by these Examples, should not presume too much upon our being now the People of God, and as such partaking of the Christian Sacraments of Baptism and the Lord's Supper, as if this were enough to keep us Right in the Sight or Favour of God; but that in order hereto we should be careful not to lust after Evil things, (for instance Meats or the Heathen Sacrifice-feasts which are Better let alone,) as they also lusted. 7 Nor be ye Idolaters, as were some of them; as it is written: The people sat down to eat and to drink of the Sacrifices offer'd to the Golden-Calf, and rose up to play, *i. e.* to dance and use such other sports as was customary at the Heathen Sacrifices. 9 Nor let us commit Fornication, as some of them committed, viz at the Sacrifices of Baal-peor, and upon that account fell in one day three and twenty thousand. 9 Nor let us tempt and provoke Christ, as some of them tempted, and were destroy'd of Serpents. 10 Nor murmur ye, as some of them murmur'd, and were destroy'd of the Destroyer, *i. e.* the Angel who was authoriz'd to destroy 'em. 11 Now All these things hapned to them for our Examples, and they are written for Our Admonition, upon whom the Ends of the World, *i. e.* the Last of Ages or the Christian Age, is come: And the foremention'd Instances are very proper for our Admonition in reference to the points treated of in this Epistle; forasmuch as the said Instances of Punishment and God's Wrath befel the Israelites on account either of their lusting after Meat and Drink, or of Fornication, or of Idolatry, the Sins which some among

ANNOTATIONS.

V. 9, and 10. † καὶ is not read in either place, either in Alex. Clerm. &c. MSS. or in Vulgar Latin Version, &c.

(mmm) It

12 Ωστὲ ὁ δοκῶν ἐστάναι, βλέπε-
τω μὴ πέσῃ. 13 Πειρασμὸς ὑμῶν

οὗτος ἔληφεν εἰ μὴ ἀνθρώπινον·
πιστὸς δὲ ὁ Θεὸς, ὃς οὐκ ἐάσει ὑ-
μῶν πειρασθῆναι. ὑπερ' ὃ δύνα-
σθε, ἀλλὰ ποιήσει σὺν τῷ πειρα-
σμῷ καὶ τὴν ἐκβασιν, τῇ δυνά-
μει ὑμῶν ὑπενεργεῖν. 14 Διό-
τι, ἀγαπητοί μου, φευγετε ἀπὸ
τῆς εἰδωλολατρείας.

15 Ως φρονίμοις λέγω· κείνα-
τε ὑμεῖς ὁ φημι. 16 Τὸ ποτή-
ριον τῆς εὐλογίας ὃ εὐλογοῦμεν, ἔχῃ

κοινωνία τῷ αἵματι τοῦ Χριστοῦ
ᾧ ἐσθί; τὸν ἄρτον ὃν κλῶμεν, ἔχῃ κοι-
νωνία τῷ σώματι τοῦ Χριστοῦ ᾧ ἐσθί;

17 Ὅτι εἰς ἄρτον, ἐν σῶμα· οἱ
πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ
ἐνὸς ἄρτου μετέχομεν. 18 Βλέπετε

τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ
ἐσθόντες τὰς θυσίας, κοινωνοὶ τῆς θυ-
σιαστικίου εἰσι; 19 Τί οὖν φημι;

ὅτι εἰδῶλοι πί' ἐσθί; ἢ ὅτι εἰδω-
λόθυτοι πί' ἐσθί; 20 Ἀλλ' ὅτι ἂν
θύειτε πα' ἔθνη, δαιμονίοις θύει, καὶ
οὐ Θεῷ· οὐ θέλω δὲ ὑμᾶς κοινα-
νοῦς τῇ δαιμονίων γίνασκῃ. 21 Οὐ

δυνάσθε ποτήριον Κυρίου πίνειν, καὶ
ποτήριον δαιμονίων· ὃ δυνάσθε τρα-

12 Wherefore let him that
thinks he stands, take heed lest
he fall.

13 There has no Tempta-
tion taken you, but such as is
common to Man: * and God is
faithfull, who will not suffer
you to be tempted above that
ye are able; but will with the
Temptation also make a way
to escape, that ye may be able
to bear it.

14 Wherefore, my*Belov'd,
flee from Idolatry.

15 I speak as to Wise men:
judge ye what I say.

16 The Cup of Blessing
which we bless, is it not the
Communion of the Blood of
Christ? the Bread which we
break, is it not the Commu-
nion of the Body of Christ?

17 * Because the Bread is
One, we being Many are One
body: for we are All partakers
of that One bread.

18 Behold Israel after the
flesh: are not they who eat of
the Sacrifices, partakers of the
Altar?

19 What say I then? that
the Idol is any thing? or that
what is offer'd in Sacrifice to
the Idol is any thing?

20 But I say that the things
which the Gentiles sacrifice,
they sacrifice to Devils and not
to God: and I would not that
ye should have Communion
with Devils.

21 Ye cannot drink the Cup
of the Lord, and the Cup of
Devils; ye cannot be partakers

PARAPHRASE.

you are too much inclin'd to. 12 Wherefore admonish'd by these Examples, let him that thinks he stands or is safe in God's Favour, by being of the Church and partaking of the Christian Sacraments, take heed lest he fall nevertheless into Sin, and so from God's Favour into Destruction. 13 Hitherto there has no Temptation taken or befallen you, but such as is common to Man, *i. e. ordinary and light*: and if any Greater Temptation should befall you, God is faithfull, who will not suffer you, as long as you adhere to him, to be tempted above that ye are able; but will with the Temptation also make a way for you to escape, at least so far as that ye may be able to bear it patiently, and so to avoid the Sin ye are tempted to. 14 Wherefore, my Beloved, flee from Idolatry, and be not drawn to any Approaches near it by any Temptation or Persecution whatever.

15 You are satisfied that you want not Wisdom or Knowledge; wherefore I speak unto you as to Wise or Knowing Men: judge ye, as such, of the Reasonableness of what I am going to say concerning the Ill Consequence or Sinfulness there may be in eating of things offer'd to Idols. 16 The Cup of Blessing which we bless, *i. e. consecrate and receive at the Sacrament of the Lord's Supper with Thanksgiving*, is it not the Communion or Partaking of the Blood of Christ? the Bread which we break, and eat of at the Lord's Supper, is it not the Communion of the Body of Christ? and do we not by eating thereof profess our selves to be All Members of Christ? 17 Namely, Because (*mm*) the Bread is One, We being Many are One Body: for We are All partakers of that One Bread, and thereby Own our selves All Members of that One Body whereof Christ is head. 18 Behold Israel after the Flesh, *i. e. the Jewish Church which Men are initiated into by the Circumcision of the Flesh*; and you will find the same holds good in that also: for are not they who eat of the Sacrifices, partakers of the Altar or Table of God, and so hold Communion with him? 19 What say I then? that the Idol is any thing or Deity in reality? or that what is offer'd in Sacrifice unto the Idol is any thing, which by being barely thus offer'd changes its Nature so, as to affect us in our Use of them? 20 No: But I say this, that the things which the Gentiles Sacrifice, they Sacrifice to Devils and not to God; and I would not that you should have Fellowship or Communion with Devils. 21 Indeed ye cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be partakers of the Lord's Table,

VIII.
The Unlawfulness of eating things offer'd unto Idols arises from their being offer'd unto Devils; whereupon to partake of them as such, is to have Communion with Devils, which is inconsistent with our having Communion with Christ.

ANNOTATIONS.

(*mm*) It has much puzzled Commentators to account for Christians being still'd One Bread here according to the Common Reading: whereas if the words be render'd as I have done, and seems most natural, that Difficulty is remov'd and all easy.

TEXT.

TRANSLATION.

πίσης Κυρίου μετέχων, καὶ τρα-
πίσης δαιμονίων. 22 Ἡ ὠθροζή-
λῳμεν τῷ Κυρίῳ; μὴ ἰσχυρότεροι αὐ-
τῷ ἐσμεν;

23 Πάντα μοι ἔξεσιν, ἅλλ' ὅ
πάντα συμφέρει· πάντα μοι ἔξεσιν,
ἀλλ' ὅ πάντα οἰκοδομῶ. 24 Μη-
δεὶς τὸ ἑαυτοῦ ζητεῖτω, ἀλλὰ τὸ
τοῦ ἑτέρου ἔχαρτω. 25 Πᾶν τὸ
ὃ μακέλλω πωλύμῳρον ἐσθίετε, μη-
δὲν ἀνακρίνοντες ἀλλ' ὅ τι ὡς οὐκ ἐσθί-
ουσιν. 26 Τοῦ γὰρ Κυρίου ἡ γῆ, καὶ
τὸ πλήρωμα αὐτῆς. 27 Εἰ δὲ τις
καλῶ ὑμᾶς τῷ ἁγίῳ ἀπίστων, καὶ θέλετε
πορεύεσθαι, ὡς τὸ ὠθροπυρρῶνον
ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντες ἀλλ' ὅ
τι ὡς οὐκ ἐσθίουσιν, 28 Εἰ δὲ τις ὑμῖν
εἴπῃ· Τοῦτο ἐδωλόγητόν ἐστι· μὴ
ἐσθίετε, δι' ὅτι οὐκ ἐστὶν τὸν μνηύσαντα,
ὅς ἀλλ' ὅ τι ὡς οὐκ ἐσθίουσιν†. 29 Σω-
εἶδουσιν δὲ λέγω, ὅχι ὅ τι ἑαυτοῦ,
ἀλλὰ ὅ τι τοῦ ἑτέρου. Ἰαπὶ γὰρ ἡ
ἐλευθερία μου κείνεται ὑπὸ ἀλ-
λης οὐκ ἐσθίουσας; 30 Εἰ† ἐγὼ χά-
ριπ μετέχω, τί βλασημῶμα ὅ-
πὲρ ὅ ἐγὼ εὐχαριστῶ; 31 Εἴτε οὖν
ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιῶ-
τε, πάντα εἰς δόξαν Θεοῦ ποιῶτε.
32 Ἀποφύγετε τὴν ἰδωδαίαν καὶ

of the Lord's table, and of the
table of Devils,

22 Do we provoke the Lord
to jealousy? are we stronger
than he?

23 All things are lawfull
for me, but All things are not
expedient: All things are law-
full for me, but All things edi-
fy not.

24 Let no man seek his
Own, but every man anothers
Welfare.

25 Whatsoever is sold in
the shambles that eat, asking no
question for Conscience sake.

26 For the Earth is the
Lords, and the fulness thereof.

27 If any of them that be-
lieve not, bid you *to a feast*,
and ye be dispos'd to go, what-
soever is set before you, eat,
asking no question for Con-
science sake.

28 But if any man say unto
you: This is offer'd in Sacri-
fice unto *an Idol; eat not, for
his sake that shew'd it, and for
Conscience sake*:

29 Conscience I say, not
thy Own, but of the other: for
why is my Liberty judg'd of
another man's Conscience?

30 If I by *giving thanks
be a partaker, why am I evil
spoken of for that, for which
I give thanks?

31 Whether therefore ye eat
or drink, or whatsoever ye do,
do All to the Glory of God.

32 Give no offence, neither
to the Jews, nor to the Gen-

PARAPHRASE.

Table, and the Table of Devils: *you can't acceptably to God join these Rites together, they being inconsistent, inasmuch as it is inconsistent to be in Friendship with God and Devils.* 22 Do we provoke the Lord to jealousy by such our Idolatry, which is represented in Scripture as *Spiritual Whoredom*? Are we stronger than he, so that we have no reason to fear our provoking him to jealousy?

23 If it be pleaded, that according to the Christian Liberty All things, *i. e.* Meats are lawfull for me: I answer (as above Chap. 6. 12.) but All things are not expedient: All things are indeed lawfull for me, but All things edify not or tend to the Good of Others, and therefore are to be forborn. 24 For if you will act according to the Rule of Christian Love, let no man seek his Own Welfare only, but every man Another's Welfare. 25 Whatsoever is sold in the Shambles, that eat asking no Question for Conscience sake, *i. e.* not making any Enquiry, out of needless Scruple, whether it has been offer'd to any Idol or no. 26 For the Earth is the Lord's, and the Fulness thereof, *i. e.* All that is therein, All the Products and Creatures thereof, and being given by God to Men for their use, may be eaten without Sin, when you offend not others thereby, or when you eat it only as the Good Creature of God, and not Knowingly as what has been offer'd to the False Deities of the Heathen and so to the Devils, and so offend the Weak Brethren. 27 In like manner if any of them that believe not, bid you to a Feast, and ye be dispos'd to go; whatsoever is set before you eat, asking no Question for Conscience sake or out of a Scruple of Conscience. 28 But if any man say unto you, This is offer'd in Sacrifice unto an Idol, eat not, for his sake that shew'd or mention'd it, and for Conscience sake: 29 Conscience I say, not thy Own, (for thou knowest thy Liberty, and that an Idol is nothing,) but of the other: for why is my Liberty so ill us'd by me, as that I be judg'd and condemn'd of another Man's Conscience, *i. e.* of another Man as being perswaded in his Conscience I do amiss. 30 If I by or with Giving Thanks be a partaker of God's good Creature and which it is lawfull for me to eat; why am I so Foolish as to order matters so, as to be Evil spoken of for that, for which I give God thanks? 31 Whether therefore ye eat, or drink, or whatsoever ye do, do All to the Glory of God. 32 Give no offence, neither to the Jews, by giving them occasion to think that Christians are permitted to worship Heathen

IX.
Further Rules
and Directions,
shewing when
Things offer'd
to Idols might
or might not be
eaten.

ANNOTATIONS.

V. 28. † This sentence, *τὸ δὲ κρέας ἢ γὰρ &c.* is not read in this place, either in Alex. Clerm. or other MSS. or in Vulg. Latin, Syriack, or Ethiop. Versions; or in several Ancient Writers. Indeed it is not to be doubted from hence, and the Disturbance it gives to the Sense, but that it has been added thro' the Heedlessness of some Transcriber.

V. 30. † Δὲ is not read in Clerm. and other MSS. nor in Vulg. and Syr. Versions; nor in Clemens Alex. or Chrysostom, &c.

P A R A P H R A S E.

Heathen Idols; nor to the Gentiles, by giving them occasion to think that you allow of their Idolatry, by partaking of their Sacrifices; nor to the Weak Members of the Church of God, by drawing them by your Example to eat of things offer'd to Idols, of the Lawfulness whereof they are not duly satisfy'd. 33 Even as I please All Men in all things lawfull, not seeking my Own Temporal Profit or Conveniency, but the Spiritual Profit of Many others, that they may be sav'd. Chap. XI. *In a word, herein be ye followers of Me, even as I am of Christ, who neglected himself for the Salvation of others.*

S E C T I O N IV.

Wherein St Paul justifies the Rule receiv'd and observ'd in the Christian Church, viz. that Women should not Pray or Prophecy Uncover'd.

2 Now I praise you, Brethren, that you remember me in All things I taught you, and keep the Traditions or Rules I deliver'd you, as I deliver'd them unto you. 3 But for your better understanding what concerns Women praying or prophesying I would have you know, that the Head of every man, or he to whom Every man is subordinate is Christ, and the Head of the Woman, and to whom therefore the Woman is subordinate is the Man; and the Head of Christ is God, viz. the Father, to whom Christ is subordinate, not only in respect of his Humanity, but also of his Divinity, there being a Natural and Necessary Subordination of Christ as God the Son to God the Father. 4 Whence it follows that Every man praying or (n) prophesying, i. e. by the immediate and extraordinary Motion of the Holy Spirit speaking in the Church or other Assembly for the Edification or Exhortation or Comfort of the Congregation; Every Man I say performing either of the two foremention'd Actions, and having his head cover'd, dishonours his Head, viz. Christ, by appearing in a Garb not becoming the Authority, which God thro' Christ has given him over all the things of this World, the Covering of the Head being a Mark of Subjection. 5 But on the contrary every Woman that prays.

I.
Women ought not to be Uncover'd, - as being not agreeable to their Subjection to the Man.

A N N O T A T I O N S.

therefore that his Command must in Reason be understood to extend even to the Extraordinary Impulse of the Spirit. Hence that which seems to be the Truest Distinction to solve what St Paul here says of Women's Praying and Prophecy, and what he says in chap. 14. (as also in his first Epistle to Tim.) of Women's being not to speak in the Church, is this, viz. That Women were upon No account, even tho' they had an Extraordinary Impulse, to be permitted to speak in the Church, or place set apart for Publick Divine Service, at least during the Time of Publick Divine Service; and if at any Other time in the Church or in any Other place besides the Church, any Woman had an Extraordinary Impulse to speak, either by way of Praying or Prophecy, yet she was not to do it Uncover'd.

(nn) That

TEXT.

TRANSLATION.

προσδυχομένη ἢ προφητεύουσα ἀκατακλύπτῃ τῇ κεφαλῇ, καταισχύνει τὴν κεφαλὴν αὐτῆς· ἐν γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξουσίᾳ. 6 Εἰ γὰρ ὁ ἀκατακλύπτεται γυνή, καὶ καίεται· εἰ δὲ αἰσχρὸν γυναικὶ τὸ καίεσθαι ἢ ἐξοχεῖσθαι, ἀκατακλύπτειται. 7 Ἄνθρωπος μὲν γὰρ ὡς ὁφείλει ἀκατακλύπτεται τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπαρχών· γυνὴ δὲ δόξα ἀνδρός ἐστίν. 8 Οὐ γὰρ ἐστὶν ἄνθρωπος ὡς γυναικὸς, ἀλλὰ γυνὴ ὡς ἀνδρός. 9 Καὶ γὰρ ὡς ἐκτίσθη ἄνθρωπος ἀπὸ τῆς γυναικὸς, ἀλλὰ γυνὴ ἀπὸ τοῦ ἁνδρός. (10 Διὰ τὸτο ὁφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ὅτι τῆς κεφαλῆς, ὡς τὸς ἁγγέλους.) 11 Πλὴν ὅτι ὁ ἄνθρωπος ὡς γυναικὸς, ὅτι γυνὴ ὡς ἀνδρός, οὕτως Κεφαλή. 12 Ὡστε γὰρ ὡς ἡ γυνὴ ὡς τῷ ἀνδρὶ, ὅτι καὶ ὁ ἄνθρωπος ὡς τῇ γυναικὶ· ταῦτα δὲ πάντα ὡς τῷ Θεῷ. 13 Ἐν ὑμῖν αὐτοῖς κρίνατε· ὥς ἂν ἡ γυνὴ ἀκατακλύπτῃ τὴν κεφαλὴν αὐτῆς ὡς ὁ Θεὸς ὡς ὁ σώζων τὴν ἐκκλησίαν; 14 Ἡ φύσις αὐτῆς διδάσκει ὑμᾶς, ὅτι ὁ ἄνθρωπος ὡς ἡ γυνὴ, ὡς ἡ κεφαλὴ αὐτῆς ἐστίν.

prays or prophecies with her head uncover'd, dishonours her Head: for that is even all one as if she were shaven.

6 For if the Woman be not cover'd, let her also be shorn: but if it be a Shame for a Woman to be shorn or shaven, let her be cover'd.

7 For a Man indeed ought not to cover his head, forasmuch as he is the Image and Glory of God; but the Woman is the Glory of the Man.

8 For the Man is not of the Woman, but the Woman of the Man.

9 Neither was the Man created for the Woman, but the Woman for the Man.

(10 For this cause ought the Woman to have * a Covering on her head, because of the Angels:)

11 Nevertheless, neither is the Man without the Woman, nor the Woman without the Man, in the Lord.

12 For as the Woman is of the Man, even so is the Man also by the Woman: but All things of God.

13 Judge in your selves: is it comely that a Woman pray unto God uncover'd?

14 Do's not even Nature it self teach you, that if a Man have long hair, it is a Shame unto him?

15 γυνή

ANNOTATIONS.

(*) That this Expression, *because of the Angels*, is to be understood as in the Paraphrase seems Reasonable from the Apostle's proceeding v. 11. on the same Argument he had mention'd v. 9. So that v. 10. seems to be added by way of Parenthesis,

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prays or (n) prophecies, *i. e.* by the immediate and extraordinary Motion or Gift of the Spirit speaketh at any time (not in the Church, for there it was not lawfull for a Woman to speak, but) in any other Assembly with her head Uncover'd, dishonours her Head the Man, by appearing in a Garb that disowns her Subjection to him: for that, *viz.* to appear Bare-headed in publick, is even all one as if she were shaven, which is the Garb and Dress of the other Sex, not of the Woman. 6 For if the Woman be not cover'd or vail'd, as is usual for her Sex, let her also quit the Covering given her by Nature and be shorn: but if it be a Shame for a Woman to be shorn or shaven, for the same Reason let her be cover'd. 7 For a Man indeed ought not to cover his head or be vail'd, forasmuch as this is a Mark of Subjection, whereas he, *i. e.* the Man is the Image or Representative of God in his Dominion over the Rest of the World, and so may be stil'd the Glory, *i. e.* most glorious Creature of God here on Earth; but the Woman is no more than the Glory of the Man, *i. e.* that Creature wherein Man can glory in, as being made for to be an Help meet for him, and so Subordinate to Man in respect of her First and Original Design and Make. 8 For the Man is not Originally of the Woman, but the Woman of the Man: 9 neither was the Man created for the Woman, but the Woman for the Man. (10 And this speaking of the Order and End, for which the Man and the Woman was made at the Beginning, brings to my mind another Reason why the Woman ought to be cover'd, namely for this cause ought the Woman to have a Covering on her Head, as a Mark of the Power the Man has over her, because of her being first Seduced by (nn) the Prince of the Evil Angels, and the Man by means of her; on which account she was by the express Institution of God subjected to the Man, according to Gen. 3. 16. Thy Desire shall be Subject to thy Husband, and he shall Rule over thee: But in reference to the Consideration I was afore upon, it is to be observ'd that altho' the Man is not of the Woman &c. as v. 8, 9.) 11 Nevertheless, neither is the Man without the Woman, nor the Woman without the Man, in the Wisdom of the Lord so ordering it, as that one should come out of the other. 12 For as the Woman is originally out of the Man, even so is the Man also propagated by the Woman: but both the One and the Other and All things else originally of God.

13 Judge in your selves, laying aside the former Considerations: Is it comely that a Woman pray in publick unto God Uncover'd? 14 Do's not even Nature it self, which has distinguish'd the Sexes, and would have that Distinction preserv'd, teach you, that if a Man have long hair, II.
Nature, by giving Women Longer Hair than Men, teaches that Women ought to be cover'd.

A N N O T A T I O N S.

Parenthesis, as containing somewhat that had occasionally occur'd to his thoughts by what had been said v. 8, 9. and which being taken notice of, he returns v. 11. to prosecute what he was saying v. 9. Further this Interpretation is confirm'd by the Parallel place 1 Tim. 3. 11—13. See Dr Whitby on the place.

TEXT.

TRANSLATION.

15 γυνὴ δὲ εἰὰν κομᾷ, δόξα αὐτῇ ὅτιν, ὅτι ἡ κόμη ἀντὶ θεοῦ λαίου δίδεται αὐτῇ; 16 Εἰ δὲ τις δοκῇ φιλότιμος εἶναι, ἡμεῖς ἑαυτῷ συνήθειαν οὐκ ἔχομεν; ὅθεν αἱ ἐκκλησιαί τῷ Θεοῦ.

17 Τὸ δὲ ὡς ὑπεργάλλων οὐκ ἐπαίνο, ὅτι οὐκ εἰς τὸ κρεῖττον, ἀλλ' εἰς τὸ ἥττον σωέρχεσθαι. 18 Πρῶτον μὲν γὰρ συσσερχομένων ὑμῶν εἰς τὴν ἐκκλησίαν, ἀκούω ὁρίσματα εἰς ὑμῖν ὑπαρχειν καὶ μέρεθαι πεισῶν. 19 Δεῦ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δοκιμοὶ φανερωθῶσιν ὡς ὑμῖν. 20 Συσερχομένων οὖν ὑμῶν ὅτι τὸ αὐτὸ, οὐκ ἔστι Κυριακοὶ δεῖπνοι φαγεῖν. 21 Ἐχαστὸς γὰρ τὸ ἴδιον δεῖπνον προσλαμβάνει εἰς τὸ φαγεῖν καὶ ὅς μὲν πεινᾷ, ὅς δὲ μεθύει. 22 Μὴ γὰρ σικιάσι οὐκ ἔχετε εἰς τὸ ἐοικέναι καὶ πίνειν; ἢ τῆς ἐκκλησίας τῷ Θεοῦ καταφρονεῖτε, καὶ καταλαχιδεύετε τὴν μὴ ἔχοντα; Τί ὑμῖν εἶπω; ἐπαίνεσω ὑμᾶς εἰς τὰς τέρας; οὐκ ἐπαίνο.

15 But if a Woman have long hair, it is a Glory to her: for her hair is given her for a Covering.

16 But if any Man seem to be contentious, we have no such Custom, nor the Churches of God.

17 Now in this that I declare *unto you*, I praise *you* not, that you come together, not for the better, but for the worse.

18 For first of all, when ye come together in the Church, I hear that there be Divisions among you; and I partly believe it.

19 For there must be also Heresies among you, that they, who are approv'd, may be made manifest among you.

20 When ye come together therefore into one place, this is not to eat the Lord's Supper.

21 For in eating every one takes before *other* his Own supper, and one is hungry, and another is drunk.

22 What have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

23 Εἰ

ANNOTATIONS.

(o) From what is here said and v. 34. abundantly appears the Unlawfulness of putting the House of God or Place set apart for Divine Worship to any Common use; since in the judgment of St Paul it is not lawfull to Eat or Drink therein, so much as to satisfy our Hunger or Thirst.

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and wear it so as Women, it is a Shame unto him? 15 But if a Woman have long hair, and wear it so as usual by the Direction of Nature, it is a Glory, i. e. Grace to her; for her Hair is given her for a Covering.

16 But if, after all that has been here said, any man seem to contend for the contrary practice, only out of a Love to be Contentious, it will be sufficient to add, that We, i. e. the Churches planted by me, have no such Custom, nor the Churches of God that are planted by other True Apostles or Ministers of the Gospel.

III.
The Practice of the Church, were there no other, is a Sufficient Reason for Women not to pray or prophesy Uncover'd.

S E C T I O N V.

Wherein St Paul reproves the Corinthians for partaking of the Lord's Supper Unworthily, and gives some Directions concerning what is to be done in order to receive it Worthily.

17 Now in this other thing, that I am going to declare unto you, I praise you not, viz. that you come together in your settled Assemblies so, as is not for the Better, but for the Worse. 18 For first of all, when ye come together in the Church, I hear that there be Divisions among you, i. e. that you eat not the Lord's Supper All together, but in several Parties, and I partly believe it. 19 For, (according to what our Lord has said Matt. 18. 7.) there must be also Heresies, i. e. Sects, Divisions or Factions in the Church, and so among you, that they who stand Firm upon Trial, and so are approv'd, may on one hand, and consequently they who stand not Firm, and so are not approv'd, may on the other hand, be made manifest among you.

I.
Disorders of some Use in the Church, viz. as serve to distinguish the Orderly from the Disorderly.

20 When ye come together therefore, tho' it be indeed into One place, and you there Eat, yet this your Eating after the manner you do, and I now blame is not to Eat the Lord's Supper as ye ought. 21 For in Eating ye eat not All together, and of the same Supper in common, as the Lord's Supper ought to be eaten, but on the contrary Every one as he comes sooner, so without tarrying for his Fellow-Communicants, takes before and without other what he has brought, as design'd by him only for his Own, either Common Supper or Celebrating of the Lord's Supper; and by this means One is hungry as having nothing to bring, and another who has plenty is drunk. 22 What, have ye (o) not houses to eat and to drink in what you design as your Common Supper, or to satisfy your Common Hunger and Thirst? or despise ye the Church of God, by thus eating your Common Meal in it, and so not shewing due Reverence to it; and withal take a pleasure to shame or put out of Countenance them that have not wherewithal to feast there as you do? What shall I say unto you? shall I praise you as remembering me in this? Indeed whereas I said afore (v. 1.) I praise you that you remember me in All things, that must be understood with this Restriction, viz. that I praise you not in

II.
St Paul reproves them for the Unworthy or Disorderly Receiving of the Lord's Supper, whereof some were guilty.

TEXT.

TRANSLATION.

23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυ-
ρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ
Κύριος Ἰησοῦς, ἐν τῇ νυκτὶ ἣ
παρεδίδοτο, ἔλαβεν ἄρτον. 24 Καὶ
εὐχαριστήσας ἔκλασε, καὶ εἶπε·
† Τοῦτό μου ἔστι τὸ σῶμα τὸ ὑπὲρ
ὑμῶν κλωμῶνον. Τούτο ποιεῖτε εἰς
τιμὴν ἐμὴν ἀνάμνησιν. 25 Ὡσαύτως
καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι,
λέγων· Τοῦτο τὸ ποτήριον ἡ καινῆς
διαθήκης ἐστὶν ἐν τῷ ἐμῷ αἵματι.
Τῷτο ποιεῖτε, ὅσαςκις ἀνὰ πίνετε, εἰς
τιμὴν ἐμὴν ἀνάμνησιν. 26 Ὅσαςκις ὃ
ἀνὰ ἐσθίετε τὸν ἄρτον τῷτον, καὶ τὸ
ποτήριον τῷτο πίνετε· τὸν θάνατον τοῦ
Κυρίου χαλιγγέλλετε, ἄχρις οὗ ἀν-
έλθῃ. 27 Ὡς ὅς ἀνὰ ἐσθίῃ τὸν ἄρτον
τῷτον, ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου
ἀναξίως, ἐνοχος ἔσται τοῦ σώματος καὶ τοῦ
αἵματος τοῦ Κυρίου. 28 Δοκιμαζέτω
δὲ ἑαυτὸν ὁ ἄνθρωπος, καὶ ὥτως ἐκ τῶν
ἄρτων ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πι-
νέτω. 29 Ὁ ὃς ἐσθίῃ καὶ πίνῃ ἀνα-
ξίως, κῆμα ἑαυτοῦ ἐσθίει καὶ πίνει,
μὴ διακρίνει τὸ σῶμα τῷ Κυρίου.
30 Διὰ τῷτο ἐν ὑμῖν πολλοὶ ἀσθε-
νεῖς καὶ ἀρρώστοι, καὶ κοιμῶνται ἰσχυροί·

23 For I have receiv'd of
the Lord, that which also I
deliver'd unto you : That the
Lord Jesus, the night in which
he was betray'd, took bread :

24 And when he had given
thanks, he brake it and said :
* This is my Body, which is
broken for you : this do in re-
membrance of Me.

25 After the same manner
also he took the Cup, when he
had suppd, saying : This Cup
is the New Testament in my
Blood : this do ye, as often as
ye drink it, in remembrance
of Me.

26 For as often as ye eat
this Bread, and drink this Cup,
ye do shew the Lord's Death,
till he come.

27 Wherefore, whosoever
shall eat this Bread, and drink
this Cup of the Lord unwor-
thily, shall be guilty of the
Body and Blood of the Lord.

28 But let a man examine
himself, and * accordingly let
him eat of that Bread, and
drink of that Cup.

29 For he that eats and
drinks unworthily, eats and
drinks * judgment to himself,
not * making a Distinction of
the Lord's Body.

30 For this cause many are
weak and sickly among you,
and many sleep.

31 Εἰ

ANNOTATIONS.

V. 24. † These words, *λέγει, φάσκει*, are not read in either of the two most
Ancient MSS. viz. Alexandrian and Clermontian. And it is evident from St *Am-
brose*, that they were not read in the Old Latin Version. And indeed it is most
likely that they have been here added from the Form of Institution, *Matt.* 26. 26.

since

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reference to this particular, forasmuch as in reference to Eating the Lord's Supper, ye have not kept what I Deliver'd unto you.

23 For I have receiv'd of the Lord, that which also I deliver'd unto you, concerning the Institution of the Lord's Supper, viz. that the Lord Jesus, the night in which he was betray'd, took Bread: 24 And when he had given Thanks, he brake it and said: Take, eat; this is my Body, which is broken for you: this do in remembrance of Me. 25 After the same manner also he took the Cup, when he had sup'd, saying: The Wine in this Cup is a Representation of the New Testament or Covenant being ratified in my Blood: this do ye, as often as ye drink it, in remembrance of Me. 26 These words of our Lord apply'd both to the Sacramental Bread and Wine, viz. This do in Remembrance of me, are in a special manner Observable; for hence ye learn, that as often as ye eat this Bread, and drink this Cup, ye do it, not to satisfy your Hunger and Thirst, but to shew or declare your Commemoration of the Lord's Death, till he come.

III.
He reminds them of the Manner of our Lord's Instituting the Lord's Supper.

27 Wherefore, whosoever shall eat this Bread and drink this Cup of the Lord Unworthily, i. e. in a manner not suitable to the foremention'd End for which this Sacrament was instituted, shall be guilty of a Mis-use of the Body and Blood of the Lord, and so shall become liable to the Punishment due to such a Mis-use, (of which by and by v. 30.) 28 But in order to avoid such a Mis-use, let a man examin himself, as to his Belief and Practice in other respects, so more particularly as to his Knowledge of the End and Manner of Christ's Institution of the Lord's Supper afore recited, and accordingly to the said End and Manner of Christ's Institution let him eat of that Bread, and drink of that Cup; whereby he will avoid those Irregularities I now find fault with in you, and partake of it Worthily or in a Suitable manner. 29 For he that eats and drinks Unworthily, i. e. after an Unworthy or Unsuitable manner, eats and drinks in such a manner as will bring Judgment to or on himself, not (p) making a Distinction of his Eating of the Lord's Body from his way of Common eating, namely by Eating it after a more Solemn and Religious manner. 30 For this cause it is that Many are Weak and Sickly among you, and Many sleep, i. e. are gone to their Graves.

IV.
From thence infer, that it ought to be Eat Reverently; and that Such as do otherwise, thereby become Guilty of a Sin, and bring God's Judgments upon them.

A N N O T A T I O N S.

since according to All Copies, the Sentence answering thereto, and referring to the Cup in the Form of Institution, (Matt. 26. 27.) viz. Πιετε ἐκ αὐτοῦ τοῦ οἴνου, is here left out by St Paul; and accordingly this Expression, ἐπι τὸ πρῶτον ἐν τῷ οἴνῳ &c. do's exactly answer to that other Expression of St Paul: λέγει, τὸ πρῶτον &c.

(p) Hence it may be reasonably infer'd, that St Paul did blame the Corinthians eating of the Lord's Supper, as a part of their Ordinary Meat; and not making a due Difference between them. And that διευκρίνας αὐτοὺς is to be understood as in the Paraphrase will appear I think evident from considering, that it is not to be doubted, but St Paul uses the word διευκρίνας in v. 31. with allusion to ἀνεχέω in v. 29.

TEXT.

TRANSLATION.

31 Εἰ γὰρ ἑαυτοὺς διεκείνομεν, οὐκ
ἀνέκρινόμεθα. 32 Κεινόμενοι δὲ,
ὑπὸ τῷ Κυρίου· παιδολόμεθα, ἵνα
μὴ σὺν τῷ κόσμῳ κατακεκώμεν.
33 Ὡστε, ἀδελφοί μου, συυερχό-
μενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκ-
δέχεσθε. 34 Εἰ δὲ τις πεινᾷ, ἐν
οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρ-
χησθε. Τὰ δὲ λοιπὰ, ὡς ἂν ἔλθω,
ἀναγγελλήσομαι.

Κεφ. ιβ'. Περὶ δὲ τῆς συνδυ-
ματικῆς, ἀδελφοί, οὐ θέλω ὑμᾶς
ἀγνοεῖν. 2 Οἴδατε ὅτι ἔστιν ἦτε,
ὡς καὶ τὰ εἰδωλὰ καὶ ἄφωνα, ὡς
ἂν ἦγεσθε, ἀπαγρόμοι. 3 Διὰ
τὴν ἐξουσίαν ὑμῶν, ὅτι ὁδοὶ ἐν Πνεύ-
ματι Θεοῦ λαλῶν λέγει, ἀνάθε-
μα Ἰησοῦ· καὶ ὁδοὶ δυνάμεως ἐν-
πνεῦν Κύριον Ἰησοῦν, εἰ μὴ ἐν Πνεύ-
ματι ἁγίῳ.

31 For if we *would behave
our selves with such a Distin-
ction, we should not be judged.

32 But when we are judged,
we are chasten'd of the Lord,
that we should not be con-
demn'd with the World.

33 Wherefore, my Brethren,
when ye come together to eat,
tarry one for another.

34 And if any man hunger,
let him eat at home, that ye
come not together to judg-
ment. And the rest will I set
in order when I come.

Chap. XII.

Now concerning * the Spi-
ritual, Brethren, I would not
have you ignorant.

2 Ye know that ye were
Gentiles, carried away unto
these dumb Idols, even as ye
were led.

3 Wherefore I give you to
understand, that no man speak-
ing by the Spirit of God calls
Jesus accursed; and *that* no
man can say, that Jesus is the
Lord, but by the Holy Spirit.

4 Διαί-

PARAPHRASE.

Graves. 31 For if we would (p) behave our selves with Such a Dis-
tinction, viz. in making a due Distinction between eating the Lord's
Supper and a Common Meal, We should not be judg'd, i. e. bring a Judg-
ment or Punishment upon Us. 32 But when we are thus judg'd, i. e.
do by our default in the said matter bring a Judgment upon Us, We are
thereby chastened of the Lord, like as Children are by their Parents, or
Scholars by their Masters for their Good, namely that we should not be
finally (q) condemn'd hereafter with the Unbelieving and Wicked World.

33 Wherefore, my Brethren, when ye come together to eat, i. e. ce-
lebrate the Lord's Supper, tarry one for another, that ye may eat it All
together, as Partakers All in Common of the Lord's Table, without Di-
vision or Distinction. 34 And if any man (o) hunger, let him eat at
home

V.
Some Directions
for worthily Re-
ceiving the Lord's
Supper.

P A R A P H R A S E.

home to satisfy his hunger, that ye come not together to judgment, i. e. that the foremention'd Disorders in these your Meetings to celebrate the Lord's Supper draw not on you the foremention'd judgments. And the rest, which remains to be rectified at least in reference to this matter, I will set in order when I come.

S E C T I O N VI.

Wherein St Paul gives them large Directions, in reference both to their Desiring, and their Exercising Spiritual Gifts, especially that they guide themselves herein as shall be most for the Common Good of the Church.

Chap. XII. Now I proceed to answer that other part of your Letter, viz. concerning the Spiritual whether Persons or Gifts. And as to the former, i. e. such as be assisted and acted by the True Spirit of God, I would not have you ignorant in a matter of such Consequence. 2 Ye know that ye were Gentiles, carried away unto the Worship of these Senseless, as in other respects so particularly Dumb Idols, and which therefore could not enable you to speak any, much less strange or unknown Tongues, as ye are now enabled by the Spirit of God; and yet ye were so Blind as to be carried away to the Worship of these Idols, even as ye were led by those who then seduc'd you, without ever sitting down seriously to consider the Folly ye were guilty of; but suffering your selves to be led by Others as Blind as your selves. 3 Wherefore, this being you know your former State before your Conversion, you might have from thence inferr'd your selves, but since ye have not, I give you to understand, on the one hand that No man speaking by the Spirit of God calls Jesus Accursed, i. e. opposes the Gospel or Christian Religion as not coming from God; and on the other hand that No man can say or truly own, that Jesus is the Lord, the Messias or Redeemer promis'd under O. T. and now sent by and from God into the World, but by the Holy Spirit. And from this last Consideration it follows, that none of you who are Believers, can have any just pretence to Slight, or think your selves Superior to, any other of your Brethren, as not having the Spirit of God as well as you; tho' not in the same manner.

I. All True Christians are Spiritual in some sense, & therefore no such is to be slighted, as not being Spiritual, or not having the Spirit of God.

4 Now

A N N O T A T I O N S.

(q) It is hence evident, that by *καταρα* v. 29. St Paul did not understand *Damnation* in the Sense, wherein it is now commonly understood among us, viz. for *Eternal Damnation*; but only some Judgment or Punishment inflicted by God in order to prevent *Eternal Damnation*. And it is observable that St Paul here uses either *καταρα* or the verb *καταρατίζω*, where he speaks of Such Judgments or Chastisements; but where he speaks (v. 32.) of *Final and Eternal Damnation*, he uses the verb *κατακαταρατίζω*.

(r) So

T E X T.

T R A N S L A T I O N.

4 Δικαιρέσεις δὲ χαρισμάτων εἰσὶ,
τὸ δὲ αὐτὸ πνεῦμα· 5 καὶ διαιρέσεις
ἀρχικονιῶν εἰσὶ, καὶ ὁ αὐτὸς Κύριος·
6 καὶ ἀγαπῆσεις ἐνεργημάτων εἰσὶν,
ὁ δὲ αὐτὸς ὅστις Θεός, ὁ ἐνεργῶν πάντα
ἐν ᾧ πάντες. 7 Ἐκαστῷ δὲ δι-
δοται ἡ φανερώσις τοῦ Πνεύματος ὡς
τὸ συμφέρον. 8 Ὡς μὲν ἡ ἀγάπη τοῦ
Πνεύματος δίδωται λόγος σοφίας, ἄλ-
λῳ δὲ λόγος γνώσεως, καὶ τὸ
αὐτὸ Πνεῦμα· 9 ἑτέρῳ δὲ πίστις ἐν
τῷ αὐτῷ Πνεύματι· ἄλλῳ δὲ χαρί-
σμα ἰαμάτων, ὃν τῷ αὐτῷ Πνεύ-
ματι· 10 ἄλλῳ δὲ ἐνεργήματα δυ-
νάμεων, ἄλλῳ δὲ προφητεία, ἄλλῳ
δὲ ἀρχαίσεις πνευμάτων, ἑτέρῳ δὲ
γέννη γλωσσῶν, ἄλλῳ δὲ ἐρμηνεία
γλωσσῶν. 11 Πάντα δὲ ταῦτα ἐν-
εργεῖ τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα,
διαιρῶν ἰδίᾳ ἑκαστῷ καθὼς βούλεται.

12 Καθάπερ ὅτι τὸ σῶμα ἓν ὅστις,
καὶ μέλη ἕως πολλὰ, πάντα δὲ τὰ μέ-
λη ἓν σώματος ἓν εἶδος πολλὰ ὄντα, ἓν
ὅστις σῶμα· ὅπως καὶ ὁ Χριστός· 13 Καὶ
γὰρ ἐν ἐνὶ Πνεύματι ἡμεῖς πάντες εἰς
ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι
εἴτε Ἕλληνες, εἴτε δούλοι εἴτε ἐλεύθεροι·
καὶ ὅλοι εἰς ἐν Πνεῦμα ἐποτίσθημεν.
14 Καὶ ὅτι τὸ σῶμα ἓν ὅστις ἐν μέλος,
ἀλλὰ πολλὰ. 15 Ἐάν τις εἴπῃ ὁ πόδις·

4 Now there are Diversities
of Gifts, but the same Spirit :

5 And there are *Diversities
of Administrations, but the
same Lord :

6 And there are Diversities
of Operations, but it is the same
God, that worketh All in All.

7 *Now the Manifestation
of the Spirit is given to every
Man to profit withall.

8 For to one is given by the
Spirit, the Word of Wisdom ;
to another the Word of Know-
ledge, by the same Spirit ;

9 To another Faith by the
same Spirit ; to another the
Gifts of Healing by the same
Spirit ;

10 To another the working
of Miracles ; to another Pro-
phesy ; to another discerning
of Spirits ; to another *divers*
kinds of Tongues ; to another
the interpretation of Tongues.

11 But All these worketh
that One and the self same
Spirit, distributing to every
man severally as he will.

12 For as the Body is one,
and has many Members ; and
all the Members of that one
Body, being Many, are one
Body : so also is Christ.

13 For by one Spirit are we
all baptiz'd into one Body, whe-
ther we be Jews or Gentiles ;
whether we be bond or free ;
and have been all made to
drink into one Spirit.

14 For the Body is not one
Member, but many.

15 If the Foot shall say,

P A R A P H R A S E.

4 Now there are *indeed* Diversities of Gifts among Christians, but yet there is no Diversity of Spirits, the said Gifts come All from One and the Same Spirit of God. 5 And there are Diversities of Administrations or Offices in the Church, but All the Offices have the Same Lord. 6 And there are Diversities of Operations, i. e. In-workings, whereby Christians are enabled to do Extraordinary things, but it is the Same God that worketh All these Inward Extraordinary Abilities in All that have them. 7 Now the Manifestation of the Spirit in the exercise of these several Gifts and Offices is given to every one, not for his own private Advantage or Honour, but to profit others withall. 8 For, to descend to particulars, to one is given by the Spirit the Word of Wisdom, i. e. the Revelation or Making known the Gospel; to another the Word of Knowledge, i. e. the Knowledge of the True Sense of O. T. for explaining and confirming the Gospel, by the same Spirit; 9 to another Faith, an Undoubting Persuasion of performing what he is going about, by the same Spirit; 10 to another the Gifts of healing all manner of Diseases, by the same Spirit; 10 to another the Working of Miracles; to another Prophecy, i. e. the Power to foretell things Future, or the Understanding and Explaining the mysterious Sense of Scripture by the immediate Illumination and Motion of the Spirit, or speaking and singing by the Dictate of the Spirit; to another Discerning of the Spirits of others, and particularly by what Spirit they perform'd any Extraordinary Operation; to another divers Kind of Tongues; to another the Interpretation of Tongues. 11 But All these Gifts or Abilities worketh that One and the same Spirit, distributing them to every man severally or in particular, as he will or thinks fit for the Good of the Whole Church.

II.
Neither ought Christians to despise one the other, on account of any Extraordinary or Miraculous Gifts of the Spirit; forasmuch as every Such Gift is given by the same Lord, and design'd for the Common Good of the Church.

12 For as the natural Body is One, and yet has many Members; and all the Members of that one Body, being Many, yet are one Body; and therefore the Functions of the said several Members conduce to the Good of the Whole Body; so also is it in respect of the Mystical Body of Christ, viz. the Church, and its several Members. 13 For by one Spirit We are All baptiz'd into One Body, i. e. by receiving One and the Same Spirit at our Baptism We are all united into One Spiritual Society, the Church, whether we be Jews or Gentiles, whether we be Bond or Free, (there being no Pre-eminence to the Former above the Latter in this respect;) and have been All made to drink into one Spirit, i. e. by partaking of the Blood of Christ in the Lord's Supper, We likewise are All made to have One Life, One Spirit, as the Blood diffus'd thro' the Body communicates the same Life and Spirit to all the Members. 14 We All, I say; for as the natural, so the mystical Body is not One Member, but consists of Many Members, All vitally united in one Common Sympathy and Usefulness. 15 If, in the natural Body, the Foot shall say;

III.
What is said afore concerning the Church or Mystical Body of Christ, is illustrated by the different Members and their different Offices in the Natural Body, and their tending All to the Common Good of the Whole Body.

Because

TEXT.

TRANSLATION.

Οπ ἔκ εἰμι χεὶρ, ἔκ εἰμι ἐκ τοῦ σώματος· ὃ ὡς τὸ ἔκ ἐστι ἐκ τοῦ σώματος; 16 Καὶ εἰ ἐπὶ τὸ οὗς· Οπ οὐκ εἰμι ὀφθαλμός, οὐκ εἰμι ἐκ τοῦ σώματος· ὃ ὡς τὸ ἔκ ἐστι ἐκ τοῦ σώματος; 17 Εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, πῶς ἡ ὁσφρησις; 18 Νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἐν ἑκάστῳ αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν. 19 Εἰ δὲ ἴδιον πάντα ἐν μέλει, πῶς τὸ σῶμα; 20 Νυνὶ δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα. 21 Οὐ δύναται δὲ ὁ ὀφθαλμός εἰπεῖν τῇ χειρὶ· ἡρεῖαι σε ὅτι ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσὶ· ἡρεῖαι ὑμῶν ὅτι ἔχω. 22 Ἀλλὰ πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστι. 23 Καὶ ἃ δοκῶμεν ἀτιμώτερα εἶναι τοῦ σώματος, τούτοις πλεονῶς δωροδοτεῖται· καὶ τὰ ἀσχημονα ἡμεῖς ἐσχημοσύνην δωροδοτεῖται ἔχει. 24 Τὰ δὲ ἐσχημονα ἡμεῖς ὃ ἡρεῖαι ἔχει· ἀλλ' ὁ Θεὸς συνεκέραισε τὸ σῶμα, τῷ ὑπερβῶντι δωροδοτεῖται πλεονῶς. 25 ἵνα μὴ ἡ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεμεμῶσται τὰ μέλη.

Because I am not the Hand, I am not of the Body; is it therefore not of the Body?

16 And if the Ear shall say, Because I am not the Eye, I am not of the Body; is it therefore not of the Body?

17 If the whole Body were an Eye, where were the Hearing? if the whole were Hearing, where were the Smelling?

18 But now has God set the Members every one of them in the Body, as it has pleased him.

19 And if they were All one Member, where were the Body?

20 But now are they many Members, yet but one Body.

21 And the Eye cannot say unto the Hand, I have no need of thee: nor again, the Head to the Feet, I have no need of you.

22 * But those Members of the Body, which seem to be more feeble, are much more necessary.

23 And those Members of the Body, which we think to be less honourable, upon these we bestow more abundant honour, &c. our less comely parts have more abundant comeliness.

24 For our comely parts have no need: but God has temper'd the Body together, having given more abundant Honour to that part which lacked:

25 That there should be no Schism in the Body; but that the Members should have the same care one for another.

TEXT.

TRANSLATION.

26 Καὶ εἴτε πάσχει ἐν μέλῳ, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἐν μέλῳ, συγχαίρει πάντα τὰ μέλη. 27 Ὑμεῖς δὲ εἴτε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέ-
 ρους. 28 Καὶ οὗς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ ὡς ἄντον Ἀποστόλους,

26 And whether one Member suffer, all the Members suffer with it; or one Member be honour'd, all the Members rejoyce with it.

27 Now ye are the Body of Christ, and Members in particular.

28 And God has set some in the Church, first Apostles,

δεύτερον

PARAPHRASE.

Because I am not the Hand, I am not of the Body; is it therefore not of the Body? 16 And if the Ear shall say; Because I am not the Eye, I am not of the Body; is it therefore not of the Body? 17 If the Whole Body were an Eye, where were the Hearing? if the Whole were Hearing, where were the Smelling? 18 But now has God set the Members every one of them in the Body, *to such uses and in such places*, as it has pleased him. 19 And if they were All one Member, where were the Body? 20 But now are they many Members, yet but One Body. 21 And the Eye cannot say unto the Hand, I have no need of thee; nor again the Head to the Feet, I have no need of you. 22 But those Members, which seem to be more feeble, are much more necessary; 23 And those Members of the Body, which we think to be less honourable, upon these we bestow more abundant honour *by taking care to keep them always cover'd*; and our less comely parts have *by our so covering them* more abundant, *i. e. a more studied and adventurous* Comeliness. 24 For our Comely parts have no need of *any borrow'd Helps or Ornaments*: but God has temper'd the Body together, having given more abundant Honour to that Part which lack'd, *i. e. God has so contriv'd the Symmetry of the Body, that he has added honour to those parts that might seem naturally to want it*; 25 that there should be no Schism in the Body; but that the Members should have the same Care one for another. 26 And *God has so order'd the Body that*, whether one Member suffer, all the Members suffer with it; or one Member be honour'd or adorn'd, all the Members *do as it were* rejoyce with it, *as partaking of the said Honour*.

27 Now (*agreeably to what is said of the Natural Body, v. 12, 14, laid of the Natural Body, is more particularly apply'd to the Mystical Body of Christ, the Church,* 19, 20.) ye *in like manner* are, *taken All together*, the Body of Christ, and are Members of the said Body, *when consider'd Each* in particular.

28 And (*agreeably to what is said of the Natural Body v. 18.*) God has set some in the Church *to be* first Apostles; others *secondarily to be*

L

Prophets,

T E X T.

T R A N S L A T I O N.

δευτέρον Προφήται, τρίτον διδασκά-
 λους, ἔπειτα δυνάμεις, εἶτα χαρίσματα
 ἰαμάτων, ἀνιλήψεις, κυβερνήσεις, γένη
 γλωσσῶν. 29 Μὴ πάντες Ἀποστο-
 λοὶ; μὴ πάντες προφῆται; μὴ πάν-
 τες διδασκαλοὶ; μὴ πάντες δυνάμεις;
 30 μὴ πάντες χαρίσματα ἔχουσιν ἰα-
 μάτων; μὴ πάντες γλώσσαις λαλοῦσι;
 μὴ πάντες διερμηνεύουσιν; 31 Ζηλοῦτε
 δὲ τὰ χαρίσματα τὰ κρείττονα. καὶ ἐπὶ
 καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

Κεφ. ιγ'. Εὰν ταῖς γλώσσαις τῶν
 ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων,
 ἀγάπῃ δὲ μὴ ἔχω, γένηται χαλ-
 κὸς ἡχῶν, ἢ κύμβαλον ἀλαλάζον.
 2 Καὶ εἰ ἔχω προφητεῖαν, καὶ εἶδῶ
 τὰ μυστήρια πάντα, καὶ πᾶσαν γνῶ-
 σιν, καὶ εἰ ἔχω πᾶσαν πίστιν,
 ὥστε ὅρα μεθίστανειν, ἀγάπῃ δὲ
 μὴ ἔχω, οὐδὲν εἰμι. 3 Καὶ εἰ ἔχω
 πάντα τὰ ὑπαρχοντά μοι, καὶ
 εἰ ἔχω πᾶν τὸ σῶμά μου ἵνα
 προσευθίσωμαι, ἀγάπῃ δὲ μὴ ἔχω,
 ὁδὸν οὐδὲν ὠφελοῦμαι. 4 Ἡ ἀγάπη μακρο-
 θυμὸς, χρηστεύεται. ἡ ἀγάπη ἑ-
 ἑαυτὴν ὑπερβύεται, καὶ φυσῆται,
 5 οὐκ ἀρχιμακά, καὶ ζητεῖ τὰ ἑαυτῆς,

secondarily Prophets, thirdly
 Teachers, after that Miracles,
 then Gifts of Healings, Helps,
 Governments, Diversities of
 Tongues.

29 Are all Apostles? are all
 Prophets? are all Teachers?
 are all Workers of Miracles?

30 Have all the Gifts of
 Healing? do all speak with
 Tongues? do all interpret?

31 Now covet earnestly the
 best Gifts. And yet shew I
 unto you a more excellent
 way.

Chap. XIII.

Tho' I speak with the tongues
 of Men and of Angels, and have
 not Charity, I am become as
 founding bras, or a tinkling
 Cymbal.

2 And tho' I have the Gift
 of Prophecy, and understand
 all Mysteries, and all Know-
 ledge; and tho' I have all
 Faith, so that I could remove
 mountains, and have no Cha-
 rity I am nothing.

3 And tho' I bestow all my
 goods to feed the poor, and
 tho' I give my Body to be
 burnt, and have not Charity,
 it profiteth me nothing.

4 Charity suffereth long and
 is kind; Charity envieth not;
 Charity vaunteth not it self, is
 not puff'd up,

5 Do's not behave it self
 unseemly, seeks not her Own,

οὐ

A N N O T A T I O N S.

(r) So it is generally understood; but Dr Lightfoot understands thereby Such
 as had the Gift of discerning Spirits; because *κρίσις* in O. T. denotes *Skill in*
judging of things. But this being a very Requisite Qualification for the Govern-
 ours

P A R A P H R A S E.

Prophets; others thirdly Teachers; after that *Workers* of Miracles, then those who have the Gifts of Healing, Helps, i. e. Deacons or Such as take Care of the Poor, and assist the Superior Ministers of the Gospel, Governments (r) or Rulers of the Church, such as are able to speak Diversities of Tongues. 29 (Agreeably to what is said v. 17. of the Natural Body) Are All Apostles? are All Prophets? are All Teachers? are All Workers of Miracles? 30 have All the Gifts of Healing? do All speak with divers and strange Tongues? do All Interpret? What is observ'd v. 15, 16, 21, &c. to 27. of the Natural Body, it will be Easy for you your selves to apply to the Church (without my express mentioning thereof,) namely, it is Easy for you to perceive that thereby is intimated, that if Any one have not That Function or Dignity in the Church which he desires, he must not therefore think that he is not a Member of the Church. There is as much need of distinct Gifts and Functions in the Church, as there is of different Senses and Members in the Natural Body; and the meanest and least honourable would be miss'd, if it were wanting, and the Whole Body of the Church would suffer by it. So that there ought to be no Schism, Emulation or Contest among you, on account of the Excellency of the Gift One has above that of Another; nor ought any One to be the less honour'd or valued for the Gift he has, tho' it be not of the First Rank. 31 Now it appears from this long Discourse, that ye ought to covet Earnestly the Best Gifts, i. e. Such as are most Usefull for the Church. And yet shew I unto you (in the following Chapter or Paragraph) a more Excellent Way, i. e. a Way to become far more Excellent in the Church, than by having one or more of the most Excellent Gifts or Functions therein.

Chap. XIII. Tho' I speak with All the Tongues of Men and also with those of Angels, and have not Charity or Love for others, so as to use them for their Benefit, I am become as or no better than sounding Brass or a tinkling Cymbal, which fills the Ears of others without any Advantage to it self by the sound it makes. 2 And tho' I have the Gift of Prophecy, and understand all Mysteries contain'd in the Scriptures, viz. which be so and which be not, and all Knowledge comprehended in the said Mysteries; and tho' I have All, i. e. the greatest Degree of Faith, so that I could remove Mountains, and have no Charity, I am nothing, i. e. of no Real Value. 3 And tho' I bestow all my Goods to feed the Poor, and give my Body to be burnt for the Testimony of the Faith, and have not Charity to seek herein the Benefit of others, but do it rather out of Vain-glory, to be admir'd and prais'd by Men, it profits me nothing. 4 Charity suffereth long, and is kind; Charity envieth not; Charity vaunteth not it self, is not puff'd up; 5 do's not behave it self unseemly, seeks not her Own Advantage in All she

V.
St Paul sets before them the Excellency of Charity above all other Gifts or Graces of the Spirit.

T E X T.

TRANSLATION.

ὃ παροξύνεται, ὃ λογίζεται τὸ κα-
κόν, ὃ χαίρει ὅτι τῇ ἀδικίᾳ,
συχαίρει δὲ τῇ ἀληθείᾳ. 7 Πάν-
τα γέγρ, πάντα πιστεύει, πάντα
ἐλπίζει, πάντα ὑπομένει. 8 Ἡ
ἀγάπη ὅθεν ποτε ἐκπίπτει. εἴτε δὲ
προφητεύει, καὶ ἀργηθήσονται· εἴτε
γλῶσσαι, παύσονται· εἴτε γνώσις, κα-
ὶ ἀργηθήσεται. 9 Ἐκ μέρους ὃ γι-
νώσκουμεν, καὶ ἐκ μέρους προφη-
τεύομεν. 10 Ὅταν δὲ ἔλθῃ τὸ τέ-
λειον, τότε τὸ ἐκ μέρους καὶ ἀργη-
θήσεται. 11 Ὅτε ἡμεῖς νήπιοι,
ὡς νήπιος ἐλάλδω, ὡς νήπιος ἐφρό-
νου, ὡς νήπιος ἐλογιζόμεθα· ὅτε δὲ
γένηται ἄνθρωπος, κατήρηκε τὰ τῶ νη-
πίου. 12 Βλέπομεν γὰρ ἄρτι δι'
ἐσόπτρου ἐν αἰνίγματι, τότε δὲ ὡς ὁ-
πιοὶ ὡς ὡς ὡς ὡς ὡς ὡς ὡς ὡς ὡς ὡς
ἐκ μέρους, τότε δὲ ὅτι γινώσκω καὶ ὡς
καὶ ἐπεγινώσκω. 13 Nunὶ δὲ μένει
πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα·
μεῖζων δὲ τούτων ἡ ἀγάπη.

Κεφ. ιδ'. Διδάσκετε τιτὸν ἀγάπην,
ζητεῖτε δὲ τὰ πνευματικά· μάλλον
δὲ ἵνα προφητεύητε. 2 Ὁ γὰρ
λαλῶν γλῶσση, οὐκ ἀνθρώποις λα-

is not* highly provok'd, thinks
no evil,

6 Rejoyceth not in iniquity,
but rejoyceth* with the Truth:

7 *Covers all things, be-
lieves all things, hopeth all
things, endures all things.

8 Charity never fails: but
whether there be Prophecies,
they shall be * done away;
whether there be Tongues,
they shall cease; whether there
be Knowledge, it shall be done
away.

9 For we know in part, and
prophecy in part.

10 But when that which is
perfect is come, then that which
is in part shall be done away.

11 When I was a Child, I
spake as a Child, I understood
as a Child, I thought as a Child:
but when I became a Man, I
put away Childish things.

12 For now we see thro' a
glass darkly, but then face to
face: Now I know in part, but
then shall I know, even as also
I am known.

13 And now abides, Faith,
Hope, Charity, these three; but
the greatest of these is Charity.
Chap. XIV.

Follow after Charity, and
*covet earnestly spiritual Gifts,
but rather that ye may pro-
phesy.

2 For he that speaks in an
unknown tongue, speaks not

λῆ,

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ours of the Church, as was also the Discerning of Spirits, hence it seems further
to confirm the Common Acceptation of the Word in this place for Governours
or Rulers of the Church.

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do's, or is not self-interested, is not highly provok'd or to a degree unsuitable to the Occasion, thinks no Evil, *i. e.* is not apt to put Ill Constructions upon things. 6 Rejoyces not in Iniquity or when any other do's Amis, but rejoyces with the Truth, *i. e.* with others when they do Well. 7 Covers All things, *i. e.* All the Failings of others, believes All things, hopeth All things, *i. e.* is willing to believe and hope Well of All Men, endureth or patiently bears with All things. 8 Charity never fails, *i. e.* will never cease as a thing out of use: but whether there be Prophecies, they shall be done away or laid aside as a Thing of no longer use; whether there be Tongues, they shall cease as of no longer use also; and likewise and for the same reason whether there be Knowledge, it shall be done away. 9 For in this present State we know but in part, and we prophesy but in part. 10 But when that State of Knowledge, which is perfect, is come; then that more Imperfect way, which is instrumental now to our Knowing in part, shall be done away. 11 Thus when I was a Child, *i. e.* in the imperfect State of Childhood, I spake as a Child, I understood as a Child, I thought or reason'd as a Child, *i. e.* after an Imperfect manner: but when I became a Man, *i. e.* to the State and Perfection of Manhood, I put away childish things. And the like Difference will there be between our present and future State. 12 For now we See only as thro' a Glas darkly or no more than the Dim Representation of things; but then we shall see things not by Reflection as in a glass, but directly, and as they are in themselves, as a Man sees another when they are face to face: Now I know but in part or superficially, but then shall I know things, not by the obscure and imperfect way of Deductions and Reasoning, but by an intuitive and comprehensive Knowledge of them, even as also I am known, and ly open myself to the View of Superiour Heavenly Beings. 13 And now, till that time come, abideth in All true Christians Faith, Hope, Charity, these three, All great and excellent Virtues, and Superior to the Gifts you set such a Value upon (whence it follows by the way, that he that has the most excellent Gift, ought not to despise the meanest True Believer: but the Greatest even of these three is Charity).

Chap. XIV. Wherefore in the first place and above all follow after Charity, and then in the second place and to Charitable ends ye may lawfully and commendably covet earnestly (f) Spiritual Gifts, but among them ye are to desire rather that ye may prophesy, than that ye may speak in an Unknown tongue, the former being more beneficial to the Good of the Church than the other. 2 For he that speaks in an Unknown Tongue,

VI.
Propheſy is to be preferr'd before ſpeaking in an unknown Tongue.

ſpeaks

A N N O T A T I O N S.

(f) It being not to be doubted but St Paul uses here ζῆλον, in allusion to his using the same word in the last Verse of Chap. 12. It follows that it ought therefore to be Render'd in both places alike. And the same is to be said as to v. 39. of Chap. 14.

TEXT.

TRANSLATION.

λῆ, ἀλλὰ πρὸς Θεῷ· οὐδεὶς γὰρ ἀκούει, πνεῦμα τι δὲ λαλᾷ μυστήρια. 3 Ὁ δὲ προφητεύων, ἀνθρώποις λαλᾷ οἰκοδομῶν καὶ ὁρῶν καὶ ὁρῶν καὶ ὁρῶν. 4 Ὁ λαλῶν γλώσσαις, ἐαυτὸν οἰκοδομᾷ· ὁ δὲ προφητεύων, ἐκκλησίαν οἰκοδομᾷ. 5 Θέλω δὲ πάντες ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύετε· μείζων γὰρ ὁ προφητεύων, ἢ ὁ λαλῶν γλώσσαις, ὅτις εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομῶν λάβῃ.

6 Nunὶ δὲ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, πῶς ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω, ἢ ἐν ὑποψυχῇ, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδασκαλίᾳ; 7 Ὅμως τὰ ἄψυχα φωνῶν διδόντα, εἴτε αὐλὸς εἴτε κithάρα, ἐὰν ἀψυχοῦνται τῶν φωνῶν μὴ δῶν, πῶς γνωσθήσεται τὸ αὐτοῦ μῦθος ἢ τὸ κithαρῆ μῦθος; 8 Καὶ γὰρ ἐὰν ἀκρόατον φωνὴν σάλπιγγος δῶν, τίς ὁρῶν ἑτοιμασέται εἰς πόλεμον; 9 Οὕτως καὶ ὑμᾶς ἀψυχοῦντες τῆς γλώσσας ἐὰν μὴ ἔσμεν λόγον δῶντες, πῶς γνωσθήσεται τὸ λαλοῦν μῦθος; ἔσεται γὰρ ὡς ἀέρας λαλοῦν. 10 Τσαῦτα, εἰ πῶς, γίνονται φωναὶ ὅσες ἐν κόσμῳ, καὶ οὐδεὶς αὐτῶν ἀφαιρῶν.

unto Men, but unto God: for no man understands *him*, but in the spirit he speaks mysteries.

3 Now he that prophesies, speaks unto Men, to edification, and exhortation, and comfort.

4 He that speaks in an *unknown* tongue, edifies himself; but he that prophesies, edifies the Church.

5 I would that ye all spake with tongues, but rather that ye prophesied; for greater is he that prophesies, than he that speaks with tongues, except he interpret, that the Church may receive edifying.

6 Now, Brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you, either by Revelation, or by Knowledge, or by Prophecy, or by Doctrine?

7 Even things without life giving sound, whether pipe or harp, except they give a distinction in the sound, how shall it be known what is pip'd or harp'd?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise you, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of * Languages in the World, and none of them is without signification.

T E X T.

T R A N S L A T I O N.

11 Εάν οὖν μὴ εἰδῶ τι λέγει δυνάμει
τῆς φωνῆς, ἔσομαι τῷ λαλῶντι βάρ-
βαρος· καὶ ὁ λαλῶν, † ἐμοὶ βάρ-
βαρος.

11 Therefore if I know not
the meaning of the Language,
I shall be unto him that speaks
a Barbarian; and he that
speaks, shall be a Barbarian
unto me.

12 Οὕτως

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speaks not properly or to any purpose unto Men, but unto God only: for no man understands him, but in or by the Spirit thus enabling him to speak only in an unknown tongue he speaks Mysteries, i. e. what is not understood by those that hear him. 3 Now he that prophesies, i. e. either foretells in a known Tongue some Future event, or explains some mysterious or hidden sense of Scripture, or dictates some Spiritual Hymn by the immediate assistance of the Holy Spirit, such an one speaks unto Men so, as what he speaks tends to Their Edification, and Exhortation, and Comfort. 4 He that speaks in an unknown Tongue, edifies himself alone; but he that prophesies, edifies the Church. 5 I would that ye All spake with Tongues, but rather that ye prophesied: for greater is he that prophesies, than he that speaks with Tongues, except he interpret what he delivers in a Tongue unknown to his Hearers, that the Church may receive Edifying thereby.

6 Now for example, Brethren, if I come unto you speaking with Tongues, what shall I profit you, except, what I shall speak thus in a Tongue unknown to you, either by way of Revelation, or by way of Knowledge, or by way of Prophecy, or by way of Doctrine, I do also interpret unto you. 7 Even things without life giving sound, whether Pipe or Harp, except they give a Distinction in the sounds, some notes being known to denote Mirth, other Mourning or the like, how shall it be known what is pip'd or harp'd? 8 For if the Trumpet give an uncertain sound, i. e. sound some point of War not understood, who among the souldiers shall know thereby to prepare himself to the Battle? 9 So likewise you, except ye utter by the Tongue or Language ye make use of Words Easy to be understood or of a Known and Clear signification to your Hearers, how shall it be known by them what is spoken by you: for ye shall speak only into the Air or to the Wind. 10 There are, it may be, so many different Kinds of Languages in the World, as there be Nations, and none of them is without signification, but this signification they have only to them that understand the Meaning of them. 11 Therefore if I know not the Meaning of the Language, I shall be unto him that speaks a Barbarian, i. e. One that understands not what he says; and he that speaks, will be a Barbarian unto me.

VII.
The Apostle sets forth the Usefulness of the Gift of Tongues, without that of Interpreting.

V. 11. † E. is not read in Clerm. and some other MSS. &c.

V. 18.

TEXT.

TRANSLATION.

12 Οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ
ἐστὲ πνευμάτων, τὼς πλὴν οἰκοδο-
μῶν τῆ ἐκκλησίας ζητεῖτε ἵνα θεισ-
σύνητε. 13 Διόπερ ὁ λαλῶν γλώσ-
σῃ, προσευχέσθω ἵνα διερμηνεύῃ.
14 Εὰν γὰρ προσεύχωμαι γλώσσῃ,
τὸ πνεῦμά μου προσεύχεται, ὁ δὲ
νοῦς μου ἄχαρπός ἐστι. 15 Τί οὖν
ἔστι; προσεύξομαι τῷ πνεύματι,
προσεύξομαι δὲ καὶ τῷ νοί. ψαλῶ
τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοί.
16 Ἐπεὶ εἰς εὐλογήσῃς τῷ πνεύ-
ματι, ὁ ἀναπληρῶν τὸν τόπον τῆ
ἰδιότητος, πῶς ἐφ' τὸ Ἀμὲν ὅτι τῇ
σῇ εὐχαριστίᾳ; ἐπειδὴ τί λέγεις ἑκ
οἰδῆς. 17 Σὺ μὲν γὰρ καλῶς εὐ-
χαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκο-
δομεῖται. 18 Εὐχαριστῶ τῷ Θεῷ
μεθ', πάντων ὑμῶν μαῖλλον ἢ γλώσσῃ
λαλῶ. 19 ἀλλ' ἐν ἐκκλησίᾳ θέ-
λω πέντε λόγους ἢ τῷ νοί μου λα-
λῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ
μυρίους λόγους ἐν γλώσσῃ. 20 Ἀδελ-
φοί, μὴ παιδία γίνεσθε ταῖς φρεσίν·
ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς
δὲ φρεσὶ τέλειοι γίνεσθε. 21 Ἐν
τῷ νόμῳ γέγραπται. Ὅτι ἐπερ-
γλώσσοις, καὶ ἐν χείλεσιν ἑτέροις
λαλήσω τῷ λαῷ τῷ τῷ, καὶ οὐδ'
οὕτως εὐσακύνονται με, λέγει Κύριος.

12 Even so ye, forasmuch
as ye are Zealous of Spiritual
gifts, seek that ye may excell
to the edifying of the Church.

13 Wherefore let him that
speaks in an *unknown* tongue,
pray that he may interpret.

14 For if I pray in an *un-
known* tongue, my spirit prays,
but my understanding is un-
fruitfull.

15 What is it then? I will
pray with the spirit, and I will
pray with the understanding
also: I will sing with the spi-
rit, and I will sing with the un-
derstanding also.

16 Else when thou shalt blest
with the Spirit, how shall he
that occupies the room of the
unlearned, say Amen at thy
giving of thanks, seeing he un-
derstands not as thou sayst?

17 Thou verily givest thanks
well, but the other is not edified.

18 I thank my God, I speak
with tongues more than you all:

19 Yet in the Church I had
rather speak five words with
my understanding, that * I
might teach others also, than
ten thousand words in an *un-
known* tongue.

20 Brethren, be not Child-
ren in understanding: how-
beit, in malice be ye Children,
but in understanding be Men.

21 In the Law it is written:
With men of other tongues
and other lips, will I speak un-
to this people; and yet for all
that will they not hear me,
says the Lord.

P A R A P H R A S E.

12 *Nor as I said above v. 5. that I for my own part would that ye All spake with Tongues, but rather that ye prophesied:* Even so ye, forasmuch as ye are Zealous of spiritual gifts, seek that ye may excell *in those that tend most* to the Edifying of the Church. 13 Wherefore let him that speaks in an unknown Tongue, pray that he may interpret *also what he says.* 14 For if I pray in an unknown Tongue, *it is true my Spirit accompanies my Words which I understand, and so my Spirit prays,* but my Understanding my self what I speak or my Meaning is unfruitfull or of no benefit to others, who understand not my words. 15 What is it then that is to be done in this case? why, I will pray with the spirit, and I will pray with the understanding also, *i. e. when I am mov'd thereto by the Spirit, I will pray in an Unknown Tongue, but so that my Meaning may be understood by others, namely I will not do it but when there is some body by to interpret.* And in like manner, I will sing with the Spirit, and I will sing with the Understanding also, *i. e. I will sing in an Unknown Tongue, but when the meaning of what I sing can be understood by others.* And thus should ye do in all like Cases. 16 Else when thou shalt bless God with the Spirit, *i. e. by the Impulse of the Spirit in an Unknown Tongue,* how shall he that occupies the room of the Unlearned, *i. e. how shall thy Hearer who is unlearned in this respect,* say Amen at thy giving of Thanks, seeing he understands not what thou say'st. 17 (†) Thou verily givest thanks well, but the Other is not edified at all by it. 18 I thank my God, I speak with Tongues more than you all: 19 yet in the Church I had rather speak five words with my Understanding, *i. e. Five words that are understood,* that I might teach others also, than ten thousand words in an unknown Tongue. 20 Brethren, be not Children in Understanding, who are apt to be taken with the Novelty and Strangeness of things, as ye are with the Gift of Tongues: howbeit in Malice, *i. e. All Ill Temper of Mind* be ye Children, but in Understanding be ye Men. And consequently, be not so Zealous for the use of unknown Tongues in the Church, they are not so Proper there. 21 For in the Law it is written; With men of other tongues and other lips will I speak unto this people; and yet for all that they will not hear me, says the Lord. 22 Wherefore you

VIII.
St Paul further
shews the Usefulness
of Propheſying
above that of
Tongues.

A N N O T A T I O N S.

V. 18. † So Alex. Clerm. and other MSS. as also Vulg. Lat. Version, &c.

V. 19. † So Alex. Clerm. and other MSS.

(†) This seems to be a place where *⁂* is to be understood, not as a Causal, but rather as an Affirmative particle.

TEXT.

TRANSLATION.

22 Ὡστε αἱ γλῶσσαι εἰς σημεῖον εἰ-
σιν, ὃ τοῖς πιστεύουσιν, ἀλλὰ τοῖς
ἀπίστοις· ἡ δὲ προφητεία ὃ τοῖς ἀπί-
στοις, ἀλλὰ τοῖς πιστεύουσιν. 23 Εἰν
οἷῳ σωέλθῃ ἡ ἐκκλησία ὅλη, ὅτι
τὸ αὐτὸ, καὶ πάντες γλώσσαις λαλῶ-
σιν, εἰσέλθωσι δὲ ἰδιῶται ἢ ἀπίστοι,
ὅτι ἐρῶσιν ὅτι μαίνεσθε; 24 Εἰν
δὲ πάντες προφητεύουσιν, εἰσέλθῃ δὲ
τις ἀπίστος, ἢ ἰδιώτης, ἐλέγχεται
ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων·
25 καὶ ὅτι τὰ κρυπτά τῆς καρδίας
αὐτοῦ φανερά γίνονται· καὶ ὅτι πε-
σὼν ὅτι προσώπων, προσκυνήσῃ τῷ
Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς ὄντως
ἐν ὑμῖν ὅστις.

26 Τί οἷῳ ὅστις, ἀδελφοί; ὅταν
συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν
ἔχῃ, διδασκαλίαν ἔχῃ, γλῶσσαν ἔχῃ,
ἀποκάλυψιν ἔχῃ, ἐρμηνείαν ἔχῃ·
πάντα πρὸς οἰκοδομίαν γινέσθω.
27 Εἴτε γλῶσση τις λαλεῖ, κατὰ
δύο, ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνά
μικρον, καὶ εἰς διερμηνεύεται. 28 Εἰν
δὲ μὴ ἢ διερμηνευτής, σιγάτω ὡς
ἐκκλησία· ἑαυτῷ δὲ λαλεῖτω καὶ
τῷ Θεῷ. 29 Προφῆται δὲ δύο ἢ
τρεῖς λαλῶτωσαν, καὶ οἱ ἄλλοι δια-
κρίνεταισαν. 30 Εἰν δὲ ἄλλω ἀπο-
καλυφθῇ καὶ κηρυχθῇ, ὁ πρῶτος σιγάτω.

22 Wherefore tongues are
for a sign, not to them that be-
lieve, but to them that believe
not : but prophesying serves
not for them that believe not,
but for them who believe.

23 If therefore the Whole
Church be come together into
one place, and all speak with
tongues, and there come in
those that are Unlearn'd or
Unbelievers, will they not say
that ye are mad?

24 But if all prophesy, and
there come in one that believes
not, or one unlearn'd, he is con-
vinc'd of all, he is judg'd of all :

25 And thus are the Secrets
of his heart made manifest ;
and so falling down on his face,
he will worship God, & report
that God is in you of a truth.

26 What is it then, Bre-
thren? when ye come toge-
ther, every one of you has a
psalm, has a doctrin, has a
tongue, has a revelation, has an
interpretation. Let all things
be done to edifying.

27 And if any man speak in
an *unknown* tongue, let it be
by two, or at the most by three,
and that by course; and let
one interpret.

28 But if there be no Inter-
preter, let him keep silence in
the Church; and let him speak
to himself and to God.

29 Let the Prophets speak two
or three, & let the others judge.

30 If *any thing* be reveal'd
to another that sits by, let the
first hold his peace.

P A R A P H R A S E.

you see that Tongues, (i. e. the miraculous Power of speaking in strang Tongues,) are for a sign of the Truth of the Gospel, not to them that believe, but to them that believe not: but Prophefying serves, not for them that believe not, but for them who believe; and therefore is fitter for Christian Assemblies. 23 If therefore the Whole Church be come together into one place, and All speak with Tongues, *i. e. in Unknown Tongues,* and there come in those that are Unlearned, *i. e. understand not the said Tongues,* or Unbelievers, will they not say that ye are Mad? 24 But if All prophefy, *(one after another v. 31.)* and there come in one that believes not, or one unlearned or ignorant, *the Discourses he hears from you reaching his Conscience and the secrets of his Heart,* he is convinc'd of All *that thus prophefy,* he is judg'd of All, *i. e. made to judge or discern aright his Own state and Condition;* 25 and thus are the Secrets of his Heart, *i. e. his Inward Conviction of Conscience by the Discourses he has heard,* made manifest unto the whole Assembly, and so, *i. e. as one means to manifest such his inward Conviction,* falling down on his Face, he will worship God with all Reverence presently in the Assembly, and report *(after he is gone out) to Others,* that God is in or among you of a Truth.

26 What is it then, Brethren, *that is to be done? why, supposing* when ye come together, every one of you *Spiritual or Gifted Persons* is ready to exercise his peculiar Gift, and one has an impulse by the Spirit to Sing a newly inspir'd Psalm, another has an impulse to communicate a point of Doctrine, another has an impulse to speak in a strang Tongue, another has an impulse to make known a newly inspir'd Revelation, another has an impulse to exercise his Gift of Interpretation: *supposing All these Gifts are by the impulse of the Spirit to be exercis'd at One Meeting,* nevertheless it is necessarily incombent on you to let care be taken that All these things be done in such a manner as tends to Edifying. 27 And more particularly to this end, if any man is mov'd to speak in an Unknown Tongue; let it, *i. e. his Gift be exercis'd but by Two,* or at the most by Three at one Meeting, and that by course or severally one after the other; and let no more than One interpret, *how many soever there be that can interpret.* 28 But if there be no Interpreter, let him, *that has the impulse to speak in an unknown tongue,* keep silence in the Church; and let him speak mentally or within himself to himself and to God. 29 In like manner at one Meeting let the Prophets speak but Two, or at most Three, and let the others, *that have the same Gift of Prophefy,* judge, *i. e. examin and discuss what is deliver'd by the former that have spoken.* 30 If any thing be reveal'd to another that sits by, let the first, *i. e. be that was prophefying afore,* hold his peace. 31 And Let no one pretend that he can't withstand the impulse of the Spirit, and consequently let not him that is speaking, pretend he can't leave off; nor he that is moved to speak, pretend that he can't stay till the other can leave

IX.

St Paul gives them Directions concerning the Orderly exercising of their Spiritual Gifts, and to the Benefit of the Church.

T E X T.

TRANSLATION.

31 Διῶκατε γὰρ καὶ ἕνα πάντες φορο-
 φητεύειν, ἵνα πάντες μνησθῶσι, καὶ
 πάντες ὡς ἐκκλησίαν. 32 Καὶ πνεύ-
 ματα φερόμενα φερόμεναι ὑπο-
 τάσσεται. 33 Οὐ γὰρ ἔστι ἀχαρι-
 στασίας ὁ Θεός, ἀλλ' εἰρήνης, ὡς ἐν
 πάσαις ταῖς ἐκκλησίαις τῷ ἁγίῳ.

34 Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκ-
κλησίαις σιγάτωσαν. ὡς ὁ ἰησοῦς κε-
φαλὴ τῆς ἐκκλησίας, ἡ ὁ σώζων τὴν
ἐκκλησίαν, ἡ ἑαυτὴν ἑαυτῇ ἑωρα-
τῇ, ἡ ἑαυτὴν ἑωρατῇ, ἡ ἑαυτὴν ἑωρα-
τῇ, ἡ ἑαυτὴν ἑωρατῇ. 35 Εἰ
δὲ π μαθεὶν θέλεσιν, ἐν οἴκῳ τῆς
ἐκκλησίας ἀνδρῶν ἐπερωτῶσάν. αἰσχροὺς γὰρ
ἐστὶ γυναῖξιν ἐν ἐκκλησίᾳ λαλεῖν.

36 Ἡ ἀφ' ὑμῶν ὁ λόγος τῷ
Θεῷ ἔξηλθεν· ἢ εἰς ὑμᾶς μόνους
κατήντησεν· 37 Εἴ τις δοκεῖ περ-
φήτης εἶναι ἢ πνιδυμπικός, ὅτι γνω-
σκέτω ἃ πρᾶξω ὑμῖν, ὅτι τῷ Κυ-
ρίου εἰσὶν αἱ ἐντολαί. 38 Εἴ δέ τις
ἀγνοεῖ, ἀγνοέτω. 39 Ωστε, ἀδελ-
φοί, ζηλῶτε τὸ περφητεῦν, καὶ
τὸ λαλεῖν γλώσσαις μὴ καλύετε.
40 Πάντα ὅσα εὐχαριζομένως καὶ χαρὰ
παῖξιν γινέσθω.

Κεφ. ιε'. Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ Εὐαγγέλιον ὃ εὐηγγελισάμην

31 For ye may all prophesy
one by one, that all may learn,
and all may be comforted.

32 And the Spirits of the
Prophets are subject to the
Prophets.

33 For God is not *the author* of Confusion, but of Peace, as in all Churches of the Saints.

34 Let your Women keep silence in the Churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also says the Law.

35 And if they will learn any thing, let them ask their * own husbands at home: for it is a shame for Women to speak in the Church.

36 What? came the Word
of God out from you? or came
it unto you only?

37 If any man think himself to be a Prophet, or Spiritual, let him acknowledge that the things I write unto you, are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, Brethren, **cover earnestly to prophesy,**
and forbid not to speak with
tongues.

40 Let all things be done
decently and in order.

Chap. XV.

Moreover, Brethren, I declare unto you the Gospel, ὑμῖν,

ANNOTATIONS.

V. 40. † Δ is not read in Alex. Clerm. and several other MSS. as also in Vulg. Latin, Syriack, Arabick, and Ethiop. Versions, &c.

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off decently or not abruptly: for ye may All, i.e. it is in the power of you All to prophesy orderly one by one, (not confusedly, or several together,) that so All present may learn the better by what is spoken, and all may be Comforted or Exhorted to their Duty, Better than if several spake, either confusedly together in one place, or in several parts of the Place where you meet at the same time; 32 And you are not acted by the Holy Spirit, as the Heathen Priests are by the Devil; for indeed the Spirits by which these are acted, are not subject to them; but on the contrary the Spirits of the Christian Prophets are subject to the said Prophets, i. e. the Holy Spirit do's not so act on them, as not to leave them Masters of their Own Actions, to speak or hold their Peace, as they see Occasion. 33 For God is not the Author of Confusion or Disorder, which would necessarily arise from more than One speaking at a time, or from One interrupting Another, but of Peace, i.e. Order and Quietness; as may be seen by the like Orderly exercises of these Gifts in all the other Churches of the Saints or Christians.

34 Let your Women keep silence in the Churches; for it is not permitted unto them to speak there, but they are commanded to be silent as a mark of being under Obedience or Subjection, as also says the Law, i. e. Old Testament (Gen. 3. 16.) 35 And if they will learn any thing, i. e. have a mind to have any thing that passes in the Church explain'd to them, let them ask their own Husbands at home about it: for it is a shame for Women to speak in the Church, i.e. to perform any part of Divine Service as Chief Speaker; and therefore they must not Read Prayers, or Pray singly, or Prophesy or Preach, but only join in Prayer and Singing.

36 What? came the Word of God, i. e. the Gospel out from you first? or came it unto you only? that ye thus take upon you to practise herein contrary to all other Churches, as if ye pretended to give Laws to the Whole Church, or to a Right to do what you please among yourselves. 37 If any Man among you think himself to be a Prophet or in any other respect a Spiritual Person, let him acknowledge that the things I write unto you, are the Commandment of the Lord. 38 But if any man be ignorant that they are so, let him be ignorant, i. e. I shall have no more to say to him, but shall leave him to his Ignorance. 39 Wherefore, Brethren, to conclude this Subject, covet earnestly to prophesy, and forbid not to speak with Tongues. 40 But let All these things be done Decently and in Order, according to the Directions afore given.

S E C T I O N VII.

Wherein St Paul largely proves the Certainty of the Resurrection, and makes known to the Corinthians some Remarkable Particulars relating thereto, and not before known.

Chap. XV. Moreover, Brethren in reference to that great Article of our Christian Religion, the Resurrection from the Dead, which it seems some among you deny, what I declare unto you now concerning the same,

X.
Women are not
to speak in the
Church.

XI.
The Apostle closes
this Head of Dis-
course, with a
Reprimand to the
Corinthians, for
taking too much
upon them, and
with a general
Exhortation to
Order and Decency.

I.
St Paul proves
the Certainty of
Christ's Resurre-
ction.

TEXT.

TRANSLATION.

ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐσθίετε· 2 δι' οὗ καὶ στέθετε, πνι λόγῳ ἐνηγγελισάμενος ὑμῖν, εἰ χετέ· 3 Ἐκτός ἐστι μὴ εἰκὴ ὀπισθεύσατε.

3 Παρέδωκε γὰρ ὑμῖν ἐν ᾧ ὡς τοῖς ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ ἡμῶν ἡμῶν χάρις τῇ ἡμετέρας τῇ τρίτῃ χάρις τῇ γραφάς· 4 καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρας τῇ τρίτῃ χάρις τῇ γραφάς· 5 καὶ ὅτι ὥρθη Κηφᾶ, εἶπα τοῖς δώδεκα.

6 Ἐπειτα ὥρθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἔξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, πνινες δὲ καὶ ἐκοιμήθησαν.

7 Ἐπειτα ὥρθη Ἰακώβ· εἶπα τοῖς Ἀποστόλοις πᾶσιν· 8 Ἐρχομαι δὲ πάντων, ὡς περὶ τῷ ἐκτεσθῆναι, ὥρθη καὶ μοί· 9 Ἐγὼ γὰρ εἰμι ὁ ἐλαχίστος τῶν Ἀποστόλων,

ὅς οὐκ εἰμι ἰσχυρὸς καλεῖσθαι Ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τῷ Θεοῦ· 10 Χάρις δὲ Θεοῦ εἰμι ὃ εἰμι καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ, οὐ κατὰ ἐνέργειαν, ἀλλὰ ὡς ἐλεος τῶν αὐτῶν πάντων ἐκοπίασα· 11 Ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ ἐν ἐμοί· 12 Εἶτε αὖν ἐγὼ, εἶτε ὅκτις, ὅπως κηρύσσωμεν, καὶ ὅπως ὀπισθεύσατε.

12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ὁ νεκρὸς ἐγήγερται, ὡς λέ-

which I preach'd unto you, which also you have receiv'd, and wherein ye stand;

2 By which ye are sav'd, if ye keep in memory what I preach'd unto you, unless ye have believ'd in vain.

3 For I deliver'd unto you first of all, that which I also receiv'd, how that Christ died for our sins, according to the Scriptures;

4 And that he was buried, and that he rose again the third day according to the Scriptures;

5 And that he was seen of Cephas, then of the twelve.

6 After that he was seen of above five hundred brethren at once; of whom the greater part remain to this present, but some are fallen asleep.

7 After that he was seen of James; then of all the Apostles.

8 And last of all he was seen of Me also, as of one born out of due time.

9 For I am the least of the Apostles, that am not meet to be call'd an Apostle, because I persecuted the Church of God,

10 But by the Grace of God I am what I am: and his Grace, which was bestow'd upon me, was not in vain; but I labour'd more abundantly than they all: yet not I, but the Grace of God, which was with Me.

11 Therefore, whether it were I or they, so we preach, and so ye believ'd.

12 Now if Christ be preach'd that he rose from the Dead,

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is no other than the Gospel which I preach'd unto you formerly, which also you have receiv'd, and wherein, *i. e.* in the profession whereof ye have hitherto stood and do for the generality of you still stand, 2 by which also ye are to be Sav'd; if ye keep in memory what I preach'd unto you so, as to act accordingly, unless it is to be acknowledg'd after all, that not only there is no Resurrection, but also in general that the Whole System of Christianity is False, and consequently that ye have Believ'd in vain. 3 For (u) I deliver'd unto you first of all, and principally insisted on that which I also receiv'd concerning this point, *viz.* how that Christ died for our Sins according to the Scriptures; 4 and that he was buried, and that he rose again the third day according to the Scriptures; 5 and that he was seen of Cephas or Peter, then of the other Apostles, who, from the Number of them that were at first Instituted, usually are denoted by the name of the Twelve. 6 After that he was seen of above five hundred Brethren, *i. e.* Christians at once; of whom the greater part remain alive to this present, but some are fallen asleep, *i. e.* dead. 7 After that he was seen of James; then, of all the Apostles. 8 And last of all he was seen of Me, as of (w) one born out of due time. 9 For I am the Least of the Apostles, that am not meet to be call'd an Apostle, because I persecuted the Church of God. 10 But by the Grace of God I am what I am; and his Grace, which was bestow'd upon Me, was not in vain; but I labour'd more abundantly in the ministry of the Gospel than they All, *i. e.* All the other Apostles: yet it is not I, but the Grace of God which was with me, to whom is to be ascrib'd the Praise and Success of Such my Labours. 11 Therefore, whether it were I or they that preach'd, so we All preach, and so ye believ'd, *viz.* that Christ died and rose again the third day.

12 Now if concerning Christ it be thus preach'd, *viz.* that he Rose from

II.
From Christ's Resurrection St Paul, proves the Certainty of Our Resurrection.

A N N O T A T I O N S.

V. 4. † So Alex. Clerm. MSS. &c.

(u) By the word *rapidus* here us'd, St Paul seems to denote that his Doctrine concerning the Resurrection was one of the *Παροδοὺς* he mentions Chap. 10. 2.

(w) It is well enough observ'd, that as *ελαττωμενος* denotes an Abortive Birth that comes before it's Time, so such a Birth is usually Sudden and Unawares, and is also Weak and Feeble, scarce deserving to be call'd or counted a Man. The former part agrees to the manner of St Paul's being made a Christian and an Apostle; and in regard of the latter it is that St Paul here calls himself *Abortive*.

TEXT.

TRANSLATION.

γὰρ οἱ πῆρες οὐ ὑμῖν, ὅτι ἀνάστασις νε-
κρῶν οὐκ ἔστιν; 13 Εἰ δὲ ἀνάστασις
νεκρῶν οὐκ ἔστιν, ὁ δὲ Χριστὸς ἐγήγερται.
14 Εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν
ἄρα τὸ κήρυγμα ἡμῶν, κενὴ δὲ καὶ ἡ
πίστις ὑμῶν. 15 Εὐρισκόμεθα δὲ καὶ
ψευδομάρτυρες τῷ Θεῷ· ὅτι ἐμαρτυ-
ρήσαμεν ὅτι τῷ Θεῷ ὅτι ἡγερε ὁ Χρι-
στὸν· ὃν οὐκ ἡγερεν, εἴπερ ἄρα νεκροὶ
οὐκ ἐγείρονται. 16 Εἰ γὰρ νεκροὶ οὐκ
ἐγείρονται, ὅθεν Χριστὸς ἐγήγερται.
17 Εἰ δὲ Χριστὸς οὐκ ἐγήγερται, μα-
ταία ἡ πίστις ὑμῶν· ἐπὶ ἐπὶ οὐ ταῖς
ἀμαρτίαις ὑμῶν. 18 ἄρα καὶ οἱ
καιμηθέντες ἐν Χριστῷ, ἀπόλονται.
19 Εἰ ἐν τῇ ζωῇ τῇ αὐτῇ ἠλπιότες
ἔσμεν ἐν Χριστῷ μόνον, ἐλεεινότεροι
 πάντων ἀνθρώπων ἔσμεν. 20 Νυνὶ
δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρ-
χὴ τῶν κοιμημένων †.

21 Ἐπειδὴ γὰρ δι' ἀνθρώπου θάνα-
τος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.
22 Ὡστερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀπο-
γήσκουσιν, ὅτω καὶ ἐν τῷ Χριστῷ πάν-
τες ζωοποιήσονται. 23 Ἐκαστος δὲ
ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χρι-
στὸς, ἐπεὶ αὐτοὶ Χριστοῦ ἐν τῇ παρ-
σίᾳ αὐτοῦ. 24 εἴτα τὸ τέλος,
ὅταν ὁ Θεὸς τὴν βασιλείαν τῷ Θεῷ
καὶ πατρὶ· ὅταν καθάρσῃ πάντα

how say some among you, that
there is no Resurrection of the
Dead?

13 But if there be no Re-
surrection of the Dead, then is
Christ not risen:

14 And if Christ be not
risen, then is our Preaching
vain, and your Faith is also
vain.

15 Yea, and we are found
false Witnesses of God; because
we have * witness'd of God,
that he rais'd up Christ: whom
he rais'd not up, if so be that
the Dead rise not.

16 For if the Dead rise not,
then is not Christ rais'd:

17 And if Christ be not
rais'd, your Faith is vain; ye
are yet in your sins.

18 Then they also who are
fallen asleep in Christ, are peris'h'd.

19 If in this Life only we
have hope in Christ, we are of
all men most miserable.

20 But now is Christ risen
from the Dead, *the First-fruits
of them that slept.

21 For since by Man *came*
Death, by Man *came* also the
Resurrection of the Dead.

22 For as in Adam all dy,
even so in Christ shall all be
made alive.

23 But every man in his own
order: Christ the First-fruits,
afterwards they that are Christ's
at his Coming.

24 Then *comes* the End,
when he shall deliver up the
Kingdom to God even the Fa-
ther; when he shall have put

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from the Dead; how say some among you, that there is no Resurrection of the Dead. 13 *This is what I hear some stick not to assert*: But if there be No Resurrection of the Dead, then is Christ not risen. 14 And if Christ be not risen, then is our Preaching vain or *Idle Talk*, and your Faith is also vain or *to no purpose*. 15 Yea, and we are found to be False Witnesses of God; because we have witnessed of God, that he rais'd up Christ, whom he rais'd not up, if so be that the Dead rise not. 16 For it is an *Evident and undeniable Proposition*, that if the Dead rise not, then is not Christ rais'd. 17 And if Christ be not rais'd, your Faith in him is vain; ye are yet in or *under the guilt of your Sins*, his Resurrection being the *special Proof or Evidence of our Justification*. 18 Then they also, who are fallen asleep in Christ, *i. e. died either in or for this Faith in Christ*, are perish'd, *so as never to rise up out of this sleep, or to be recompenc'd for their Sufferings*. 19 In short, If in this Life only We Christians have hope of *Advantage in or thro' Christ*, We are of all men most miserable, *not only for his Sake denying our selves Many things gratefull to Flesh and Blood here, but even frequently exposing our selves to the greatest Sufferings*. 20 But now is Christ certainly and without all reasonable doubt *Actually* risen from the Dead, being as it were the (x) First fruits of them that slept, *namely inasmuch as He not only was the First that rose from the Dead or Grave, never to return to it again, but by Him is also procur'd the Resurrection of All mankind, and his Own Resurrection is a Pledge of the other*.

21 For according to the *Wisdom of God* since by Man came Death, by Man came also the Resurrection of the Dead. 22 For as in or *by the Sin of Adam in eating the forbidden Fruit* All dy, even so in or *by means of what Christ has done and Suffer'd*, shall All be made alive: 23 *not All at one and the same time, but Every man in his own or proper order: Christ as being the First fruits is already risen first: afterwards next after Christ himself shall they rise that are Christ's, i. e. the truly Faithfull and Pious Christians, namely at his, i. e. Christ's Second Coming*. 24 Then, *not till some time after Christ's Second Coming*, comes the End or *Final Judgment*, when All, that were not afore rais'd at Christ's Second Coming, even the Wicked shall also be rais'd to receive Judgment; when, after the said Universal Judgment, He, *i. e. Christ* shall deliver up the Kingdom (he now governs as Mediator and Man as well as God) to God even the Father; *forasmuch as that will be the Time*, when he shall

III.
The Apostle takes notice to them of Several Particulars relating to the Resurrection.

ANNOTATIONS.

V. 20. † *Expon* is not read in Alex. Clerm. and some other MSS. nor in Vulg. Latin Version, or Irenæus; nor in Orig. Chrysost. &c. It is hardly to be doubted but it has been added.

(x) St Paul alludes here to the Nature and Design of the First-fruits under the Law, *Levit. 19. 24. Deut. 26. 2.* All the Harvest was consecrated and sanctified by the First-fruits being offer'd.

TEXT.

TRANSLATION.

ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμι. 25 Δὲ γὰρ αὐτὸν βασιλεύειν, ἀχρὶς ὅτι ἂν ᾗ πάντας τὰς ἐχθροὺς ὑπὸ τὰς πόδας αὐτοῦ. 26 Ἐσχάτος ἐχθρὸς καταργεῖται ὁ θάνατος. 27 Πάντα ᾧ ὑπέταξεν ὑπὸ τὰς πόδας αὐτοῦ. Ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δηλοῖ ὅτι ἐκτὸς τῆς ὑποτάξεως αὐτοῦ τὰ πάντα. 28 Ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάσσοντι αὐτῷ τὰ πάντα, ἵνα ᾦ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.

29 Επεὶ τί ποιήσουσιν οἱ βαπτίζομενοι ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ αὐτῶν;

30 Τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; 31 Καθ' ἡμέραν σπουδήσω, ἵνα τιτὼ τὴν ὑμετέραν καύχησην, ἀδελφοί, ἵνα ἔχω ὡς Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. 32 Εἰ καὶ ἀνθρώποι ἐπηριμάχοντο ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος, εἰ νεκροὶ οὐκ ἐγείρονται; φά-

down all rule and all authority and power.

25 For he must reign, 'till he has put All enemies under his feet.

26 The last Enemy, that shall be destroy'd, is Death.

27 For he has put All things under his feet. But when he says, All things are put under him, it is manifest that he is excepted, who did put All things under him.

28 And when All things shall be subdu'd unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be All in All.

29 Else what shall they do who are baptiz'd for the Dead, if the Dead rise not at all? Why are they then baptiz'd * for them?

30 And why stand we in jeopardy every hour?

31 I protest by your * Glorying, which I have in Christ Jesus our Lord, I do daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the Dead rise not? let

γώμεν

ANNOTATIONS.

V. 29. † So Alex. Clerm. and several other MSS. as also Vulg. Latin Version, and Origen, &c.

V. 31. † So Alex. Clerm. and several other MSS. and also Vulg. Lat. and Syr. and Arab. Versions, &c.

(γ) That the Sense of this place given in the Paraphrase is the most Easy or Agreeable to the Literal Signification of the Words, must be confest by All. And that the same was probably design'd by St Paul, will appear by considering, not only that this Sense is follow'd by Tertullian and Ambrose, but also that there seems to be no great Difference, between being thus Baptiz'd in the stead of a Deceas'd Person, and making the Baptismal Sponson in the stead of an Infant, but that One may be allow'd of as well as the Other.

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shall have put down All Rule and All Authority and Power *that oppos'd him.* 25 For he must according to what is foretold in the Scriptures (Psalm 110. 1.) reign, 'till he has put All Enemies under his feet. 26 The last Enemy, that shall be destroy'd, is Death, which accordingly shall be at this time universally destroy'd by the Universal Resurrection, as of the Just afore, so of the Wicked also now. 27 For we are told in Scripture that He, i. e. God the Father has put All things under his Feet. But when he, i. e. the Psalmist says (Ps. 110. 1.) to this effect, viz. All things are put under him; it is manifest that He, i. e. God the Father is excepted from such a Subjection, who did put All things under him. 28 And when All things shall be subdued unto him, i. e. Christ, then, i. e. after that shall Christ the Son also himself be subject unto him, i. e. God the Father, that put all things under him the Son, i. e. shall no longer act as the more immediate King of the Church and Universe, but resign such his Kingly power vouchsaf'd to him as Mediator and Head of the Church, that thenceforward God may be All in All, i. e. may alone govern and order All, immediately or without the interposition of Christ as Mediator, there being no further occasion for Christ to act as Mediator.

29 Having incidentally taken notice (from v. 20. to v. 29.) of several particulars relating to the Resurrection, and proper for you to know, I now return to the principal Subject matter I was speaking of v. 20. viz. the Certainty of the Resurrection. And as a further Argument of the same I ask, Else what shall they do, i. e. to what purpose do they so, who are baptiz'd for the Dead, i. e. for those Christians who have hapned (y) to dy before they could be baptiz'd; if the Dead rise not at all? Why are they then baptiz'd for them, since it is manifest that they can thereby advantage them nothing? Whereas on the contrary this Practice of some living Friend being baptiz'd for or in the person of One, that has hapned to Dy before he could himself be baptiz'd, is an Argument that it is suppos'd some Advantage will thereby accrue to the Dead Person in reference to the Future State after the Resurrection, and consequently that there is a Resurrection.

IV.
The Apostle returns to prove further the Resurrection.

30 And why stand We in jeopardy every hour, i. e. why do we Christians expose our very Lives to continual Danger for the sake of the Gospel, if there be no Resurrection to a Future state wherein we shall be rewarded in the Body for the same? 31 As for my self in particular, I protest by, i. e. I need no other than appeal to your Glorifying or Boasting in your New Leaders who oppose and vilify me, which I have in Christ Jesus, i. e. which usage befalls me only for the sake of Christ Jesus, that by such ill Treatment I may be said to dy daily, it being more grievous to me than Death. 32 Besides, if after the manner of Men, i. e. according to the usual manner among the Heathen to punish Malefactors, I have been expos'd to and fought with beasts at Ephesus, and so hazarded my Life, what advantageth it me, if the Dead rise not? It will then be

V.
Other Considerations tending to prove the Resurrection.

TEXT.

TRANSLATION.

ζώμεν καὶ πίνωμεν· αὐτεῖον γὰρ ὅτι
θνήσκομεν. 33 Μὴ πλανᾶσθε φθει-
ρουσι ἡδὴ τὴν ἐκκλησίαν κακὰ.
34 Ἐκνήψαντε δικαίως, καὶ μὴ ἁμαρ-
τάνετε ἀγνοῶντες ὅτι Θεὸς ἔχει
αὐτοὺς ἐντροπὴν ὑμῖν λέγων.

35 Ἀλλ' ἐρεῖ τις· Πῶς ἐγείρον-
ται οἱ νεκροί; ποῖον δὲ σῶμα τι ἔρ-
χούται; 36 Ἀφρον, σὺ ὁ ἀσείρις,
ὃ ζωοποιεῖται, ἐὰν μὴ σποθάνῃ.
37 Καὶ ὁ ἀσείρις, ὃ τὸ σῶμα τὸ
γεννησάμενον ἀσείρις, ἀλλὰ γινόμενον
κόκκον, εἰ πύρι, οἷον ἢ πνικτὸν τῆς
λοιπῶν. 38 Ὁ δὲ Θεὸς αὐτῷ δι-
δώσι σῶμα καθὼς ἠθέλησεν, καὶ
ἐκαστῷ τῆς σπερμάτων τὸ ἴδιον σῶ-
μα. 39 Οὐ πᾶσα σὰρξ ἡ αὐτὴ
καρξ· ἀλλὰ ἄλλη μὲν σὰρξ ἀν-
θρώπων, ἄλλη δὲ σὰρξ κτηνῶν,
ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτηνῶν.
40 Καὶ σώματα ἐπουρανία, καὶ σώ-
ματα ὀψιγεια· ἀλλ' ἑτέρα μὲν ἡ
τῆς ἐπουρανίου δόξα, ἑτέρα δὲ ἡ
τῆς ὀψιγείας.

41 Ἀλλ' ἡ δόξα ἡλίου,
καὶ ἡ δόξα σελήνης, καὶ ἡ δόξα
ἀστέρων· ἅσπερ γὰρ ἑκάστος ἀσ-
τέρου ἑα δόξαν. 42 Οὕτως καὶ ἡ

ἐκείνου τῆς νεκρῶν ἀντίστασις· οἱ

us eat and drink; for to mor-
row we dy.

33 Be not deceiv'd: Evil
Communications corrupt good
manners.

34 Awake to Righteousness,
and sin not; for some have not
the knowledge of God: I speak
this to your shame.

35 But some man will say;
How are the Dead rais'd up?
and with what Body do they
come?

36 Thou fool, that which
thou sowest, is not quicken'd,
except it dy.

37 And that which thou
sowest, thou sowest not that
Body which shall be, but bare
grain, it may chance, of Wheat
or of some other grain.

38 But God gives it a Body
as it has pleas'd him; and to
every seed his own Body.

39 All flesh is not the same
flesh: but there is one kind of
flesh of Men, another flesh of
beasts, another of fishes, and
another of birds.

40 There are also Celestial
bodies, and bodies Terrestrial:
but the glory of the Celestial is
one, and the glory of the Ter-
restrial is another.

41 There is one glory of the
Sun, and another glory of the
Moon, and another glory of
the Stars; for one star differs
from another star in glory.

42 So also is the Resurre-
ction of the Dead. It is sown

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Wiser to act according to that Common and Laconick Saying: Let us eat and drink: for to-morrow we dy. 33 *But be not deceiv'd with such Sayings, but rather remember that other Saying of the Greek Comedian Menander: Evil Communications corrupt Good Manners.* 34 *Awake therefore from such Dreams to Righteousness, and sin not in allowing your selves the sinfull Enjoyments of this Life: of which Advice there is the more need, for that some among you have not the Knowledge of God, as ye ought. I speak this to your shame.*

35 *But some man will say, How are the Dead rais'd up? and with what Body do they come? intimating that these are Questions not to be solv'd, and consequently that there can be No Resurrection.* 36 *Thou fool, who thus imaginest; since Daily Experience teaches thee, that that Seed which thou sowest, is not quicken'd, i. e. do's not spring up again, except it dies first. And consequently 'tis absurd to think it impossible for Dead men to be rais'd to Life again.* 37 *And as for the other part of the Question, viz. with what Body do the Dead come again at the Resurrection? in answer hereunto it is likewise to be observ'd to thee, that as to that which thou sowest, thou sowest not the Body which shall be, but the bare grain, it may chance, of Wheat or of some other grain:* 38 *But God gives it, i. e. the Seed sown, when it grows up again a Body as it has pleas'd him; and to every Seed his own Body, i. e. of a peculiar Size, Shape, &c.* 39 *In like manner as to Animals, All Flesh or every Body is not the Same sort of Flesh or Body: but there is one kind of Flesh or Body of Men, another flesh of Beasts, another of Fishes, and another of Birds.* 40 *Further yet there are also Celestial Bodies, and Bodies Terrestrial: but the Glory, i. e. Beauty and Excellency of the Celestial is of one sort, and the Glory of the Terrestrial is of another.* 41 *Nay among the Celestial Bodies themselves, there is one Glory of the Sun; and another Glory of the Moon, and another Glory of the Stars: for even one star differs (2) from another star in Glory.* 42 *So also is the Resurrection of the Dead, (i. e. (a) of the Righteous which*

VI.
The Apostle proceeds to explain the Manner of the Resurrection, & illustrates the Feasibility of it by the Dying of Seed Sown, before it springs up again.

A N N O T A T I O N S.

V. 33. † It is read, not *χαρις*, but *χαρις*, in Alex. MSS. and almost all other Copies. And indeed it is very likely, that St Paul had not Regard so much to the Meter, as to the Sense of the said Sentence.

(2) Tho' the main Design of the Apostle here is to set forth the Great Difference there will be, as to their Glory and Excellency, between our Animal Bodies here, and our Spiritual Bodies hereafter; it is not improbable, but by what the Apostle here observes concerning *One star differing from Another star in Glory*, he design'd to denote also, that among the Spiritual Bodies of Saints after the Resurrection, there should be likewise a Difference in Glory or Excellency.

(a) That by the Resurrection of the Dead can't be here included the Resurrection of the Wicked, is evident, inasmuch as the Bodies of the Wicked will not be rais'd in Glory, or in Power, &c.

TEXT.

TRANSLATION.

φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ. 43 σπείρεται ἐν ἀπμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀδυνείᾳ, ἐγείρεται ἐν δυνάμει. 44 σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. ἐπὶ σῶμα ψυχικόν, καὶ ἐπὶ σῶμα πνευματικόν. 45 Οὕτω καὶ γὰρ ᾤκειται. Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδάμ εἰς ψυχὴν ζῶσαν· ὁ ἕτερος Ἀδάμ εἰς πνεῦμα ζωοποιόν. 46 Ἀλλ' ὁ πρῶτος τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. 47 Ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χυλικός· ὁ δεύτερος ἄνθρωπος, ὁ ἐξ οὐρανοῦ. 48 Οἷος ὁ χυλικός, τοιοῦτοι καὶ οἱ χυτικοί· καὶ οἷος ὁ ἐπερανικός, τοιοῦτοι καὶ οἱ ἐπερανοί. 49 Καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τῷ χυλικῷ, φορέσομεν καὶ τὴν εἰκόνα τῷ ἐπερανίῳ. 50 Τὸ δὲ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομήσαι ἢ δύνασθαι, οὐδὲ

in Corruption, it is rais'd in Incorruption:

43 It is sown in dishonour, it is rais'd in glory: it is sown in weakness, it is rais'd in power:

44 It is sown an * Animal body, it is rais'd a Spiritual body. There is an * Animal body, and there is a Spiritual body.

45 And so it is written: The first man Adam was made a living Soul; the last Adam was made a quickning Spirit.

46 Howbeit, that was not first, which is spiritual, but that which is animal, and afterward that which is spiritual.

47 The first man is of the Earth, earthy: the second man is * from Heaven.

48 As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.

49 And as we have born the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, Brethren, that flesh and blood cannot inherit the kingdom of God; nor

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which shall be rais'd to Eternal Happiness; for of Them only is it requisite to speak here:) the Bodies wherein they shall be rais'd, being of a much more Glorious Nature than those we have here at present: Namely the Body which is here sown, it is sown in Corruption, i. e. a Corruptible State; when it is rais'd again, it is rais'd in Incorruption, i. e. an Incorruptible state: 43 It is here sown in Dishonour, it is hereafter rais'd in Glory: it is sown in Weakness, it is rais'd in Power. 44 It is sown an Animal Body, i. e. a Body endow'd with an Animal Life, which unless supported with a constant supply of Food and Air will fade and perish; and at last, do what we can, will dissolve and perish;

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perish; it is rais'd a Spiritual Body, i. e. a Body having an essential and natural inseparable Life in it, which shall continue and subsist perpetually, without the help of Food and Air, without Decay or any tendency to Dissolution. There is an Animal, and there is a Spiritual Body. 45 And so it is written: The First man Adam was made a living Soul, i. e. was a mere Man of an Animal Nature endow'd with an Animal Life; whereas Christ from whom we All derive our Spiritual Life, as we do from Adam our Animal, and who therefore may be fitly stil'd the Last Adam, was made a quickning Spirit, i. e. was God as well as Man, Essentially of a Spiritual Nature as to his Divinity, and on account of Such his Divine Nature, as well as of what he did and suffer'd for Us in our Flesh, he became the Author of a Spiritual and Eternal Life unto Us. 46 Howbeit of the said two Adams, that was not first, which is Spiritual; but that which is Animal, and afterward that which is Spiritual: And so it is in respect of Our selves, we are first to live here the Animal Life in our Animal Bodies; and afterwards the Spiritual and Incorruptible Life in our Spiritual Bodies. 47 The First Man, i. e. the Parent of Man as to his Animal Constitution is of the Earth, earthy, i. e. made up of no other than Dust or Earthy Particles; and consequently could confer on his Children no more than an Animal Nature: the Second Man, i. e. the Parent of Man as to his Spiritual Constitution is no other than the Son of God, who as Such came from Heaven, and who consequently being of a Spiritual and Immortal Nature, can confer on his Children a like Spiritual and Immortal Nature. 48 Hence it comes to pass, that as is the Earthy Man or Parent of Man, such are they also that are Earthy, i. e. have no higher Principle or Nature than they derive from him; and as is the Heavenly Man or Parent of Man to a Spiritual Life, such are they also that are Heavenly, i. e. are regenerated and have the Seed of the Holy Spirit for a Principle of an Higher and Heavenly Life, which they derive from the said Heavenly Man. 49 And as we have here in this Mortal State born the Image of the Earthy Adam, so We, i. e. the true Christians shall also at the Resurrection and in the Future State bear the Image of the Heavenly Adam, i. e. live as the Spirits in Heaven do, without need of Food, without Decay, Sickness, Death, &c. 50 Now in short then this is what I say, Brethren, to satisfy those that ask with what Bodies the Dead shall come (as v. 35.) that at the Resurrection We shall not have such Bodies as we Now have; for that Flesh and Blood cannot inherit the Kingdom of God, is not adapted

A N N O T A T I O N S.

V. 47. † Ο Κόμος is not read in the Clermont MSS. nor in Vulg. Lat. and Ethiop. Versions; nor in Hippolytus, Athanasius, Tertullian, Cyprian, &c. We learn from Tertullian, that it was first inserted instead of ἀνθρώπος by the Heretick Marcion; and afterwards was taken into other Copies, because it carried in it a sound sense, together with ἀνθρώπος.

(b) I/si.

TEXT.

TRANSLATION.

ἡ φθορὰ τῶν ἀφθαρσίων κληρονομεῖ.

51 Ἰδού, μυστήριον ὑμῖν λέγω· Πάντες μὲν ὅ κοιμηθήσόμεθα, πάντες δὲ ἀλλαγήσόμεθα. 52 Ὁ ἀτόμος, ἐν ῥιπῇ ὀφθαλμοῦ, ὡς τῇ ἐσχάτῃ σαλπύγγι· σαλπύγγι γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοί, καὶ ἡμεῖς ἀλλαγήσόμεθα. 53 Δὲ γὰρ τὸ φθαρτὸν τῆτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τῆτο ἐνδύσασθαι ἀθανασίαν.

54 Ὅταν δὲ τὸ φθαρτὸν τῆτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τῆτο ἐνδύσῃται ἀθανασίαν, τότε γινήσεται ὁ λόγος ὁ γεγραμμένος· Κατεπόθη ὁ θάνατος εἰς νίκην. 55 Πᾶς, θάνατε, τὸ κέντησον; πᾶς, ἄδην, τὸ νικῶ; 56 Τὸ δὲ κέντησον τῷ θανάτῳ, ἡ ἀμαρτία· ἡ δὲ διώκων τῆς ἀμαρτίας, ὁ νόμος. 57 Τῷ δὲ Θεῷ χάρις τῷ δίδοντι ἡμῖν τὸ νικῶ· Ἀλλὰ τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ. 58 Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, ἀξιοσέμενοι ὡς τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν ὄχι ἔστι κενὸς ἐν Κυρίῳ.

Κεφ. ιε'. Περὶ δὲ τῆς λογίας τῆς εἰς τὰς ἀγίας, ὡς περ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, ὕπο καὶ ὑμῶν ποιήσατε. 2 Κατὰ μίαν σαββάτων

do's Corruption inherit Incorruption.

51 Behold, I *tell you a mystery: We shall not All sleep, but we shall All be chang'd,

52 In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the Dead shall be rais'd incorruptible, and we shall be chang'd.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 * And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the Saying that is written; Death is swallow'd up in victory.

55 O Death, where is thy Sting? O Grave, where is thy Victory?

56 The sting of Death is Sin; and the strength of Sin is the Law.

57 But thanks be to God, who gives us the Victory thro' our Lord Jesus Christ.

58 Therefore, my belov'd Brethren, be ye stedfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.

Chap. XVI.

Now concerning the Collection for the Saints, as I have given order to the Churches of Galatia, even so do ye.

2 Upon the first day of the

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adapted to tast or enjoy the Spiritual Pleasures of Heaven; neither do's Corruption inherit Incorruption, i. e. our present Corruptible Bodies are not fitted to that State of Incorruptibility.

51 Behold, I tell you further in relation to the Resurrection a Mystery, i. e. somewhat, that has never been afore discover'd or reveal'd to you: We shall not All sleep or dy before the Resurrection, but some shall be then Alive; and We shall All, viz. the then Living as well as Dead be chang'd, 52 in a moment; in the twinkling of an Eye, at the sounding of the Last Trumpet: for the Trumpet shall sound, and the Dead shall be rais'd with Incorruptible Bodies; and We, i. e. the Christians who then shall be Alive, shall be chang'd likewise, so as to have Incorruptible Bodies. 53 For this Corruptible Frame and Constitution of Ours must put on Incorruption, and this Mortal must put on Immortality.

VII.

The Apostle makes known unto them, what was afore Unknown, viz. that Some shall be still living at the Resurrection.

54 And when this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality, then shall be brought to pass the Saying (b) that is written; Death is swallow'd up in Victory, i. e. Death is so perfectly conquer'd, that there shall be No Death Any more. 55 So that Christians may break out into this Triumphant Song in respect of that Blessed Time: O Death, (c) where is now thy Sting, i. e. the Power whereby thou deprivest Men of Life? O Grave, where is thy Victory, i. e. what is now become of that Dominion, whereby thou detainest Men within thee? 56 The Sting of Death, i. e. that which gives Death power over Men, is Sin; and the Strength of Sin, i. e. that whereby Sin has such a Power, is the Law, whereby Death is made the Punishment of Sin. 57 But Thanks be to God, who gives us the Victory over Sin and Death, thro' our Lord Jesus Christ. 58 Therefore, my beloved Brethren, be ye stedfast, unmovable in the true Christian Faith, always abounding in the Work of the Lord, i. e. in your Obedience to the Precepts of Christ, and in performing All Duties you owe to Him; forasmuch as ye know that your Labour is not in vain in the Lord; i. e. will not be lost, but whatsoever you shall do or suffer for Christ's sake, will be abundantly rewarded by your being Rais'd up to enjoy an Eternal Life of Bliss and Glory.

VIII.

The Apostle takes notice of a Prophecy, that will be fulfill'd by the Resurrection, & concludes by way of Triumph over Death and the Grave, and of Thanks to God thro' Christ.

The CONCLUSION.

Chap. XVI. Now having said enough to set you Right, as to those Particulars which are to be rectified among you, it is time for me to draw to a Conclusion, wherein it remains to add a Word concerning the Collection for the Saints, i. e. Converts at Jerusalem; namely as I have given order to the Churches of Galatia, even so do ye. 2 Upon the First day of the Week, as being the stated Day when ye come All to-

I.

The Apostle gives some Directions concerning the Collections for the Saints at Jerusalem.

(b) Isai. 25. 8.

(c) Hos. 13. 14.

O

(d) Against

TEXT.

TRANSLATION.

ἐκαστος ὑμῶν περὶ ἑαυτοῦ πηρέτω, θησαυρίζων ὃ, πᾶν εὐοδῶται· ἵνα μὴ ὅταν ἔλθω, τότε λογίσαι γίνωνται. 3 Ὅταν δὲ ᾤξω γίνωμαι, ὅς ἐάν δοκιμάσῃτε, δι' ἐπιστολῶν τὰς πέντε ἂν ἀποπεμφκῇν ἢ χάριν ὑμῶν εἰς Ἱερουσαλήμ. 4 Εἰάν δὲ ἡ ἀξίον τῆ χάριός μου πορεύεσθαι, σὺ ἐμοὶ πορεύσονται.

5 Ελευσόμεθα δὲ ὡρὸς ὑμῶν, ὅταν Μακεδονίαν διέλθω. (Μακεδονίαν γὰρ διέρχομαι.) 6 Πρὸς ὑμᾶς δὲ τυχόν ᾤξομαι, ἢ καὶ ἁπλῶς χειμάσω, ἵνα ὑμεῖς με ᾤξετε ἢ ἐάν πορεύωμαι. 7 Οὐ γέλω ὅ ὑμᾶς ἄρτι ἐν παρόντι ἰδεῖν· ἐλπίζω δὲ χρόνον πᾶν ἐπιμῆναι ὡρὸς ὑμᾶς, ἐάν ὁ Κύριος ὀπιπρέπῃ. 8 Ἐπιμῶ δὲ ἐν Ἐφέσῃ ἕως τῆς πεντηκοστῆς. 9 Θύρα γὰρ μοι ἀνέωγε μεγάλη καὶ ὀστερῆς, καὶ ἀντικείμενοι πολλοί.

10 Εἰάν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένῃται ὡρὸς ὑμᾶς· τὸ ὅ ἔργον Κυρίου ἐργάζεται ὡς καὶ ἐγώ. 11 Μὴ τις οἶω αὐτὸν ἐξουθεῖσθαι· ᾤξετε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ ὡρὸς μὲ· ἐκδέχομαι γὰρ αὐτὸν μετὰ πάντων ἀδελφῶν.

12 Περὶ δὲ Ἀπολλῶ ὁ ἀδελφεός, πᾶσα ὀρεξάμεθα αὐτὸν ἵνα ἔλθῃ ὡρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν καὶ πάντων

Week, let every one of you put into the Treasury what he has laid aside, as God has prosper'd him, that there be no Gatherings when I come.

3 And when I come, whomsoever you shall approve, them will I send with Letters to carry your Liberality unto Jerusalem.

4 * But if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass thro' Macedonia, (for I do pass thro' Macedonia :)

6 And it may be that I will abide, yea and winter with you, that ye may bring me on my journey, whithersoever I go.

7 For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit.

8 But I will stay at Ephesus until Pentecost.

9 For a great door and effectual is open'd unto me, and there are many adversaries.

10 Now if Timothy come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him: but * bring him on his journey in peace, that he may come unto me; for I look for him with the Brethren.

12 As for the brother Apollos, I greatly desir'd him to come unto you with the Brethren: but his Will was not at

PARAPHRASE

gether to perform Divine Service, let every one of you put into the Common (d) Treasury of the Church, what he has laid aside by him the Week before, according as God has prosper'd him in his Calling, that there be no need of any Gatherings when I come. 3 And when I come, whomsoever you shall approve, them will I send (e) with Letters to carry your Liberality unto Jerusalem. 4 But if it be meet, i. e. if your Liberality be so great as to deserve that I go also, they shall go with me, and then there will be no need of my Writing any Letters by them.

5 Now I will come unto you, when I shall pass thro', i. e. have been in Macedonia, (for I do intend to pass thro' Macedonia in my way to you :) 6 And it may be that I will abide or make some Stay, yea and winter with you; that ye may bring me on my journey, whithersoever I go. 7 For I will, i. e. do intend not only to just see you now by the way, but I trust to tarry a while with you, if the Lord permit. 8 But I will stay at Ephesus until Pentecost, i. e. Whitsuntide. 9 For a Great door and Effectual is open'd unto me, i. e. I have a very fair and promising Opportunity given me of propagating the Gospel, and that altho' there are not wanting many Adversaries or Opposers.

10 Now if Timothy come to you, see that he may be with you without fear or in easyness; for he worketh the Work of the Lord, as I also do. 11 Let no man therefore despise him (f) on account of his Youth, but bring him on his journey in Peace, i. e. in a kind and friendly manner, that he may come unto me; for I look for him with the Brethren. 12 As for the Brother Apollos, I greatly desir'd him to come unto you with the Brethren: but his Will was not at all to come

II.
He acquaints them with his Intention to come to them, and stay with them for some time.

III.
He directs them to receive and treat Timothy with all Kindness and Respect.

ANNOTATIONS.

(d) Against the Common Reading of this Place there lies this plain and obvious Objection, viz. that if every one was only to lay aside at home, what he design'd to contribute, then there would nevertheless be need of a Collection, when the Apostle came; whereas the Design or Meaning of the Apostle in what he here says is evidently this, that there should be no Gatherings when he came. Wherefore it is requisite to understand this place as in the Paraphrase, and not only the word *put* in do's favour, it, but it will be very easy, if we suppose, *ἐκαστος ὑμῶν πρὸς ταῦτα τὴν ἐκκλησίαν*, to be equivalent to, *ἐκαστος ὑμῶν πρὸς ταῦτα τὴν ἐκκλησίαν*. And (if I mistake not) there are not wanting other Instances of such a promiscuous Use of the like Expressions.

(e) There being no Occasion for the Corinthians to approve by Letters of Any to St Paul, when he was come to them; it seems more natural to refer it to the following, not foregoing Words.

(f) See 1 Tim. 4. 12.

And as for the Brother Apollos, I greatly desir'd him to come unto you with the Brethren: but his Will was not at all to come

T E X T.

T R A N S L A T I O N.

ὅτε ἡ ἡλῆμα ἵνα νῦν ἔλθῃ· ἐλεύ-
σεται δὲ ὅταν εὐκαιρήσῃ.

13 Γρηγορεῖτε, ἑκείτε ἐν τῇ πίστι,
ἀγρυπνεῖτε, κραταίθετε. 14 Πάν-
τα ὑμῶν ἐν ἀγάπῃ γινέσθω.

15 Παράκαλῶ δὲ ὑμᾶς, ἀδελφοί,
(οἶδατε τὴν οἰκίαν Στεφάνου, ὅτι ὅσιν
ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς
ἀγαθοῖς ἑτάξαντο ἑαυτοὺς) 16 ἵνα καὶ
ὑμεῖς ὑποτάσσῃτε τοῖς ἱερεῤῥοῖς, καὶ παντὶ
τῷ συνεργῶντι καὶ κοπιῶντι. 17 Χαί-
ρω δὲ ὅτι τῇ παρούσῃ Στεφάνου, καὶ
Φορτυνάτου, καὶ Αἰαχίου, ὅτι τὸ ὑμῶν
ὑστέρημα ἔτοι ἀνεπλήρωσαν. 18 ἀνέ-
παυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν.
ἑστηγνώσκετε οὖν τοὺς ἱερεῤῥοὺς.

19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι
τῆς Ἀσίας. ἀσπάζονται ὑμᾶς οἱ Κυεῖαι
πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ
κατ' οἶκον αὐτῶν ἐκκλησίᾳ. 20 Ἀσπάζ-
ονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπά-
σατε ἀλλήλους ἐν φιλημάτων ἀγιῶ.

21 Ὁ ἀσπασμὸς τῆ ἐμῇ χειρὶ Παύ-
λου. 22 Εἴ τις ὁ φιλεῖ τὸ Κύριον Ἰη-
σοῦν Χριστόν, ἢ τὸ ἀνάθεμα, μαρὰν ἀθά-
νατον. 23 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ
ὑμῶν. 24 Ἡ ἀγάπη μου μετὰ πάν-
των ὑμῶν ἐν Χριστῷ Ἰησοῦ. Ἀμήν.

Πρὸς Κορινθίους ὡς ἔστι ἐγράφη
ἀπὸ τοῦ ἑφῆσου ἀπὸ Στεφάνου, καὶ
Φορτυνάτου, καὶ Αἰαχίου.

all to come at this time; but
he will come, when he shall
have convenient time.

13 Watch ye, stand fast in the
faith, quit you like men, be strong.

14 Let all your things be
done with Charity.

15 I beseech you, Brethren,
(ye know the house of Stepha-
nas, that it is the First-fruits of
Achaia, and that they have ad-
dicted themselves to the Mini-
stry of the Saints:)

16 That ye submit yourselves
unto such, & to every one that
helleth with us, and laboureth.

17 I am glad of the Coming
of Stephanas, and Fortunatus,
and Achaicus: for that which
was lacking on your part, they
have supply'd:

18 For they have refresh'd my
Spirit and yours: therefore ac-
knowledge ye them that are such.

19 The Churches of Asia sa-
lute you. Aquila & Priscilla sa-
lute you much in the Lord, with
the Church that is in their house.

20 All the Brethren salute
you. Salute ye one another
with an holy kiss.

21 The Salutation of Me
Paul with my own hand:

22 If any man love not the
Lord Jesus Christ, let him be
anathema, μαρὰν ἀθά-
νατον.

23 The Grace of our Lord
Jesus Christ be with you.

24 My love be with you all
in Christ Jesus. Amen.

The First Epistle to the Co-
rinthians was written from
Ephesus by Stephanas, and
Fortunatus, and Achaicus.

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at this time: but he will come, when he shall have convenient time.

13 Watch ye, *i. e.* be upon your Guard by reason of the Enemies of Christianity and Seducers, stand fast in the Faith, quit you like men, be strong or courageous. 14 Let All your things be done with Charity or Love one to another, an happy End being put to the present Divisions and Factions among you.

IV.

He exhorts them to Steadfastness in the Faith & mutual Love.

15 I beseech you, Brethren, (*inasmuch as ye know the house of Stephanas, that it is the First-fruits of the Gospel in, i. e. that they are the First Converts of Achaia, and that they have addicted or given themselves to the Ministry of the Saints;*) 16 that ye submit your selves unto such, and to every one that helpeth with us, and laboureth in the Ministry of the Gospel. 17 I am glad of the Coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supply'd: 18 for they have refresh'd or quieted my Spirit by the account they have given me of you, and also yours by their taking upon them to come and bring me this Account. Therefore acknowledge ye, *i. e.* shew a due Regard to them that are such.

V.

He directs them to shew due Respect to Stephanas, and such others.

19 The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, *i. e.* with much Christian Affection, with the Church that is (*g*) in their house, *i. e.* their whole Christian Family. 20 All the Brethren here salute you. Salute ye one another with an holy Kiss.

VI.

The Salutation of the Churches of Asia &c.

21 What follows is the salutation of me Paul written (*not as the Rest of this Epistle by Another; but*) with my own hand. 22 If any man love not the Lord Jesus Christ, *but is an Enemy to his Gospel*, let him be Anathema, *i. e.* Accurs'd or Devoted to Destruction; Maran-atha, *i. e.* the Lord comes to execute Vengeance on him. 23 The Grace of our Lord Jesus Christ be with you. 24 My Love be with you All that are in Christ Jesus, *i. e.* true Christians. Amen.

VII.

The Final Salutation of St Paul himself.

The First Epistle to the Corinthians was written from Ephesus, and sent to Corinth by Stephanas, and Fortunatus, and Achaicus.

A N N O T A T I O N S.

† So Athanasius, Chrysostom, Theodoret, Oecumenius; as also the Syriack Version. And indeed this is agreeable to what is said Chap. 16. v. 8, and 19. The Occasion of supposing this First Epistle to have been written from Philippi might possibly be no other, than because it is confessedly True, that the Second Epistle was written thence, as is mention'd in the Subscription or Postscript to the said Epistle.

(*g*) The Learned Mr Mede has well observ'd in his Treatise concerning Churches, that this expression, *οἱ τῇ κατ' οἶκον αὐτῶν ἐκκλησίαι*, may denote, *οἱ τῇ οἰκονομίᾳ κατ' οἶκον αὐτῶν ἐκκλησίαι*; that is, may be understood (spoken, not of their Families, as it is commonly expounded, but of the Congregation of Christians that were wont to assemble in their House for the performance of Divine Service. And the Reasons he offers for preferring this latter Exposition are not without Weight.

S Y N O P S I S.

S T N O P S I S.

I. The Introduction. Chap. I. 1 — 9.

1. Christians have All but *One common Lord*, and therefore ought not to *Divide* into Parties on account of any particular Teachers. Chap. I. 10 — 17.
2. Christ made choice (and why) of Men to be Preachers of the Gospel, not for their *Eloquence* or *Skill in Human Learning*; and therefore *One Preacher* ought *not to be Preferr'd* before Another on this Account. Ch. I. 17 — Ch. II. 5.
3. The Gospel is in reality the *Greatest Wisdom and Learning*, as not discoverable by the *Natural Faculties of Men*, but by the *Spirit of God*. Ch. II. 6. *to the end*.
4. The Reason why St Paul did not teach the Corinthians the more *Sublime Doctrines* of Christianity, was because they were *not fit to receive them*. Ch. III. 1 — 4.
5. The Preachers of the Gospel are All but *Ministers* of God, and *Fellow-labourers* in God's Husbandry or Building, and therefore *One not to be gloried in* more than Another. Ch. III. 5 — 9.
6. The *Preference* is due to St Paul, if to Any, as being the *Master-builder* or *First Planer* of the Gospel among them. Ch. III. 10.
7. The False Apostles teach them *Unsound Doctrines*, which tho' they did not now discover, yet would be discover'd at the Last day. Ch. III. 10 — 20.
8. Preachers are for their *Service*, and therefore *not to be gloried in*, but they ought to glory only, that *they are Christ's, and Christ is God's*. Ch. III. 21. *to the end*.
9. Ministers are *Stewards* only, and the great Qualification requisite in Stewards is *Faithfulness*, of which not Men, but God alone could be a Competent Judge. Ch. IV. 1 — 5.
10. St Paul uses a *Figurative* way of Speaking to them in this matter, out of *Kindness* to them. Ch. IV. 6 — 7.
11. He observes the Difference between his *Behaviour* to them, and the False Teachers; and that his *Sufferings* are an Evidence of his *True Apostleship*. Ch. IV. 8 — 13.
12. He observes that he ought to be *preferr'd* before his Opposers by them, as being their *Spiritual Father*, and having a *Fatherly Affection* for them. Ch. IV. 14 — 17.
13. The *Miraculous Power* he was endued with, was an Evidence of his *True Apostleship*; and the *Want* of it in his Opposers an Evidence of their being *False Apostles*. Ch. IV. 18. *to the end*.
14. Their Proceedings in respect of the *Fornicator* or *Incestuous Person* were not agreeable to Christianity, and consequently their Admir'd new Leaders, who had so advis'd them, were highly Blamable. Ch. V. 1. — Ch. VI. *to the end*.

III. Answers to certain Questions, or the Solution of certain Doubts, viz.

1. Concerning *Marriage*. Ch. VII.
2. Concerning *Eating* of things offer'd in Sacrifice unto *Idols*. Ch. VIII. 1. — Ch. XI. 1.
3. Concerning *Women's Praying* or *Prophecy* Uncover'd. Ch. XI. 2 — 16.
4. Concerning the *Manner* of partaking of the *Lord's Supper*. Ch. XI. 17. *to the end*.
5. Concerning *Spiritual Persons*, Gifts and Graces. Ch. XII. — Ch. XIV. *to the end*.
6. Concerning the *Resurrection*. Ch. XV.

IV. The Conclusion, wherein St Paul

1. Gives Directions concerning the *Collection* for the poor Christians in Judaea. Ch. XVI. 1 — 4.
2. Acquaints them with his Intention to *come to, and stay with them* for some time. Ch. XVI. 5 — 9.
3. Directs them to receive and treat Timothy with all Respect and Kindness. Ch. XVI. 10 — 12.
4. Exhorts them to *Steadfastness* in the Faith, and mutual *Love*. Ch. XVI. 13, 14.
5. Directs them to show Respect to *Stephanas, &c.* Ch. XVI. 15 — 18.
6. Salutations. 19. *to the end*.

THE SECOND EPISTLE
OF
PAUL
THE APOSTLE
TO THE
CORINTHIANS.

THE PREFACE.

IT is agreed by the Learn'd, that this Epistle was written in no long time after the former, within the space of a year; and also that it was written from *Philippi*, according to the Subscription (or Post-script) adjoin'd to the end of this Epistle.

I.
The Time when,
and Place where,
this Epistle was
written.

The Main *Design* of this Epistle is the Same as That of the Former. Only it is to be observ'd, that whereas St *Paul* writ the Former to try what Power he had still with the Church of *Corinth*, so having by *Titus* receiv'd an Account, of their Repentance upon his Former Epistle, of their Submission to his Orders, and Good Disposition towards him, He takes Courage, speaks of Himself more freely, justifies Himself more boldly, and deals more roundly and sharply with his Opposers, than he had done in his Former Epistle.

II.
The Design of
this Epistle.

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΚΟΡΙΝΘΙΟΥΣ
ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

THE
SECOND EPISTLE
OF
PAUL
THE APOSTLE
TO THE
CORINTHIANS.

TEXT.

TRANSLATION.

Κεφ. α'.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ ἀπὸ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ ἣ Θεὸς τῇ ἑσθ' ἐν Κορίνθῳ, σὺ τοῖς ἁγίοις πᾶσι τοῖς ὄντιν ἐν ὅλῃ τῇ Ἀχαΐᾳ. 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ. 3 Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ ὁ εὐκλεισμών, καὶ Θεὸς πάσης παρακλήσεως. 4 ὁ παρακαλῶν ἡμᾶς ἐν πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τὰς ἐν πάσῃ θλίψει, διὰ τὸ παρακαλεῖσθαι ἡς παρακαλέμεθα αὐτοὶ ἀπὸ Θεοῦ. 5 Ὅτι καθὼς ἐξοιστεύει τοὶ

Chap. I.

PAUL an Apostle of Jesus Christ by the will of God, and Timothy * the Brother, to the Church of God which is at Corinth, with all the Saints who are in all Achaia,

2 Grace be to you and Peace from God our Father, and the Lord Jesus Christ.

3 Blessed be * the God and Father of our Lord Jesus Christ, the Father of Mercies, and the God of all Comfort;

4 Who comforts us in all our tribulation, that we may be able to comfort them who are in any trouble, by the Comfort wherewith we our selves are comforted of God.

5 For as the Sufferings of

παθημάτων

ANNOTATIONS.

(a) See Gal. 1. 1, 12, 15, 16.

(b) See note (b) on 1 Cor. 1.

(c) Concerning this City see my Geography of N. T. Part. 2. Chap. 3. §. 19.

(d) Concerning the Import of the word *Achaia* in N. T. see my Geogr. of N. T. Part. 2. Chap. 5. Sect. 2. §. 4.

THE SECOND EPISTLE
OF
PAUL
THE APOSTLE
TO THE
CORINTHIANS.

PARAPHRASE.

THE INTRODUCTION.

Chap. I. **P**AUL an Apostle of Jesus Christ by (a) the Will of God, and Timothy the (b) Brother of *more than ordinary Note in the Ministry of the Gospel*, to the Church of God which is at (c) Corinth, with All the Saints, *i. e. Christians* who are in (d) *All the province of Achaia, whereof Corinth is the Metropolis or Chief Town*, 2 Grace be to you and Peace from God our Father, and the Lord Jesus Christ.

SECTION I.

St Paul largely justifies himself from the Several Imputations of the Faction or Party that oppos'd him in the Church of Corinth; principally by shewing his Sincerity and Integrity in the discharge of his Ministry, and that he acted not out of Worldly Interest; but that All he had said or done to them, proceeded from True Love to them, and a Tender Concern for their Spiritual Welfare.

I.
St Paul observes, of what Use both his Affliction and his Consolation may be to the Corinthians.

3 Blessed be the God and Father of our Lord Jesus Christ, the Father or Fountain of all Mercies, and the God of *whom proceeds all true and solid Comfort*; 4 who comforts us, *i. e. me Paul* in all our Tribulation, that we may be able to comfort them who are in any Trouble for the sake of the Gospel, by the comfort wherewith we our selves are comforted of God. 5 For as the Sufferings on account of Christ abound

TEXT.

TRANSLATION.

παθήματα τῷ Χριστῷ εἰς ἡμᾶς, ἕτω
διὰ Χριστοῦ περισσεύει καὶ ἡ παράκλη-
σις ἡμῶν. 6 Εἴτε δὲ θλιβόμεθα, ὑπὲρ
τῶν ὑμῶν παράκλησεως καὶ σωτηρίας, καὶ
ἐνεργημάτων ἐν ὑπομονῇ τῶν αὐτῶν πα-
θημάτων ὧν καὶ ἡμεῖς πάσχομεν· εἴτε
παρακλύμεθα, ὑπὲρ τῆς ὑμῶν παρα-
κλήσεως καὶ σωτηρίας. 7 καὶ ἡ ἐλπίς
ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἰδότες ὅτι
ὡς κοινοὶ ἐστε τῶν παθημάτων, ἕτω
καὶ τῆς παρακλήσεως.

8 Οὐ γὰρ θελομεν ὑμᾶς ἀγνοεῖν,
ἀδελφοί, ὡς ἐπὶ θλίψεως ἡμῶν καὶ
γενεσθῆναι ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι κατὰ
ὑπερβολὴν ἐβαρύνθημεν, ὑπὲρ δυνά-
μιν, ὥστε ἐξ απορηθῆναι ἡμᾶς καὶ ὅτι ζῆν.

9 Ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ὑπὲρ
μα καὶ θανάτου ἐσχήκαμεν, ἵνα μὴ πε-
ποιθότες ᾖμεν ἐφ' ἑαυτοῖς, ἀλλ' ὅτι
τῷ Θεῷ τῷ ἐγγερόντι τὰς νεκρῶν.

10 ὅς ἐκ τηλικούτου θανάτου ἐρύσατο
ἡμᾶς, καὶ εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἐπὶ
ῥύσεται.

11 συνυπαργύντων καὶ ὑμῶν
ὡς ἡμῶν τῇ δεικνύσει, ἵνα ἐκ πολ-
λῶν περισσώπων τὸ εἰς ἡμᾶς χάρισμα
ἀπὸ πολλῶν εὐχαριστητῶν ὡς ἡμῶν.

12 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν,
τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν,
ὅτι ὡς ἀπλότητι καὶ εὐπειθείᾳ
Θεῷ, ὅτι ἐν σοφίᾳ σαρκὶ, ἀλλ' ἐν

Christ abound in us, so our
Consolation also abounds by
Christ.

6 And whether we be af-
flicted, it is for your Conso-
lation and Salvation, which is
effected in the enduring of
the same Sufferings, which we
also suffer: or whether we be
comforted, it is for your Con-
solation and Salvation.

7 And our hope of you is
steadfast; knowing that as you
are partakers of the Sufferings,
so shall ye be also of the Con-
solation.

8 For we would not, Bre-
thren, have you ignorant of
our trouble which came to us
in Asia, that we were press'd
above measure, above strength,
insomuch that we despair'd
even of life.

9 But we had the Sentence
of Death in our selves, that
we should not trust in our
selves, but in God who raises
the Dead:

10 Who deliver'd us from
so great a Death, * in whom
we trust, that he will yet de-
liver us.

11 You also helping toge-
ther by prayer for us, that for
the gift bestowed upon us by
the means of many persons,
thanks may be given by many
on our behalf.

12 For our rejoycing is this,
the testimony of our Consci-
ence, that in simplicity and
godly sincerity, not with flesh-
ly wisdom, but by the grace of

TEXT.

TRANSLATION.

χάριτι Θεοῦ ἀνεπάρημεν ἐν τῷ
κόσμῳ, περισσύτερος δὲ πρὸς ὑ-
μᾶς. 13 Οὐ γὰρ ἄλλα γράφο-

God, we have had our con-
versation in the World, and
more abundantly towards you.
13 For we write no other

μεν

PARAPHRASE.

in Us, so Our Consolation also abounds by Christ. 6 And *both these are for your Benefit: namely* whether we be Afflicted, it is for your Consolation and Salvation, which is effected in or by the Enduring of the same Sufferings, which we also suffer, and which by our Example ye are encourag'd to endure; or whether we be Comforted, it is likewise for your Consolation and Salvation, who are thereby encourag'd to expect the same from the same Compassionate God and Father. 7 And upon this ground Our hope of, i. e. concerning you is steadfast, knowing that as you are partakers of the Sufferings of the Gospel, so shall ye be also of the Consolation.

8 For we would not, Brethren, have you ignorant of our Trouble, which came to us in (e) Asia, that we were press'd thereby above measure, above our strength, insomuch that we despair'd even of Life. 9 But we had the Sentence of Death in our selves, that we should not trust in our selves, but in God who raises even the Dead; 10 who deliver'd us from so great a danger of Death; in whom we trust, that he will yet deliver Us: 11 You also helping together with other Churches by your prayer for Us, that for the Gift, i. e. gracious Deliverance bestow'd upon us by the means, viz. prayers of Many Persons, Thanks may be given by Many on our behalf.

12 For we cannot doubt of the Concern and Prayers of you and others for Us, since our Glorifying is this, the Testimony of our Conscience, that in Simplicity or Plainness of Heart and Godly Sincerity, i. e. Sincerity before God, not with fleshly Wisdom, i. e. Human Eloquence and Worldly Designs or Ends, but by the Grace of God influencing me to despise such fleshly Wisdom, and enabling me to perform Miracles for the Propagation of the Gospel, we have had our Conversation in the several Parts of the World where we have been preaching, and more abundantly towards you. 13 For we write no other thing, i. e. have

II.
He acquaints them with the Greatness of the Danger he was in; and ascribes his Deliverance in part to their Prayers.

III.
Which he can't doubt the continuance of, since they could not but be sensible of his Sincerity and Integrity.

no

ANNOTATIONS.

V. 10. † Καὶ πίστις is not read either in Alex. or Clerm. MSS. or in the Syriack Version, or in St Ambrose, whence it appears that it was not read in the Old Latin Version. Nor do any of the Greek Commentators, as Grotius observes, take notice of it. So that it is not to be doubted but it has been added.

(e) Concerning the Acceptation of the word Asia in N. T. see my Geogr. of N. T. Part. 2. Chap. 5. Sect. 1. § 1.

TEXT.

TRANSLATION.

μειν ὑμῖν, ἀλλ' ἢ ἂ ἀναγινώσκετε ἢ ἔ-
 ὄπαγινώσκετε· ἐλπίζω δὲ ὅτι καὶ ἕως
 τέλους ὀπαγνώσεσθε· 14 κατὰς καὶ
 ἐπὶ γνωτε ἡμᾶς ὧτ' ὁ μέρους, ὅτι καὶ
 χλημα ὑμῶν ἐσμεν, κατὰς περ ἢ ὑμεῖς
 ἡμῶν, ἐν τῇ ἡμέρᾳ τῇ Κυρίου Ἰησοῦ
 † Χριστοῦ.

15 Καὶ τῷ τῇ πεποιθήσει ἐβου-
 λόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα
 δευτέραι χάρις ἔχητε· 16 ἢ δὲ ὑμῶν
 διελθεῖν εἰς Μακεδονίαν, ἢ πάλιν ὧτ'
 Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, ἢ ὑφ'
 ὑμῶν παρὰ πεμφθῆναι εἰς τὴν Ἰουδαίαν.
 17 Τῷ οὖν βυβλολόγῳ, μή τι ἄρα
 τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἂ βυβλεύο-
 μαι, καὶ σὰρκα βυβλεύομαι, ἵνα ἢ πρ'
 ἐμοὶ τὸ ναὶ ναὶ, ἢ τὸ οὐκ ὐ;

18 Πιστὸς δὲ ὁ Θεός, ὅτι ὁ λόγος
 ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναὶ
 ἢ οὐκ. 19 Ὁ γὰρ τῷ Θεοῦ υἱὸς Ἰησοῦς
 Χριστὸς ὁ καὶ ὑμῖν δι' ἡμῶν κηρυχθεὶς,
 δι' ἐμοῦ καὶ Σιλβανοῦ καὶ Τιμοθέου,
 οὐκ ἐγένετο ναὶ καὶ οὐκ, ἀλλὰ ναὶ ἐν
 αὐτῷ γέγονεν. (20 Ὅσαι γὰρ ἐπαγγελίαι
 Θεοῦ, ἐν αὐτῷ τὸ ναὶ, ἢ ἐν αὐ-
 τῷ τὸ Ἀμήν,) πρὸς Θεῷ πρὸς δόξαν δι'
 ἡμῶν. 21 Ὁ δὲ βεβαιῶν ἡμᾶς σὺν
 ὑμῖν εἰς Χριστὸν, ἢ ἁγίστας ἡμᾶς, Θεός·

things unto you, than what
 you read or * even acknow-
 ledge; and I trust you shall ac-
 knowledge even to the end.

14 As also you have ac-
 knowledg'd us in part, that we
 are your rejoycing, even as ye
 also are ours in the day of the
 Lord Jesus * Christ.

15 And in this confidence I
 * purpos'd to come unto you
 before, that you might have a
 second * Gratification.

16 And to pass by you into
 Macedonia, and to come again
 out of Macedonia unto you,
 and of you to be brought on
 my way toward Judea.

17 When I therefore * thus
 purpos'd, did I use lightness?
 or the things that I purpose,
 do I purpose according to the
 flesh, that with me there should
 be yea, yea, and nay, nay?

18 But as God is true, our
 Word toward you was not yea
 and nay.

19 For the Son of God Je-
 sus Christ, who was preach'd
 among you by us, even by me
 and Silvanus and Timothy, was
 not yea and nay; but in him
 was yea.

(20 For all the promises of
 God in him are Yea, and in
 him Amen,) unto the glory of
 God by us.

21 Now he that establishes
 us with you in Christ, and has
 anointed us, is God:

PARAPHRASE.

no other Design or Meaning in what we write unto you, than what lies open and is legible in what you read, or than what ye even acknowledge to be so; and I trust I shall always so behave my self as that you shall acknowledge the same Sincerity and Simplicity in me even to the End: 14 As also you have acknowledg'd Us in part, *i. e.* some of you have acknowledg'd that We are your Glorifying, even as ye also are at present and will be much more Ours, *viz.* Our Glorifying, in the day of the Lord Jesus Christ, when being my Converts and adhering to the Doctrin deliver'd to you by me ye shall be sav'd.

15 And in this Confidence of your Love and Esteem of me, I purpos'd to come unto you before this, that you might have a Second Gratification, *i. e.* the like Satisfaction in my being with you, as the First, so this Second time without any Uneasiness to you or my self, on the account of any Severity necessary to be us'd in respect of any Misdemeanours. 16 And in order hereto I purpos'd to pass by you, *i. e.* to take you in my way to (f) Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward (g) Judea. 17 When I therefore thus purpos'd, did I use Lightness or am I to be condemn'd of Fickleness, in changing my Mind, because it fell out otherwise? or the things that I purpose, do I purpose according to the Flesh, *i. e.* my Worldly Interest, that with me there should be yea, yea, and nay, nay, *i. e.* that I should have no Regard to my Word, but say and unsay, as it suits with my Worldly Interest?

18 But as God is True, Our Word toward you, *i. e.* whatever we have said to you, was not yea and nay, *i. e.* deceitfull and changeable thus at our pleasure. 19 For, as to the Doctrin of the Gospel which is of greatest concern, the Son of God Jesus Christ, who was preach'd among you by Us, even by Me and Silvanus and Timothy, was not yea and nay, sometimes One thing and sometimes Another, but in him was Yea, *i. e.* the Doctrin of Christ or the Gospel has been shewn to be all along Uniformly One and the Same in the Counsel and Revelation of God. (20 For All the Promises of God in him, *i. e.* Christ, are Yea, and in him Amen, *i. e.* do all consent and stand firm in him,) unto the Glory of God by Us *i. e.* our preaching. 21 Now that you may not think that I rashly or presumptuously thus appeal to God v. 18. for the Truth of my Simplicity and Sincerity, I have this other weighty Consideration to add in order to convince you thereof, namely that He that establishes or confirms us with or amongst you in and for the preaching of the Gospel of Christ, and has appointed us, *i. e.* set me Paul apart to be an Apostle by an Extraordinary Call,

IV.
His Not coming to them as he purpos'd, did not proceed from Fickleness or Insincerity in him.

V.
He appeals to God for a Witness of his Truth and Sincerity; and observes that the Miraculous Gifts of the Spirit, and the Effects of his Ministry among them, were Evident Proofs of his Sincerity in preaching the Truth of the Gospel.

ANNOTATIONS.

V. 14. f So Clerici and other MSS. as also Vulg. Syr. and Ethiop. Versions, &c.

(f) Concerning Macedonia see my Geogr. of N. T. Part 2. Ch. 5. Sect. 2. §. 4.

(g) Concerning Judea see my Geogr. of N. T. Part 1. Chap. 1. §. 4.

(b) Of

TEXT.

TRANSLATION.

22 ὁ ὃ σφραγισάμενος ἡμᾶς, καὶ δὲς
τὸν ἀρράθωνα τῷ Πνεύματι ὡς ταῖς
καρδίαις ἡμεῖς.

23 Εγὼ δὲ μάρτυρα τῷ Θεῷ ὅτι
καλῶμαι ὅτι ἐμὴν ψυχὴν, ὅτι φει-
δόμενος ὑμῶν ἐκέπαι ἡλθον εἰς Κόρινθον.

24 Οὐχ ὅτι κυριεύομεν ὑμῶν διὰ πίστεως,
ἀλλὰ συνεργοὶ ἐσμεν διὰ χάριτος ὑμῶν.
τῇ ᾗ πιστὴ ἐσθήκατε. Κεφ. β'. Εκρίνα
δὲ ἑμαυτὸν τῷτο, τὸ μὴ πάλιν ἐλθεῖν
ἐν λύπῃ πρὸς ὑμᾶς. 2 Εἰ δὲ ἐγὼ
λυπῶ ὑμᾶς, ὃ τίς ἐστὶν ὁ εὐφραίνων με,
εἰ μὴ ὁ λυπεύμενος διὰ ἐμοῦ;

3 Καὶ ἔγραψα ὑμῖν τούτο αὐ-
τὸ, ἵνα μὴ ἐλθὼν λύπῃ ἐχω ἀφ'
ὧν ἔσθι με χαίρειν· πεποιθὼς ὅτι
πάντα ὑμᾶς, ὅτι ἡ ἐμὴ χάρις, πάν-
των ὑμῶν ὅστις. 4 Εκ γὰρ πολ-
λῆς θλίψεως καὶ συνοχῆς καρδίας
ἔγραψα ὑμῖν ἅλα πολλῶν δακρύων,
οὐχ ἵνα λυπηθῆτε, ἀλλὰ τίς ἀγά-
πῃ ἵνα γνῶτε ὅτι ἐγὼ περισσύτερος
εἰς ὑμᾶς.

5 Εἰ δὲ τίς λελύπηκται, ὃ καὶ ἐμὲ λε-

22 Who has also sealed us,
and given the earnest of the
Spirit in our hearts.

23 Moreover I call God to
* Witness upon my Soul, that
to spare you I came not as yet
unto Corinth:

24 Not for that we have do-
minion over your Faith, but
are helpers of your Joy: for
by Faith ye stand.

Chap. II.

But I determin'd this with
my self, that I would not come
again unto you in * Sorrow.

2 For if I make you sorry,
who is he then that makes me
glad, but the same that is made
sorry by me?

3 And I wrote this same
unto you, * that when I came,
I might not have sorrow from
them, of whom I ought to re-
joyce; having confidence in
you all, that my Joy is the joy
of you all.

4 For out of much affliction
and anguish of heart, I wrote
unto you with many tears,
not that you should be grieved,
but that ye might know the
love, which I have more abun-
dantly unto you.

5 But if any have caus'd
grief, he has not griev'd me,
λύπηκεν,

PARAPHRASE.

Call, is God; 22 Who has also seal'd the Truth of what is preach'd
by Us, by the miraculous Gifts of the Holy Ghost vouchsaf'd not only to
my self, but to you upon your receiving my Doctrin, and given the
Earnest of his Spirit, i. e. given not only me, but also you upon receiving
my Doctrin, his Spirit as the Earnest of Eternal Life, in our Hearts.
Which things being so, as can't but be acknowledg'd by you, they are a
sufficient

PARAPHRASE.

sufficient Evidence that I being thus approv'd by God, cannot be possibly such a Deceitfull, Shuffling, Self-interested Person, as my Adversaries would represent me, and can't Reasonably be suspected of dealing Doubly with you in any thing relating to my Ministry.

23 Moreover or besides what I have already said to convince you, that my Not Coming to you as I purpos'd, has not been occasion'd by my Fickleness, I now proceed to tell you the True Cause of it, and for your fullest Satisfaction and to keep you from giving any heed to the Surmises and Misrepresentations of my Adversaries in this matter, I shall attest the Truth of what I am going to say in the most solemn manner: Wherefore I call God for a Witness, and that upon my Soul, i. e. may I dy if it be not so, that it was to spare you by not using severity towards such Offenders as had not yet amended, that I came not as yet unto Corinth: 24 It was Not for that we pretend to have Dominion over your Faith, so as to Require you to Believe what we have taught you without Coming to you, when it is expected we should come and maintain and make it Good; but the Reason of our not coming was, because we are willing to be Helpers of your Joy, and so not to occasion any Grief among you by being forced to use Severity, and to come with a Rod, as we must if we had come afore. For it is only by the True Doctrin of Faith or Christianity, which ye have receiv'd of us, that ye stand in the Favour of God; and therefore had we come sooner, there had been absolute need of using Severity among you to maintain the said True Faith, and so of causing Grief and Heaviness among you. Chap. II. But I determin'd this with my self, as judging it more expedient, that I would not come again unto you at a time, when I must come in such a manner as would cause Sorrow among you. 2 For if I make you Sorry, who is he then that makes me Glad, while I am with you, but the same that is made Sorry by me?

VI.
He acquaints them with the True Reason of his Not coming, as he purpos'd.

3 And I did not come afore, but rather wrote this same Order and Direction unto you concerning the Punishment to be inflicted on the incestuous Person, that when I came, I might not have Sorrow from them, of whom I ought to rejoyce; having this Confidence in you All, that my Joy is the Joy of you All, i. e. that you make my Joy and Satisfaction so much your own, as that you would remove all Cause of Sorrow from me before I came. 4 For what I then wrote unto you, out of much affliction and anguish of heart I wrote unto you, and that too with many Tears; I wrote it not that you should be griev'd thereby, but that ye might thereby know the Love which I have more Abundantly unto you, in taking such Care to remove whatever was Offensive among you, notwithstanding the Great Opposition made against me.

VII.
He observes to them, that he wrote his Former Epistle to them, out of the Greatest Love and Affection to them.

5 But if Any one among you, i. e. the Fornicator or Incestuous Person have caus'd Grief, he has not griev'd me, but in part only; namely in respect only of those that defended what he had done; and this I take particular

VIII.
As a proof thereof, he now directs them to forgive the Incestuous person upon his Repentance, and to comfort and confirm their Love to him.

TEXT.

TRANSLATION.

λύπηκει, ἀλλ' ἀπὸ μέρους, ἵνα μὴ
ἔπιβαρῶ πάντας ὑμᾶς. 6 Ἰκανὸν
τῷ ποίητό η' ἔπιτιμία αὐτῇ ἢ ὑπὸ
τῆς πλείονων. 7 Ὡστε εὐναντίον
μᾶλλον ὑμᾶς χαίρεσθαι, καὶ πῶς
χαίρεσαι, μήπως τῇ περισσώτερᾳ λύ-
πῃ κατεπορῇ ὁ θιγέτω. 8 Διὸ
ἐκκαλεῖ ὑμᾶς κυρῶσαι εἰς αὐτὸν
ἀγάπην. 9 Εἰς οὗτο γὰρ καὶ
ἐγραψα, ἵνα γνῶ τίς δοκιμῶ ὑμῶν,
εἰ εἰς πάντα ὑποτάσσεται. 10 Ὡ-
στε π. χαίρεσθε, καὶ ἐγὼ καὶ γὰρ
ἐγὼ, εἴ τι καχάρισμαι, καχάρισμαι,
δι' ὑμᾶς, ὡς περισσώτῳ Χριστῷ,
11 ἵνα μὴ πλεονεκλήσωμεν ὑπὸ τῷ
Σατανᾷ· ὃ γὰρ αὐτοῦ τὰ νοήμα-
τα ἀγνοῦμεν.

12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς
τὸ Εὐαγγέλιον τῷ Χριστῷ, καὶ θύρας
μοι ἀνεῳγμένης ἐν Κυρίῳ, 13 ὅτε
ἐρχομαι ἀπὸ ἐν τῷ πνεύματί μου, τῷ
μὴ εὐρεῖν με τίτον τὸν ἀδελφόν μου·
ἀλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλ-
θον εἰς Μακεδονίαν. 14 Τῷ δὲ Θεῷ
χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς
ὡς τῷ Χριστῷ, καὶ τίς ὁσμὴ τῆς
γνώσεως αὐτοῦ φαινεῖται δι' ἡμῶν
ἐν παντί τόπῳ.

15 Ὅτι Χριστῷ εὐωδία ἐσμεν τῷ
Θεῷ, ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολ-

but in part; that I may not
overcharge you All.

6 Sufficient to such an one
is this punishment, which was
inflicted of * the majority.

7 So that on the contrary, ye
ought rather to forgive him, &
comfort him, lest perhaps such
an one should be swallow'd up
with overmuch sorrow.

8 Wherefore I beseech you,
that ye would confirm *your*
love towards him.

9 For to this end also did I
write, that I might know the
proof of you, whether ye be
obedient in all things.

10 To whom ye forgive any
thing, I *forgive* also: for I, if I
forgave any thing, to whom I
forgave it, for your sakes I *for-*
gave it, in the person of Christ;

11 Lest Satan should get an
advantage: for we are not igno-
rant of his devices.

12 Furthermore, when I
came to Troas to *preach* Christ's
Gospel, and a door was open'd
unto me of the Lord,

13 I had no rest in my Spi-
rit, because I found not Titus
my brother: but taking my
leave of them, I went from
thence into Macedonia.

14 But thanks be to God,
who always causeth us to tri-
umph in Christ, and makes ma-
nifest the favour of his know-
ledge by us in every place.

15 For we are unto God a
sweet savour of Christ, in them
that are saved, and in them that
perish:

TEXT.

TRANSLATION.

λυμένοις 16 οἷς μὲν, ὁ σμὴν θανά- 16 To the one we are the fa-
 τε εἰς θάνατον· οἷς δὲ, ὁ σμὴν ζωῆς to the other, the favour of life
 εἰς

PARAPHRASE.

particular notice of, that I may not be thought to overcharge you All in general, as equally Guilty in the matter. 6 And as to him himself sufficient to such an one is this Punishment, which was inflicted of the Majority of you. 7 So that on the Contrary to what I understand you think ought to be done More to him, ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallow'd up with too much Sorrow. 8 Wherefore I beseech you, that ye would confirm your Love towards him; which I doubt not of. 9 For to this end also did I write, that I might know the Proof of you, whether ye be Ready to be Obedient in all things. 10 To whom ye forgive any thing, I forgive also: for I, if I forgave any thing, to whom I forgave it, for your sakes I forgave it, in the person, i. e. Authority and Name of Christ. 11 Lest Satan should get an Advantage by our using too much Severity in this case; for we are not ignorant of his Devices.

12 Furthermore, when I came to (b) Troas to preach Christ's Gospel, and a Door was there open'd unto me of the Lord, i. e. I had a fair Opportunity of preaching the Gospel there put into my hands by the Lord; 13 notwithstanding this I had no rest in my Spirit, because I found not Titus my Brother in the Ministry, whom I expected to have found there with News of you: but taking my leave of them of Troas, I went forthwith from thence into Macedonia. 14 But Thanks be to God, who always causeth us to Triumph in or thro' Christ, by means of the Success he vouchsafes me in preaching the Gospel, and also in obtaining the Better of my Adversaries among you; and who makes manifest the Saviour of his Knowledge, i. e. spreads the Knowledge of the Gospel by us in every place.

15 For we are unto God a sweet Savour of Christ, i. e. our Ministry is an acceptable Service or as a sweet smelling Sacrifice to God thro' Christ, in respect both of them that are sav'd, and in respect of them that perish. 16 To the one we are the Saviour of Death unto Death, i. e. Our Preaching is Unacceptable and Offensive, by rejecting whereof they are already Spiritually dead, and will draw on themselves Eternal Death or Misery hereafter: and to the other we are the Saviour of Life unto Life, i. e. Our Preaching is Acceptable, and by receiving and embracing our Doctrine they receive Spiritual Life here, and shall receive Eternal Life hereafter.

IX.
 He acquaints them with his great Concern and Uneasiness, till he heard by Titus of their Good Disposition towards him: whereupon he breaks out into a Thanksgiving to God for the same.

X.
 He observes, that whatever Effect his Preaching had upon Others, yet it was Acceptable to God, on the account of his Sincerity and Integrity in the same.

ANNOTATIONS.

(b) Of Troas see my Geogr. of N. T. Part. 2. Chap. 4. Sect. 1. §. 10.

TEXT.

TRANSLATION.

εἰς ζωὴν· ὃς πρὸς ταῦτα πῖς ἰκανός ;
 17. Οὐ γάρ ἐσμεν, ὡς οἱ πολλοὶ, κα-
 πηλεύοντες τὸ λόγον τοῦ Θεοῦ, ἀλλ' ὡς
 ἐξ εὐαγγελιστίας, ἀλλ' ὡς ἐκ Θεοῦ, κατέ-
 νωπιον ὁ Θεὸς ἐν Χριστῷ λαλῶμεν.

Κεφ. γ'. Ἀρχόμεθα πάλιν ἑαυτοὺς
 συιστάνειν ; † ἢ μὴ χεῖροῦμεν, ὡς πινες,
 συστατικῶν ἑπιτολῶν πρὸς ὑμᾶς, ἢ
 ἐξ ὑμῶν συστατικῶν ; 2 Ἡ ἑπιτολὴ
 ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς
 καρδίαις ἡμῶν, γνωσκομένη καὶ ἀναγ-
 νωσκομένη ὑπὸ πάντων ἀνθρώπων.
 3 φανερέμενοι ὅτι ἐπὶ ἑπιτολῇ Χριστοῦ
 ἀφ' ἡμῶν, ἐγγεγραμμένη
 ἔσται μέλανι, ἀλλὰ πνεύματι Θεοῦ ζώντος·
 ἢ ἐν πλαξὶ λιθίνῃ, ἀλλ' ἐν πλαξὶ
 καρδίας σαρκίνας. 4 Πεποίθησις δὲ
 τοιαύτη ἔχομεν ἀπὸ τοῦ Χριστοῦ πρὸς τὸ
 Θεόν· 5 ὅτι ἰκανοὶ ἐσμεν ἀπ' ἑαυ-
 τῶν λογισαομά π, ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ
 ἰκανότης ἡμῶν ἐκ τοῦ Θεοῦ· 6 ὅς καὶ ἰκα-
 νωσι ἡμᾶς διακόνους καινῆς διαθήκης,

οὐ γράμματες, ἀλλὰ πνεύματος·
 τὸ γὰρ γράμμα σκοτεῖνει, τὸ δὲ πνεῦ-
 μα ζωοποιεῖ. 7 Εἰ δὲ ἡ ἀφ' ἡμῶν

unto life : and who is sufficient
 for these things ?

17 For we are not as many,
 who corrupt the word of God ;
 but as of Sincerity, but as of
 God, in the sight of God speak
 we in Christ.

Chap. III.

Do we begin again to com-
 mend our selves ? or need we,
 as some *others*, epistles of Com-
 mendation to you, or * epistles
 of Commendation from you ?

2 Ye are our epistle written
 in our hearts, known and read
 of all men :

3 *Forasmuch as ye are mani-
 festly declar'd to be the epistle
 of Christ, minister'd by us,*
 written not with ink, but with
 the Spirit of the living God ;
 not in tables of Stone, but in
 the fleshy tables of the heart.

4 And such trust have we
 thro' Christ toward God :

5 Not that we are sufficient
 of our selves, to think any
 thing as of our selves ; but our
 Sufficiency is of God :

6 Who also has made us able
 Ministers of the New Testa-
 ment ; not of the Letter, but of
 the Spirit : for the Letter kills,
 but the Spirit gives life.

7 But if the ministrations of

τῷ

ANNOTATIONS.

V. 1. † So Clerm. MSS. and some others ; as also Vulg. Syr. and Arab. Versions.
 (bb) St Paul seems here, and in the like passages of this Epistle, to have an
 eye to his Opposers among them.

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hereafter. And who of himself is sufficient for these great and weighty things? and yet, as I said, our Service in the Gospel is well pleasing unto God. 17 For we are not as (bb) Many are, who corrupt the Word of God, like Hucksters thereof preaching it only for Worldly Gain, and so not scrupling to mix and adulterate it with false Doctrins that will make it suit better to the Vicious Inclinations of others; but as Men of Sincerity, but as Persons inspir'd and commission'd of God, and as in the sight or presence of God speak we in Christ, i. e. do we preach the Gospel.

Chap. III. But what do we (by what we said Chap. 2. v. 17.) begin again in this Epistle, as in some places of our former, to commend our selves? or need we, as some others who oppose us, Epistles of Commendation to you, or Epistles of Commendation from you? 2 Ye are our Commendatory Epistle, written as it were in our hearts, (we there having always a Tender Concern for you, and) known and read of All men: 3 forasmuch as ye are manifestly declar'd to be the Commendatory Epistle of Christ on our behalf, minister'd by us, i. e. whereof we were (i. e. I am) as it were the Amanuensis, your Conversion being the Effect of our Ministry, written not with Ink, but with the Spirit of the living God, whereof ye became partakers upon your Conversion by my Preaching; not in Tables of Stone, as was the Law, but in the fleshly Tables of the Heart. 4 And whereas we say thus much, yet mistake us not as Commending or Boasting of Our selves absolutely, for such Trust have we, not in our selves, but thro' Christ toward God: 5 Not that we are sufficient of our selves to think, i. e. to reckon upon, or by our own Natural Reasonings to discover any thing, or to bring Men to the Faith, as of our selves: but our Sufficiency in these matters is from God: 6 Who also has made us Able Ministers of the New Testament.

Now to be thus made Ministers of the N. T. is the same in effect as to be made Ministers of the Law understood in its True Sense, namely Ministers not of the Letter or literal and outer Sense of the Law, but of the Spirit or Spiritual meaning of the Law: for the Letter kills, i. e. the Law understood only in its Literal Sense, or as a Civil Instrument for the better Administration of the Jewish Government, do's tend only to Condemn to Death Malefactors or Transgressors thereof; it vouchsafes no Grace, either of Remission for Sins past, or of Spiritual Strength to enable Men for the future to withstand Sin; but the Spirit gives life, i. e. the Gospel which is no other than a plain Revelation of the Spiritual Sense of the Law, is accompanied not only with Promise of Pardon for Sins past upon Repentance, but also with the Assistance of God's Spirit, enabling such as receive it for the future to withstand Sin, and to live Virtuously and Piously, and so is the means of attaining Spiritual Life here, and Eternal Life hereafter. 7 But if the Law, which is no other than the Ministration of Death for the reason aforesaid, and was

XI.

He observes, that the Effect his Preaching had among them, was Proof and Commendation enough of his Sincerity & Integrity.

XII.

He observes the Excellency of the Gospel above the Law; and thence intimates to them another Proof or Argument of his Sincerity and Integrity, forasmuch as by the Hope of the Eternal Blessings of the Gospel, He is set above all Mean Considerations.

TEXT.

TRANSLATION.

τῇ θομάτῃ ἐν χράμμασιν, ἐντετυπω-
 μένῃ ἐν λίθοις, ἐγγένηθη ἐν δόξῃ, ὥστε
 μὴ δυνάσθαι ἀπεινῶσαι τὴν ὕψος Ἰσραὴλ
 εἰς τὸ ὡροσσωπον † Μωυσέως, ἀλλ' ἢ
 δόξαν τῷ ὡροσώπῃ αὐτοῦ † καὶ χα-
 ρυμένῳ. 8 ὥς ἔτι μᾶλλον ἢ
 ἀφαικονία τῷ πνεύματι ἔσται ἐν δόξῃ;
 9 Εἰ γὰρ ἡ ἀφαικονία τῆς κατεκρί-
 σεως δόξα, πολλῷ μᾶλλον πεισυνώ-
 ῃ ἡ ἀφαικονία τῆς δικαιοσύνης ἐν δόξῃ.
 10 Καὶ γὰρ ὅθεν δεδόξαται τὸ δεδο-
 ξασμένον, ἐν τούτῳ τῷ μέρει, ἕνεκεν
 τῷ ὑπερβαλλύσῃ δόξης. 11 Εἰ γὰρ
 τὸ χαλαργόμενον, ἀλλ' ἡ δόξης· πολλῷ
 μᾶλλον τὸ μένον, ἐν δόξῃ. 12 Εχον-
 τες οὖν τοιαύτην ἐλπίδα, πολλῇ παρ-
 ῥησίᾳ χρώμεθα.

13 Καὶ ὡς καὶ ἡ Μωυσῆς ἐπέθηκε
 κάλυμμα ὅτι τὸ ὡροσσωπον ἑαυτοῦ, ὥστε
 τὸ μὴ ἀπεινῶσαι τὴν ὕψος Ἰσραὴλ εἰς τὸ
 τέλος ὅτι κατεκρίμενον. 14 Ἀλλ' ἐπα-
 ράθη τὸ νοήματα αὐτοῦ· ἄχρι γὰρ τῆς σήμερον
 τῇμέρας τὸ αὐτὸ κάλυμμα ὅτι τῇ ἀνα-
 λύσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνα-
 χαλυπόμενον, ὅτι ἐν Χριστῷ χαλαργεῖ.

death written and engraven in
 stones, was glorious, so that
 the Children of Israel could
 not stedfastly behold the face
 of Moses, for the glory of his
 countenance, which glory was
 to be done away;

8 How shall not the mini-
 stration of the Spirit be rather
 glorious?

9 For if the ministration of
 Condemnation be glory, much
 more do's the ministration of
 Righteousness exceed in glory.

10 For even that which was
 made glorious, had no glory in
 this respect, by reason of the
 glory that excels.

11 For if that which is done
 away, was glorious; much
 more that which remains, is
 glorious.

12 Seeing then that we have
 such hope, we use great Plain-
 ness of Speech:

13 And not as Moses put a
 vail over his Face, * denoting
 that the Children of Israel did
 not stedfastly look to the End
 of that which is abolish'd.

14 But their Minds were
 blinded: for until this day re-
 mains the same vail untaken
 away, in the reading of the
 Old Testament; which vail is
 done away in Christ.

15 Ἀλλ'

ANNOTATIONS.

V. 7. † So it is writ in most Copies, and not Μωυσεως; and so v. 13. Μωυσῆς,
 not Μωυσεως.

V. 14. † Alex. Clerm. and several other MSS. read expressly ἡμετέρας.

(1) See Exod. 34. 29, 30.

(4) It seems very Remarkable, that the Apostle here says, that the Vail was,
 not upon the Mind or Understanding of the Israelites or Jews, but upon their

Hearts;

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written and engraven *only* in Stones, was glorious, so that the Children of Israel could not (i) stedfastly behold the face of Moses *who deliver'd it to them from God*, for the Glory of his Countenance, which Glory was to be done away; 8 how shall not *the Gospel, which is the Ministration of the Spirit for the reason aforementioned*, be rather glorious? 9 For if the Ministration of Condemnation, *i. e. the Law* be Glory, *i. e. thus glorious*, much more do's the Ministration of Righteousness, *i. e. the Gospel whereby we become Righteous before God*, according to the Nature of things, exceed in Glory. 10 For even That *ministration of Condemnation, viz. the Law* which was made Glorious *at the first delivery of it*, may be said to have had no Glory in this respect, *namely by reason of or in comparison with the Glory of the Gospel that excels, and so eclipseth it*. 11 For if that Law which is temporary and to be done away, was *deliver'd in so glorious a manner*; much more that Gospel which remains without being ever to be done away as long as Time it self lasteth, is to be esteem'd (according to the different Natures of the said things thus compar'd) Glorious. 12 Seeing then that we are the *Ministers of the Gospel, a Ministration of the Spirit (v. 8) and so of Righteousness (v. 9.) and consequently of perpetual Duration (v. 11.) and therefore upon all these accounts of Transcendent Glory: Seeing, I say, that we are the Ministers of the Gospel, and consequently have such Hope, viz. of Eternal Bliss and Glory, as sets us above all mean Considerations and Compliances*, we use great Plainness, *i. e. both Freedom and Clearness of speech in things relating to our Ministry, such Plainness of speech being a good Proof of our Sincerity and Integrity, which can't be maintain'd without the other.*

13 And having thus Occasion to take notice of our Plainness, *i. e. Clearness (as well as Freedom) of Speech, I am thereby led to observe, that we do Not put a Vail over our Faces, i. e. deliver not the Truths of God and Religion in an Obscure manner*, as Moses put a Vail over his Face to bide the shining of it, thereby denoting that the Children of Israel did not stedfastly look to Christ who is the End of that which is abolish'd, *viz. the Law*. 14 But the Reason hereof is, *because their Minds were and still are blinded: for untill this day remains the same Vail untaken away (k) from their Hearts and Understandings, in the Reading of the Old Testament, which Vail is done away in Christ, i. e. Christ now he is come, so exactly answers all the Types and Prophecies of O. T. that to any Unprejudiced Person he plainly appears to be the Person design'd,*

A N N O T A T I O N S.

Hearts; denoting thereby, that the Cause of their not seeing to the End of the Law, or receiving the Gospel, was not thro' Ignorance, or want of Information or at least Helps and Means to inform themselves aright, but thro' Obstinacy and Wilfulness. Hence *we see to this day* &c. (v. 13.) denotes, not that they could not, but that they would not or should not look to the end of the Law.

XIII.

The Apostle observes, that the Knowledge of God is more clearly set forth in the Gospel, than in the Law; and intimates, that this is Another Argument of his Sincerity and Integrity on the one hand; and with all on the other hand it is an Argument, that they who receive not the Truth of the Gospel, are Guilty of greater Blindness, than the Israelites, who understood not the End of the Law.

TEXT.

TRANSLATION.

15 ΑΛΛ' ἕως σήμερον, ἡνίκα ἀναγι-
νώσκουσι Μωϋσῆς, κάλυμμα ὅτι τῇ
καρδίᾳ αὐτοῦ κέεται. 16 Ἡνίκα
δ' αὖ ἐπιστρέψῃ πρὸς Κύριον, ὡς
αἰρεῖται τὸ κάλυμμα. 17 Ὁ δὲ
Κύριος τὸ πνεῦμά ἐστιν· ὃ δὲ τὸ πνεῦ-
μα, † Κυεῖς ἐλευθερία. 18 Ἡμεῖς
δὲ πάντες ἀνακαλυμμένοι ὡς ὁ-
πῶ τιμῇ δοξᾷ Κυεῖς κατ' οὐρανόν· ὅ-
μοιοι, τὴν αὐτὴν εἰκόνα μέγαμορφό-
υθα ὑπὸ δόξης εἰς δόξαν, καθάπερ ὑπὸ
Κυρίου πνεύματος. Κεφ. δ'. Διὰ τῶ-
ν ἔχοντες τὴν διακονίαν ταύτην, καθὼς
ἡλεήθημεν, ἔκ ἐκκαθῆμεν· 2 ἀλλ'
ἀπειπάμεθα τὰ κρυπτά τῆς αἰσχύνης,
μηδὲ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ
δολῶντες τὸ λόγον τοῦ Θεοῦ, ἀλλὰ τῇ

15 But unto this day, when
Moses is read, the vail is upon
their heart.

16 Nevertheless, when it
shall turn to the Lord, the vail
shall be taken away.

17 Now the Lord is That
Spirit; and where * That Spi-
rit is, there is the Liberty of
the Lord.

18 And we All with * face
unvail'd beholding as in a glass
the Glory of the Lord, are
chang'd into the same Image
from Glory to Glory, even as
by the Lord the Spirit.

Chap. IV.

Therefore seeing we have
this ministry, as we have re-
ceiv'd mercy, we faint not :

2 But have renounc'd the
hidden things of dishonesty,
not walking in craftiness, nor
handling the word of God de-
ceitfully; but by manifestation

φανερῶς†

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sign'd, and all the Obscurity of those Passages, which before were not
understood, is taken away and ceases. 15 But notwithstanding unto
this day, when Moses is read, the Vail is upon their (k) Heart, i. e.
they will not thro' Prejudice and Obstinacy see the Spiritual and Evan-
gelical Truths contain'd in them. 16 Nevertheless, as when Moses
turn'd (or went in) unto the Lord, the Vail was then taken away (Exod.
34. 34.) from off his Face, so when it, i. e. their Heart (v. 15.) laying
aside all Prejudice and Obstinacy, shall turn to the Lord, i. e. Christ, the
Vail shall be taken away from off it, i. e. they shall perceive the Law all
along to lead and bring them to Christ, both by its Types and Predictions.
17 Now this will be so, because the Lord is That (l) Spirit (mention'd
v. 6.) of the Law, i. e. Christ is the Spiritual Meaning or End of the
Law; and where that Spirit is, there is the Liberty which is vouchsafed
unto Us of the Lord, viz. Christ, i. e. wherever the Spiritual Meaning
of the Law is rightly understood, and consequently the Gospel is embrac'd,
such thereby understand, not only that they are now Freed from the Yoke
of

PARAPHRASE.

of the Ritual Law, but also that there be so Great Rewards laid up for those that obey the Gospel, and in a special manner for such as Faithfully preach the Gospel to Others, that hereby as other Common Christians, so especially the True Ministers of the Gospel, are set above all Worldly Considerations, and fear not to teach the Plain Truth of the Gospel, or to use (as is said v. 12.) great Plainness of Speech in Defence of the Gospel. 18 And, whereas under the Law Moses only went in unto the Lord, and beheld his Glory with his face Unvail'd, now under the Gospel We All that embrace it truly, with face unvail'd beholding as in a glass, i. e. clearly tho' not perfectly the Glory of the Lord, are chang'd into the same Image with the Lord, even from Glory to Glory, even as or namely by the Lord the Spirit, i. e. We are chang'd into the Image of Christ Here, by imitating his Holiness, and we shall therefore be chang'd Hereafter into his Image, by having our Vile Bodies chang'd into Glorious Bodies like unto His, and by being made Cobeirs with Him of Eternal Happines; and so we shall be chang'd from Glory to Glory, namely from the Glory of Holiness here to a greater and perfect Degree, not only of Holiness, but also of Happines hereafter; and Both these Changes are wrought in Us by the Lord Christ, who is (as is intimated afore v. 6. and again said more plainly v. 17.) the Person denoted and intended to be set forth by the Law, when understood not according to the Letter, but the Spirit, i. e. Spiritual Meaning of it. Chap. IV. Therefore seeing we have this so glorious a Miniltry, as we have receiv'd Mercy from God in calling Us thereto, we faint or flag not, i. e. are not afraid to speak plainly, freely, and openly what concerns the Truth of the Gospel: 2 forasmuch as We are not wrought upon by those base Considerations which work upon Others, but have renounc'd the hidden things of Dishonesty, i. e. all such Dishonest Designs as will not bear the Light, not walking in Craftiness, nor handling the Word of God deceitfully, i. e. mixing it with false Doctrins to please men; but by a free

ANNOTATIONS.

V. 17. † See the following note (I).

(I) These two Verses, viz. 17, 18. of this Chap. 3. have much perplex'd Commentators; and One great, if not the Chief, Reason seems to be from their not observing the Difference of the Common Reading from that of the two most Ancient MSS. viz. Alex. and Clerm. as also of the Copy made use of by the Syriack Interpreter; for in All these *ἐκ* is not read. And therefore since the present Punctuation is of no great Authority, and seems to have been occasion'd by *ἐκ* coming in between *Κυρίου* and *ἐκείνου* it follows that *ἐκ* being rather to be omitted upon the foremention'd Authority, the Comma may very well be plac'd after *τὸ πνεῦμα*, and so make *Κυρίου* refer to *ἐκείνου* by which means That which was wont to perplex Commentators will be taken away, and All will be made easy and agreeable to the Scope of the Apostle; *τὸ πνεῦμα* here in the latter part of v. 17. being not to be refer'd to *Κυρίου*, and so understood of the Holy Spirit, but to *τὸ πνεῦμα* in the Clause immediately foregoing in the same verse, as also in v. 6.

(m) St Paul:

TEXT.

TRANSLATION.

φαιρώσιν τὴν ἀληθείαν συνιζώντες ἑαυ-
 τὰς πρὸς πάντας συνείδησιν ἀνθρώπων,
 ἐνώπιον τοῦ Θεοῦ. 3 Εἰ δὲ καὶ ἡ κε-
 καλυμμένη τὸ Εὐαγγέλιον ἡμῶν, οὐ
 τοῖς πολλοῖς ἐστὶ κεκαλυμμένη·
 4 οὐ οἷς ὁ Θεὸς τοῦ αἰῶνος τὸ ἐτύ-
 φλωσε τὰ ἰσχύματα τοῦ ἁγίου, εἰς
 τὸ μὴ αὐγάσαι αὐτοῖς τὸ φῶς τοῦ
 Εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν
 εἰκὼν τοῦ Θεοῦ. 5 Οὐ γὰρ ἑαυτὰς
 κηρύσσει, ἀλλὰ Χριστὸν Ἰησοῦν Κύ-
 ριον· ἑαυτὰς δὲ, ὡς ἄνθρωποι ἀσθενεῖς
 Ἰησοῦ. 6 Ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ
 σκοτίας φῶς λάμψαι, ὃς ἔλαμψεν ἐν
 ταῖς καρδίαις ἡμῶν, ὥστε φῶς τοῦ
 γινώσκαι τὴν δόξαν τοῦ Θεοῦ ἐν ὁμοιω-
 σίᾳ τοῦ Χριστοῦ.

7 Ἐχόμεν δὲ τὸν θάνατον ἐν
 ὀφθαλμοῖς σκεύουσιν, ἵνα ἡ ὑπερβολὴ
 τῆς δυνάμεως ἡ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν·
 8 ἐν παντί θλιβόμενοι, ἀλλ' οὐ στενο-
 χερεῖς· ἀλλ' ἐκ ἐξ-
 απορῆς· 9 διωκόμενοι, ἀλλ' οὐκ ἐκ
 ἐγκαταλειπόμενοι· καταβαλλόμενοι,
 ἀλλ' οὐκ ἀπολλύμενοι· 10 πάντοτε τὸ
 ἰκέμεν τὸν Κύριον Ἰησοῦ ἐν τῷ σώματι
 περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰη-
 σοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ.

of the truth, commending our
 selves to every man's Consci-
 ence in the sight of God.

3 But if our Gospel be hid,
 it is hid to them that are
 lost:

4 In whom the God of this
 World has blinded the Minds
 of them that believe not, so
 that the light of the Glorious
 Gospel of Christ, who is the
 Image of God, do's not shine
 unto them.

5 For we preach not our
 selves, but Christ Jesus the
 Lord; and our selves your
 servants for Jesus sake.

6 For God, who command-
 ed the light to shine out of
 darkness, has shin'd in our
 hearts, to give the Light of
 the Knowledge of the glory
 of God in the face of Jesus
 Christ.

7 But we have this treasure
 in earthen vessels, that the ex-
 cellency of the power may be
 of God, and not of Us.

8 We are troubled on eve-
 ry side, yet not *brought to
 extremities; we are perplex'd,
 but not in despair;

9 Persecuted, but not for-
 saken; cast down, but not de-
 stroy'd;

10 Always bearing about in
 the body the dying of the Lord
 Jesus, that the life also of Jesus
 might be made manifest in our
 body.

P A R A P H R A S E.

free and plain Manifestation of the Truth commending our selves, as to the Sincerity of our Dealing and Doctrin, to every Man's Conscience, as acting All I do in the sight of God. 3 But if after all this Our Gospel be vail'd or hid, i. e. not understood, it is hid only to them that are lost; 4 in Whom the God of the Men of this World, i. e. the Devil has blinded their Minds, nannely the Minds of them that believe not, so that the Light of the Glorious Gospel of Christ, who is the Image of God (as in other respects so in this, that the Brightness or Clear Knowledge of his Father's Glory shines forth or is made known by him,) do's not shine unto them, i. e. they understand not and so receive not the Gospel, tho' it be so plainly and clearly preach'd unto them; and consequently such are guilty of Grosser Blindness, than the Israelites were in not seeing to the End or Spiritual Meaning of the Law. 5 For we preach not our selves, but Christ Jesus the Lord, and our selves your Servants for Jesus sake. 6 For God, who at first commanded the Light to shine out of Darkness, has shin'd in Our hearts, i. e. in the heart of Me Paul, who was before my Conversion in Darkness, so as not to discern the End of the Law, to give, i. e. that We might communicate to others the Light of the Knowledge of the Glory of God shining as it were in (m) the Open or Unvail'd face of Jesus Christ, more clearly than in that of Moses, who vail'd his Face to hide the Light or Shining thereof, i. e. the Knowledge of the Glory of God is reveal'd most clearly by the Gospel, whereas it was only obscurely reveal'd by the Law.

7 But We have this Treasure in Earthen Vessels, i. e. We to whom this Treasure of the Knowledge of the Glory of God, viz. the Gospel of Christ, is committed to be propagated in the World, are but Frail Men, that the Excellency of the Power that accompanies it may appear the better to be of God, and not of Us. 8 We are troubled on every side, yet by Virtue of the said Power not brought to Extremities; We are perplex'd, but not in Despair; 9 Persecuted, but not forsaken; cast down, but not destroy'd. 10 Always bearing about in the Body the Dying, i. e. a Representation of the Sufferings of the Lord Jesus, that the Life also of Jesus risen from the Dead might be made manifest by the Efficacy that accompanies our Preaching in our frail Body. 11 For

XIV.
St Paul here gives another Proof of his Sincerity in preaching the Gospel, viz. the Sufferings and Dangers of Death he daily incurs thereby; which he is encourag'd to undergo, by the Hope and Assurance of the Reward of Eternal Glory he shall receive for the same.

A N N O T A T I O N S.

(m) St Paul seems to intimate, that by the Vail covering Moses's Face were denoted two things, viz. that the Knowledge of God was not so clearly made known by the Law, as it was to be by the Gospel; and that the Israelites or Jews would not make use of such Helps as they might, to attain to a True Understanding of the End of the Law. From what is said here in reference to the Law and Gospel, and in some other parts of this Epistle, it is with great reason suppos'd, that at least some principal Person among the False Apostles or Teachers, that disturb'd the Church of Corinth, was a Convert Jew, who was zealous for the Law.

TEXT.

TRANSLATION.

11 Αὐτὸ γὰρ ἡμεῖς οἱ ζῶντες, εἰς θάνατον ᾧ παραδιδόμεθα ἕνεκα Ἰησοῦ, ἵνα καὶ ἡ ζωὴ τῆς ἰσοῦς φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. 12 Ὡστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. 13 ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γράμμα μένομεν. Ἐπίστευσα, διὸ ἐλάλησα· καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν. 14 Εἰδότες ὅτι ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, καὶ ἡμᾶς ἕνεκα Ἰησοῦ ἐγερθεῖ, καὶ ᾧ παραστήσεται ὑμῖν. 15 Τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσῃ, ἕνεκα τῆς πλεονείων τιμῆς εὐχαριστίας, περισσεύσῃ εἰς τὴν δόξαν τῆς Θεοῦ. 16 Διὸ ἡμεῖς ἐκκαυχώμεθα ἀλλ' οὐ καὶ ὃ ἐξ ἡμῶν ἄνθρωπος ἀφαιρέται, ἀλλ' ὃ ἐσθλὸν ἀνακαινοῦται ἡμέρα καὶ ἡμέρα. 17 Τὸ γὰρ παρὰ τὴν εὐφροσύνην τῆς γλίψεως ἡμῶν, κατὰ ὑπερβολὴν εἰς ὑπερβολὴν, αἰώνιος βάρβαρος δόξης κατεργάζεται ὑμῖν. 18 μὴ σκοπέμεθα τὰ ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα. τὰ γὰρ βλεπόμενα, ὁρατά· τὰ δὲ μὴ βλεπόμενα, αἰώνια.

Κεφ. ε'. Οἶδμεν γὰρ, ὅτι, ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία ᾗ σκηνὴ καταλυθῇ, οἰκοδομηθῇ ἡ Θεοῦ ἡμεῖς,

11 For we, while we live, are always deliver'd unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then Death* is wrought in us, but Life in you.

13 * Now we having the same Spirit of Faith, according as it is written, I believ'd, and therefore have I spoken: we also believe, and therefore speak :

14 Knowing that he who rais'd up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace might, thro' the thanksgiving of * the More, redound to the glory of God.

16 For which cause we faint not, but tho' our outward man perish, yet the inward man is renew'd day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ;

18 While we look not at the things which are seen, but at the things which are not seen : for the things which are seen, are temporal ; but the things which are not seen, are eternal.

Chap. V.

For we know, that if our earthly house of this tabernacle were dissolv'd, we have a building of God, an house not made

TEXT.

TRANSLATION.

οἰκίαν ἀχειροποίητον, αἰώνιον ἐν τοῖς οὐρανοῖς. 2 Καὶ γὰρ ἐν τούτῳ στενά- ζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐ- exvob

with hands, eternal in the hea-
vens.
2 For in this we groan earn-
estly, desiring to be cloath'd up-

P A R A P H R A S E.

We, while we live, are always deliver'd, *i. e.* *shall be always expos'd* unto Death for Jesus sake, that the Life also of Jesus risen from the Dead might be made manifest by our Preaching and Suffering in our Mortal flesh. 12 So then Death, *i. e.* *Sufferings and the Danger of Death* is wrought or procur'd in Us by the preaching of the Gospel, but Life is thereby wrought or procur'd in You, *i. e.* *you are thereby converted and so put into a state of Spiritual Life here, which if persisted in, will end in Life Eternal hereafter.* 13 But altho' Suffering and Death thus accompany our Preaching, yet We having the same Spirit of Faith as David had, when he said, according as it is written *psal. 116. 10.* I believ'd, and therefore have I spoken; We also believe, and therefore speak: 14 Knowing that he, who rais'd up the Lord Jesus from Death, shall raise up Us also tho' actually put to Death for the Gospel by Jesus, and shall present Us with you unto the Enjoyment of his Heavenly Kingdom. 15 For All things which We suffer, are suffer'd by Us for your sakes; that the Abundant Grace of God might, thro' the Thanksgiving of the More, redound to the Glory of God, *i. e.* *I am the more willing to Suffer, that thereby I may make the more Converts, that so the More partaking of the Mercy and Grace of God, of which there is an Inexhaustible store, the More may likewise give Thanks unto him, it being more for the Glory of God, that a Greater Number should give Thanks unto him.* 16 For which cause we faint not; but tho' our Outward Man, *i. e.* *Body* perish, yet the Inward Man, *i. e.* *our Soul* is renew'd day by day with Vigour and Alacrity, to go on in the Preaching of the Gospel. 17 For our light Affliction here, which is but for a Moment in comparison with Eternity, worketh, *i. e.* *procureth* for Us a far more exceeding and eternal Weight of Glory: 18 Which Affliction we are encourag'd to undergo, while we look not at the things which are seen, but at the things which are not seen; for the things, which are seen, are Temporal; but the things, which are not seen, are Eternal.

Chap. V. For we know, that if our Earthly house of this Tabernacle, *i. e.* *if our Body, which is the Tabernacle or Tent wherein our Soul dwells here upon Earth as in its house,* were dissolv'd, we have a Building, *i. e.* *a Celestial Body provided us of God, wherein our Soul shall likewise dwell as in an house, and which shall not like houses made with hands come at last to decay, but shall remain Eternal in the Heavens.* 2 For in this our Earthly house, *i. e.* *Body* we groan earnestly, desiring,

XV.
St Paul observes to them his Desire to be with Christ, and that if it pleased God without Dying; however, notwithstanding his Natural Desire to escape Death, he

TEXT.

TRANSLATION.

αυτοῖς ἐπενδύσασθαι ὅτι ποθοῦντες.

3 Εἴπερ καὶ † ἐκδυσάμενοι, ἔ-
μενοι εὐρεθισόμεθα. 4 Καὶ γὰρ οἱ

ὄντες ἐν τῷ σκήνει † οὕτω σενά-
ζομεν βαρυνόμενοι † ἐφ' ᾧ ἔ-
λομεν ἐκδυσάσθαι, ἀλλ' ἐπενδύ-

σασθαι, ἵνα καταποθῇ τὸ θνητὸν
ὑπὸ τῆς ζωῆς. 5 Ὁ δὲ κατε-

ργασάμεν ἡμᾶς εἰς αὐτὸ τοῦτο,
Θεὸς, ὁ καὶ δοὺς ἡμῖν τὸν ἀρρα-

βῶνα Ἰ Πνεύματος. 6 Θαρρῶντες
οὕτω πάντοτε, καὶ εἰδότες ὅτι ἐνδη-

μοῦντες ἐν τῷ σώματι, ἐκδημοῦ-
μεν ὑπὸ τῷ Κυρίου. (7 Διὰ πί-

στεως γὰρ ὡφειπαύμεν, ἢ ἀφ' ἐ-
λθς.) 8 Θαρρῶμεν δὲ, καὶ εὐδο-

κῶμεν μᾶλλον ἐκδημῆσαι ἐκ τῷ σώ-
ματι, καὶ ἐκδημῆσαι πρὸς τὸν Κύ-

ριον. 9 Διὸ καὶ φιλοπυκνόμεθα, εἴ-
τε ἐκδημῶντες ἢ τε ἐκδημῶντες, εὐά-

ρεστοὶ αὐτῷ εἶναι. 10 Τῆς γὰρ πάν-
τα ἡμᾶς φθμερωθήναι δὲ ἐμφοραθεν

τῷ βήματι τῷ Χριστῷ, ἵνα κομι-

σηται ἕκαστος πρὸς τῷ σώματι,
πρὸς ᾧ ἔσφαζεν, εἴτε ἀγαθὸν εἴτε

κακόν. 11 Εἰδότες δὲ τὸν φόβον τῷ
Κυρίῳ, ἀνθρώπους πείνομεν.

Ὡς δὲ πεφανερῶμεθα, ἐλπίζω δὲ

on with our house which is
from heaven.

3 Albeit being even un-
cloath'd we shall not be found
naked.

4 For we, that are in this
tabernacle, do groan being bur-
den'd: not for that we would
be uncloath'd, but cloath'd up-
on, that mortality might be
swallow'd up of life.

5 Now he that has wrought
us for the self same thing, is
God, who has also given unto
us the earnest of his Spirit.

6 Therefore we are always
*undaunted, knowing that
while we are at home in the
body, we are *abroad from the
Lord:

7 (For we walk by faith,
not by sight.)

8 We are *undaunted, I say,
and willing rather to be *abroad
from the body, and to be * at
home with the Lord.

9 Wherefore we labour, that
whether at home or abroad, we
may be accepted of him.

10 For we must all appear
before the Judgment-seat of
Christ; that every one may re-
ceive the things done in his bo-
dy, according to that he has
done, whether it be good or
bad.

11 Knowing therefore the
terror of the Lord, we per-
swade men. And we are made
manifest unto God; and I trust

καὶ

ANNOTATIONS.

V. 3. † So it is read in Clerm. MSS. and some others; as also Tertullian, Am-
brose, &c. It seems to be the Truest Reading.

without being first uncloath'd, i. e. without putting off first this Body by Death, to be cloath'd as it were upon this Body, with our house which is from Heaven, i. e. our Celestial Body. 3 Albeit being even Uncloath'd, i. e. even tho' we put off this Body by Death, we shall not be found Naked, but shall be cloath'd with our House from Heaven, or Celestial Body. But notwithstanding this will be our happy State, altho' we should undergo the Dissolution of this Body by Death, yet this is not what we Principally desire. 4 For altho' We, that are in this Tabernacle of our present Body, do groan being burden'd with the Inconveniencies and Afflictions that attend it; yet we so groan, not for that we would be uncloath'd, i. e. yet we are not willing or do not at least principally desire to put off this Body by Death, but that which is our Chief Desire is to be cloath'd upon, i. e. without dying to have this Body chang'd into a Celestial Body, that Mortality might be swallow'd up of Life, i. e. an End might be put to this Mortal State immediately, or without the passage of Death to an Immortal State. 5 Now he that has wrought us for the self same thing, i. e. he that fits and prepares us for this Immortal State, is God, who has also given unto us the Earnest of the Spirit, i. e. his Spirit as an Earnest of our Immortality. 6 Therefore we are always Undaunted, knowing that while we are as at Home in the Body, we are as it were Abroad from the Lord, where is our proper Home: (7 For we walk, i. e. regulate our Conduct, by Faith, i. e. the Hope and Expectation of the Invisible things of the World to come, not by Sight, i. e. not by the Enjoyment of the Visible things of this World.) 8 We are Undaunted, I say, in preaching the Gospel with all Plainness and Sincerity; and We are so, as being Willing rather to be Abroad from the Body, i. e. to quit the Body, and to be at our proper Home with the Lord. 9 Wherefore we labour or make this our only Aim, that whether staying in this Body as at Home or departing out of this Body as it were Abroad, We may be accepted of him. 10 For we must all appear before the Judgment-seat of Christ; that every one may receive the Reward of the things done in his Body, according to that he has done, whether it be Good or Bad. 11 Knowing therefore the Terror, i. e. this Terrible Judgment of the Lord, we persuade Men to become Christians, and that with all Sincerity in preaching the Truth of the Gospel.

And in reference to the Integrity wherewith we discharge our Duty in preaching the Gospel, therein we are made manifest unto God, i. e.

XVI.
St Paul tells them the True Reason, why he took occasion to speak so much in his Own Commendation.

ANNOTATIONS.

V. 4: † So Clerm. and other MSS. as also the Old Versions, Vulg. Syr. Arab. and Ethiop. &c. Ibid. † So Clerm. and several other MSS. as also Theodoret, Oecumenius; the last of which observes by way of note, *ἵνα ὁ λόγος τοῦ θεοῦ* so that the Explication is slip into the Text instead of the Original Reading.

(*) This

καὶ ταῖς συμπόδοις ὑμῶν πα-
ραίτια. 12 Οὐ γὰρ πάλιν ἐαυ-

τῆς συνιστάμεν ὑμῖν, ἀλλὰ ἀφορ-
μὰν δίδοις ὑμῖν καὶ χήματος ὑπὲρ
ἡμῶν. ἵνα ἐχθρὸς τῆς ἐν φροσῶ-
νι χαυχάμενος, καὶ οὐ καρδία.

13 Εἴτε γὰρ ἔξέσημεν, Θεῷ· εἴτε
συνφρονήμεν, ὑμῖν. 14 Ἡ δὲ ἀγά-
πη τοῦ Χριστοῦ συνέχεται ἡμᾶς· κει-

νόμεθα τούτῳ, ὅτι εἰ τις ὡς περ πάν-
των ἀπέθανεν, ἅρα οἱ πάντες ἀπέ-
θανον. 15 Καὶ ὑπὲρ πάντων ἀπέ-
θανεν, ἵνα οἱ ζῶντες μηκέτι ἐαυ-

τοῖς ζῶσι, ἀλλὰ πρὸς ὡς περ αὐτῶν
ἀποθανόντι καὶ ἐγερθέντι. 16 Ὡς περ

ἡμεῖς ἀπὸ τῆς νῦν ὁδὸν οἶδαμεν
κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν
κατὰ σάρκα Χριστόν, ἀλλὰ νῦν ὥς περ
ἐπιγινώσκουμεν. 17 Ὡς περ εἴ τις ἐν

Χριστῷ, καὶνὴ κτίσις. τὰ ἀρχαῖα
παρῆλθεν, καὶ ἰδοὺ γέγονε καινὰ τὰ
πάντα.

18 Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ ἔχουσιν,
ἀλλά ἡμεῖς αὐτοῦ διὰ Ἰησοῦ Χρι-

also, are made manifest in your
Consciences.

12 For we commend not
our selves again unto you, but
give you occasion to glory on
our behalf, that you may have
somewhat to answer them, who
glory in appearance, and not
in the heart.

13 For whether we be be-
sides our selves, it is to God ;
or whether we be sober, it is
for your cause.

14 For the love of Christ
constrains us ; because we thus
judge, that if one dy'd for all,
then were all dead :

15 And that he died for all,
that they who live, should not
henceforth live unto them-
selves, but unto him who died
for them, and rose again.

16 Wherefore henceforth
know we no man after the
flesh : yea, tho' we have known
Christ after the flesh, yet now
henceforth know we him no
more.

17 Therefore if any man be
in Christ, he is a new Creature.
Old things are past away ; be-
hold, all things are become new.

18 Now all things are of
God, who has reconciled us to
himself by Jesus Christ, and has

ANNOTATIONS.

(2) This expression, *καὶνὴ κτίσις*, may be understood to refer to Circumcision, and other external Rites of the Law or Privileges of the Jews. And then the Meaning of this place will be, that how much soever St Paul might once value himself on account of Circumcision, and the National external Privileges of the Jews, and particularly that of them was Christ or the Messiah to be born, yet now he did not value himself upon any such accounts. And in this sense the Words of St Paul may be well understood to be level'd against that False Apostle, which was a Jew by Descent, and still a Judaizer,

PARAPHRASE

the same is manifest unto God; and I trust also, are made manifest in your Consciences, *i. e.* you are convinc'd of our Integrity. 12 For I can't but frequently inculcate this, in saying whereof we commend not *i. e.* we do it not with a design only to commend our selves, again, *per se*, as in other parts of this and in the former Epistle; but we do it to give you occasion not to be ashamed of Us, but to glory on our behalf; and that you may have somewhat to answer them, who oppose us and glory in appearance, and not really in the Heart, as having no solid ground of Glorifying. I say, that the Reason of my thus insisting on my Integrity is, that you may have somewhat to answer to my Opposers. For whether we be besides our selves, (as our Opposers pretend, thereto attributing our Commending our selves,) it is to God, *i. e.* he only can truly know; or whether we be sober, and what I thus say of my self be really true, it is for your Cause or Advantage that I say it.

14 For the Love of Christ in dying for Us constrains us to do thus Undauntedly, whatever may tend to promote his Glory and the Good of others, even to the hazard of our Own Life: because we thus judge or reason with our selves; namely, that if One, *i. e.* Christ died for All, then were All dead, *i. e.* obnoxious to Eternal Death. 15 And that he died for All, that they who live, *i. e.* by his Death attain to a State of Eternal Life, should not henceforth live unto themselves, seeking only their own private Advantage; but unto him who died for them and rose again; namely by employing their Lives in promoting his Gospel and Kingdom. 16 Wherefore henceforth know we, *i. e.* regard we no man (n) after the flesh, *i. e.* in respect of any Worldly Advantages: yea, tho' we have known Christ after the flesh, *i. e.* tho' we formerly before our Conversion expected and desir'd the Coming of the Messiah, on account of the Temporal Grandeur and Glory we thought he would appear in, yet now henceforth know we him for no more, *i. e.* as a man who saves him out of no Temporal Ends, as knowing his Kingdom is not of this World. 17 Therefore if any man be in Christ, *i. e.* truly a Christian, he is a New Creature: Old things are pass'd away, *i. e.* his former Affections to the things of this World and his former Designs to promote his Worldly Interest are ceas'd; behold, All things are become New, *i. e.* he is become as a New or quite Different Man in all these Respects, setting his Affections on things above, and pursuing his Spiritual Advantage.

18 Now All these things belonging to this New Creature, as this Change of Affections and Designs, are of God, who has reconcil'd us thus become New Creatures to himself by Jesus Christ, and has

daizer, and so still valued and vaunted himself on account of those particulars, which St Paul here renounces as of no Value with him now.

XVII.

St Paul gives another Reason of his Dis-interested Carriage, and Sincerity in his Ministry, viz. his Love to Christ, who having died for him, he concludes that in Gratitude he ought not to live to himself any more.

XVIII.

The Apostle further observes, that God having graciously made him a Minister of the Gospel, he minded only the Faithful discharge of his Duty.

TEXT.

TRANSLATION.

τοῦ, καὶ δοτὸς ἡμῖν τὴν ἀφικονίαν
τῆς καταλλαγῆς. 19 ὥς ὅτι Θεὸς ἦν
ὁ Χριστὸς κόσμον καταλλάσσων ἑαυ-
τῷ, μὴ λογιζόμενος αὐτοῖς τὰ ὀφθα-
λμώματα αὐτῶν, καὶ ῥέμνος ὁ ἡμῖν
τὸ λόγον τῆς καταλλαγῆς. 20 Ὑπὲρ
Χριστοῦ οὕτω προσευόμεν, ὥς ὅ Θεὸς
παρεκλήθηεν δι' ἡμᾶς, δεόμεθα ὑπὲρ
Χριστοῦ, καταλλάγητε τῷ Θεῷ. 21 Τὸν
ὃς μὴ γόνιζε ἀμαρτίαν, ὑπὲρ ἡμῶν
ἀμαρτίας ἐποίησεν, ἵνα ἡμεῖς γινώ-
μεθα δικαιοσύνη Θεοῦ ἐν αὐτῷ.

Κεφ. 6. Συμμεργέντες δὲ ὑπὸ
καλῶμεν μὴ εἰς κτὸν τὴν χάριν
τοῦ Θεοῦ δεξασθαι ὑμῶς. (2 Δέξαι
γὰρ Καίρω δικτῷ ἐπὶ κηρῶν σου, καὶ
ὁ ἡμέρα σωτηρίας ἐβοήθησά σοι.
ἰδοὺ νῦν καιρὸς ἐν τῷ δεξιῷ, ἰδοὺ
νῦν ἡμέρα σωτηρίας.) 3 Μηδε-
μίαν ἐκ μηδενὸς διδόντες προσκοπῶν,
ἵνα μὴ ρωμῆσῃ ἡ ἀφικονία ἡμῶν·
4 ἀλλ' ἐν παντί σωματῶντες ἑαυ-
τοὺς ὡς Θεοὶ ἀφικονοῖ· ἐν ὑπο-
μονῇ, πολλῇ, ἐν θλίψεσιν, ἐν ἀνά-
γκαις, ἐν περιστάσεσιν, 5 ἐν πλη-
γαῖς, ἐν φυλακαῖς, ἐν ἀκαταστάσεσιν,
ἐν ποσὶ, ἐν ἀρρυθμίαις, ἐν νηστείαις,
ἐν ἀγνοήτῃ, ἐν γνώσει, ἐν μα-
κροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύ-
ματι καὶ λόγῳ, ἐν ἀσκήσει, ἐν ἀποταπεινώσει,

given to us the ministry of Re-
conciliation;

19 To wit, that God was in
Christ, reconciling the World
unto himself, not imputing
their trespasses unto them; and
has committed unto us the
word of Reconciliation.

20 Now then we are Am-
bassadors for Christ, as tho'
God did beseech *you* by us; we
pray *you* in Christ's stead, be ye
reconcil'd unto God.

21 For he has made him to
be Sin for us, who knew no
sin; that we might be made the
Righteousness of God in him.

Chap. VI.

We then as workers toge-
ther *with him*, beseech *you* also,
that ye receive not the Grace
of God in vain:

(2 For he says, I have heard
thee in a time accepted, and in
the day of Salvation have I
succour'd thee: behold, now
is the accepted time, now is
the day of Salvation.)

3 Giving no offence in any
thing, that our Ministry be not
blam'd:

4 But in all things approv-
ing our selves as the Ministers
of God, in much patience, in
afflictions, in necessities, in di-
stresses,

5 In stripes, in imprison-
ments, in tumults, in labours,
in watchings, in fastings;

6 By pureness, by know-
ledge, by long-suffering, by
kindness, by the holy Ghost,
by love unfeigned,

TEXT.

TRANSLATION.

7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει
Θεοῦ. διὰ τῆς ὀπίμων τῆς δικαιο-
σύνης τῆς δεξιῶν καὶ ἀεστερῶν,

7 By the word of Truth, by
the armour of Righteousness
on the right hand and on the
left,

διὰ

PARAPHRASE.

has given to us also the Ministry of Reconciliation, *i. e.* Commission to preach the Gospel to others, the Sum whereof in short is this: 19 To wit, that God was in Christ reconciling the World unto himself, *i. e.* that God, on account of what Christ had done and suffer'd, was Ready to be reconcil'd to All Mankind, upon their Receiving and Obeying the Gospel of Christ, not imputing their Trespases how great soever, which they had been guilty of before their Conversion, unto them; and that in order to bring about this Reconciliation, God has committed unto Us the word of Reconciliation, *i. e.* the Preaching of the Gospel, by the observance whereof the Reconciliation is *Actually* to be effected. 20 Now then we are Ambassadors for Christ, as tho' God did beseech you by Us, we pray you in Christ's stead, be ye *duly* Obedient to the Precepts, and *unfeignedly* believe the Truth of the Gospel, that thereby as being the Terms of Reconciliation ye may be *actually* reconcil'd unto God. 21 For he has made him to be sin for Us, *i. e.* he has dealt for our sake with Christ as a Sinner, who knew no sin; that we might be made the Righteousness of God in him, *i. e.* that we for Christ's sake may be dealt with by God as perfectly Righteous, altho' we are not so.

Chap. VI. We then as Workers together with Him, beseech you also, that ye receive not the Grace of God, *i. e.* the Gospel and Assistance and Gifts of the Spirit attending it, in vain, *viz.* by your not walking according to the Gospel, and so missing of the end thereof, your Salvation. (2 For he says, *Isai.* 49. 8. I have heard thee in a time accepted, and in the day of Salvation have I succour'd thee. Behold, now is the accepted time, now is the day of Salvation:) 3 We, I say, as Workers together with him do thus beseech you, withall giving no just offence in any thing, that our Ministry be not blam'd: 4 but in all things approving our selves as the Ministers of God, in much Patience, in Afflictions, in Necessities, in Distresses or Streights, 5 in Stripes, in Imprisonments, in Tumults or being toss'd up and down, in Labours, in Watchings, in Fastings: 6 by Pureness of Life, by Knowledge, by Long-suffering, by Kindness, by the Gifts of the Holy Ghost, by Love unfeign'd, 7 by preaching the Word of Truth, by the Power of God assisting my Ministry, by the armour of Righteousness on the right hand and on the left, *i. e.* by Righteousness, whereby I am as it were arm'd to do or suffer, or arm'd against Temptations arising either from Prosperity

XIX.

The Apostle proceeds to prove his Sincerity in the Ministry, by his Behaviour in the several Contingencies of Life.

TEXT.

TRANSLATION.

8 διὰ δόξης καὶ ἀπμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι, καὶ ἀληθεῖς· 9 ὡς ἀγνοούμενοι, καὶ ὅτι γνωσκόμενοι· ὡς σποθνήσκοντες, καὶ ἰδοὺ ζῶμεν· ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι· 10 ὡς λυπόμενοι, αἰεὶ δὲ χαίροντες· ὡς πτωχοὶ, πολλὰς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.

11 Τὸ εἶδος ἡμῶν ἀνέωγε τὸ στόμας, Κορίνθιοι, ἡ καρδία ἡμῶν ἐπὶ πλάτυνεν. 12 Οὐ στενωπώσατε ἐν ἡμῖν στενωπώσατε δὲ ἐν τοῖς ἀλάστοις ὑμῶν. 13 Τὴν δὲ αὐτὴν ἀντιμαθίαν ὡς τέκνοις λόγῳ πλατύνθητε καὶ ὑμεῖς.

14 Μὴ γίνεσθε ἐπεστυρωῦτες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομίας; τίς δὲ κοινωνία φωτὸς τοῦ σκότους; 15 Τίς δὲ συμφωνία Χριστοῦ τοῦ Θεοῦ Βελίαλ; ἢ τίς μερὶς πιστῶ μετὰ ἀπίστων; 16 Τίς δὲ συγκατάθεσις ναὶ Θεοῦ μετὰ ἰδωλῶν; ὑμεῖς γὰρ ναὶ Θεοῦ ἐστε ζῶντες. καθὼς εἶπεν ὁ Θεός· Οἱ οἰκοῦντες ἐν αὐτοῖς, καὶ ἐμπλεεπτήσω· καὶ ἔσομαι αὐτοῖς Θεός, καὶ αὐτοὶ ἔσονται μοι λαός. 17 Διὸ ἐξέλθετε ἐκ μέσου αὐτῶν, καὶ ἀφορίσθητε, λέγει Κύριος· καὶ ἀκαθάρτα μὴ ἄπτεσθε· καὶ ὡς εἰσδιξομαι ὑμᾶς·

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and behold we live; as chasten'd, and not kill'd;

10 As sorrowfull, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarg'd.

12 Ye are not straiten'd in us; but ye are straiten'd in your own bowels.

13 Now for a recompence in the same, I speak as unto my Children; be ye also enlarg'd.

14 Be ye not unequally yok'd together with unbelievers: for what fellowship has Righteousness with Unrighteousness? and what Communion has light with darkness?

15 And what concord has Christ with Belial? or what part has *a Believer with an Unbeliever?

16 And what agreement has the Temple of God with Idols? for ye are the Temple of the living God; as God has said: I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, says the Lord, and I will receive you,

TEXT.

TRANSLATION.

18 ἡ ἐσομένη ὑμῖν εἰς πατέρα, καὶ ὑμεῖς
ἔσεσθε μοι εἰς υἱὸς καὶ θυγατέρας, λέγει
Κύριος παντοκράτωρ. Κεφ. ζ'. Ταῦτα
οὕτω ἔχοντες τοὺς ἐπαγγελίας, ἀγαπῶντες,
καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυ-
σμοῦ σαρκὸς καὶ πνεύματος, ὅπως τελῶν-
τες ἀγωνίσινῃ ἐν φόβῳ Θεοῦ.

18 And will be a Father unto
you, and ye shall be my Sons
and Daughters, says the Lord
Almighty.

Chap. VII.

Having therefore these Pro-
mises, Beloved, let us cleanse
our selves from all filthiness of
the Flesh and Spirit, perfect-
ing holiness in the fear of God.

2 Χωρή-

PARAPHRASE.

rity or Adversity: 8 by Honour and Dishonour, by evil Report and
good Report: as Deceivers, and yet True; 9 as *Obscure and Un-*
known, and yet well known *and own'd by God and Good men*; as *often*
in danger of Dying, and behold we Live; as Chasten'd, and not Kill'd;
10 as Sorrowfull, yet always Rejoycing; as poor *in respect to the things*
of this World, yet making many *Spiritually* Rich; as having Nothing,
and yet possessing All things.

11 O ye Corinthians, Our mouth is open unto you, *willing to praise*
and commend you; our heart or affection is enlarg'd, *i. e. is large or*
great towards you. 12 Ye are not straiten'd in us, *i. e. ye have a large*
Room in our affection, but ye are straiten'd in your own bowels or af-
fections to Us. 13 Now for a Recompence in the same, *i. e. of my af-*
fection to you, I speak as unto my Children, Be ye also enlarg'd in your
affections to Me as your Spiritual Father.

XX.
St Paul assures
them of his Great
Affection to them,
which is a fur-
ther Argument of
his Sincerity to-
wards them.

14 Be ye not unequally or *unsuitably* yok'd together with Unbe-
lievers, *by associating your selves with them in their Vices or Worship,*
or by joining your selves with them in Matrimony: for what fellowship
has Righteousness with Unrighteousness? and what communion has
Light with Darkness? 15 And what concord has Christ with Belial,
i. e. any false god of the Heathens? or what part has a Believer with
an Unbeliever? 16 And what agreement has the Temple of God with
Idols? *You therefore must have none with them*: for ye are the Temple
of the living God, as God has said: I will dwell in them and walk in
or among them; and I will be their God, and they shall be my People.
17 Wherefore come out from among them, and be ye separate, says the
Lord, and touch not the Unclean thing, and I will receive you.
18 And will be a Father unto you, and ye shall be my Sons and Daughters,
says the Lord Almighty. Chap. VII. Having therefore these Promises,
Beloved, let us cleanse our selves from All Filthiness of Flesh and Spi-
rit, perfecting, *i. e. still making progress in* Holiness, in the Fear of God.

XXI.
He exhorts them
not to associate
with Unbelievers.

TEXT.

TRANSLATION.

2 Χωρήσατε ἡμῶς· ὅθεν αὖ ἡδικήσαμεν, ὅθεν αὖ ἐφθείραμεν, ὅθεν αὖ ἐπλεονεκήσαμεν. 3 Οὐ ὡρὸς καὶ ἀκριστον λέγω· παρεείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἔτε εἰς τὸ συναποθανεῖν καὶ συζῆν. 4 Πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι χαύσις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ πρᾶκλήσει, ὑπερπερισεύομαι τῇ χαρᾷ ὅτι πάση τῇ θλίψει ἡμῶν. 5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν, ὁδόμείαν ἔρχηκεν ἄνεσιν ἢ σῶρξ ἡμῶν, ἀλλ' εἰς παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι. 6 Ἀλλ' ὁ παρρησιασθεὶς τῆς ταπεινότητος, παρεκάλεισεν ἡμᾶς ὁ Θεὸς, ἐν τῇ παρρησίᾳ Τίτου. 7 Οὐ μόνον δὲ ἐν τῇ παρρησίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ πρᾶκλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τι τῶν ὑμῶν ὅτι πέποιθεν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζήλον ὑπὲρ ἐμῶν· ὥστε με μάλλον χαρῆναί. 8 Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ὀπίσθη, ἢ μεταμέλομαι, εἰ ἢ μελεμελόμην. βλέπω γὰρ ὅτι ἡ ὀπίσθη ἐκείνη, εἰ καὶ πρὸς ὥραν, ἐλύπησεν ὑμᾶς. 9 Νῦν χαίρω, ἔχ' ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεόν, ἵνα ἐν μηδενὶ ζημιωθῇτε ὑφ' ἡμῶν.

2 Receive us: we have wrong'd no man, we have corrupted no man, we have defrauded no man.

3 I speak not this to condemn you: for I have said before, that ye are in our hearts to dy and to live with you.

4 Great is my * Freedom of speech toward you, great is my glorying of you: I am fill'd with comfort, I am exceeding joyfull in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

6 * But God that comforts those that are cast down, comforted us by the coming of Titus:

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest Desire, your Mourning, your fervent Affection toward me; so that I rejoiced the more.

8 For tho' I made you sorry by an Epistle, I do not repent, tho' I did repent: for I perceive that the same Epistle made you sorry, * but for a season.

9 Now I rejoyce, not that ye were made sorry, but that ye * were made sorry to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

TEXT.

TRANSLATION.

10 Η γὰρ κατὰ Θεὸν λύπη μετα-
νοια εἰς σωτηρίαν ἀμεταμέλητον κα-
τερράζεται· ἡ δὲ τῷ κόσμῳ λύπη
θανάτου κατερράζεται. 11 Ἰδὲ ὅ
αὐτὸ τῷ τοῦ κατὰ Θεὸν, λυπηθῆναι
ὑμῶς, πόσῃ καίριγράσατο ὑμῖν πωδὴν,

10 For godly sorrow work-
eth repentance to Salvation not
to be repented of; but the sor-
row of the World worketh
death.

11 For behold this self-same
thing, that ye * were made for-
ry after a godly manner, what
carefulness it wrought in you,
ἀλλὰ

PARAPHRASE.

2 Receive Us into your Affections, as you have a large share in Ours: for upon due consideration it will be found, that we have wrong'd no man, we have corrupted no man, we have defrauded no man. 3 I speak not this out of ill will to condemn you, but to justify myself: for as for you I have said before, that ye are in our hearts or affections so much, as that I could be willing to dy and to live with you. 4 And out of this affection to you it comes to pass, that Great is my Freedom of Speech toward you; which that it proceeds not out of Ill will to you, appears from that Great is my Glorifying of you; and that on your account I am fill'd with Comfort, I am exceeding joyfull in all our Tribulation. 5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were Fightings, i. e. from without I met with Strife and Opposition in preaching the Gospel; within were Fears, lest you should be seduc'd from the Simplicity of the Gospel by the false Apostles or Seducers that are among you. 6 But God, that comforts those that are cast down, comforted us by the Coming of Titus; 7 and not by his Coming only, but by the Consolation wherewith he was comforted in You, and so comforted Us also, when he told us your earnest desire to conform your selves to my Orders, your Mourning or Trouble for any neglects you have been guilty of toward me; your fervent Affection toward me; so that I joyced the more for my past fears. 8 For tho' I made you sorry by an Epistle, i. e. my former Epistle, I do not now repent thereof, tho' I did once repent of it: for I perceive that the same Epistle made you sorry, but for a season or short time. 9 Now I rejoyce, not that ye were made sorry for that short time, but that ye were made sorry to Repentance: for ye were made sorry after a Godly manner, i. e. after such a manner as was acceptable to God, that ye might receive Damage by us in nothing. 10 For Godly sorrow worketh Repentance to Salvation not to be repented of; but the sorrow that arises from the Concerns of the World worketh Death. 11 For behold this self-same thing, that ye were made sorry after a Godly manner, what Carefulness it wrought in you to conform
your

XXII.

St Paul observes, that All he had done & said, was out of True Love to them; & consequently that he greatly rejoiced to hear by Titus of their Good Disposition toward him, and Conformity to his Orders.

TEXT.

TRANSLATION.

ἀλλὰ ὑπολογίαις, ἀλλὰ ἀγανάκτη-
σιν, ἀλλὰ φόβον, ἀλλὰ ὀπιπόθησιν,
ἀλλὰ ζῆλον, ἀλλ' ὀκδίκησιν; παντὶ
σωσθήσασθε ἑαυτοὺς ἅγιός εἶναι ἐν τῷ
πράγματι. 12 Ἀρα εἰ καὶ ἔγραψα
ὑμῖν, ὅχι ἕνεκεν τοῦ ἀδικήσαντός, ὅδε
ἕνεκεν τοῦ ἀδικηθέντος· ἀλλ' ἕνεκεν
φανερωθῆναι τὸ πᾶν πρὸς ὑμῶν τὸ
ὑπὲρ ὑμῶν πρὸς ὑμᾶς, ἐνώπιον
τοῦ Θεοῦ.

13 Διὰ τοῦτο πρᾶκεκλήμιστα ὅτι
τῇ πρᾶκλήσει ὑμῶν. περισσεύοντες μάλ-
λον ἐχάρημεν ὅτι τῇ χαρᾷ Τίτου,
ὅτι ἀναπέπαιψαί τοι πνεῦμα αὐτοῦ ἐπὶ
πάντοι ὑμῶν. 14 ὅτι εἴ τι ὑπὲρ
ὑμῶν κεχύχημα, ὁ καταχυνώσω·
ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλάλη-
σαμεν ὑμῖν, οὕτω καὶ ἡ κεχύχισις
ὑμῶν ἡ ὅτι Τίτου, ἀληθεῖα ἐφανήθη.
15 Καὶ τὰ πλάγχθη αὐτοῦ φει-
σοτέρως εἰς ὑμᾶς ὅτι, ἀναμνη-
σχυρόν τὸ πάντων ὑμῶν ὑπακοῦν
ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε
αὐτόν. 16 Χαίρω ὅτι ἐν παντί θαρ-
ρῶ ἐν ὑμῖν.

Κεφ. η'. Γνωρίζομεν δὲ ὑμῖν, ἀδελ-
φοί, ὅτι χάρις τοῦ Θεοῦ ἡ δεδομένη
ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας·
2 ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ
πειρασμία ἡ χάρις αὐτοῦ, ἡ ἡ χρι-

yea what clearing of your
selves, yea what indignation,
yea what fear, yea what vehe-
ment desire, yea what zeal, yea
what revenge? in all things
you have approv'd your selves
to be clear in this matter.

12 Wherefore tho' I wrote
unto you, I did it not for his
cause that had done the wrong,
nor for his cause that suffer'd
the wrong; but that our Care
for you in the sight of God
might appear unto you.

13 Therefore we were com-
forted in your Comfort; yea
and exceedingly the more joy'd
we for the Joy of Titus, be-
cause his Spirit was refresh'd
by you all.

14 For if I have boasted any
thing to him of you, I am not
asham'd; but as we speak all
things to you in truth, even so
our boasting which I made be-
fore Titus is found a truth.

15 And his * Affection is
more abundant toward you,
whilst he remembers the obe-
dience of you all, how with
fear and trembling you receiv'd
him.

16 I rejoyce therefore that
I have confidence in you in
all things.

Chap. VIII.

Moreover, Brethren, we
make known unto you the
Godly Charity given by the
Churches of Macedonia:

2 How that in a great trial
of affliction, the abundance of
their Joy, and their deep Po-

TEXT.

TRANSLATION.

βάτους πτωχεία αὐτῶν ἐπείσθουσιν
εἰς τὸν πλοῦτον ἢ ἀπλότην αὐ-
τῶν. 3 Ὅτι καὶ δύναμιν, (μαρ-
τυροῦν) καὶ ὑπὲρ δυνάμιν ἀγαίρειται.

verty,abounded unto the riches
of their Liberality.

3 For to their power, (I
bear witness) yea and beyond
their power, they were willing
of themselves:

4 μὲν

PARAPHRASE.

your selves to my Orders, yea what Clearing your selves from the guilt of the Miscarriages among you; yea what Indignation against those that had been the Causes of them, yea what Fear to offend me, yea what Vehement delire to satisfy me, yea what Zeal for me, yea what Revenge against your selves for having been misled? In all things ye have approv'd your selves to be Clear from the Guilt of having been the Causes of the Miscarriage in this matter of the Incestuous Person. 12 Wherefore tho' I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffer'd the wrong; but rather that our Care for you in the sight of God might appear unto you. 13 Therefore we were comforted in your comfort; yea and exceedingly the more joy'd we for the joy of Titus, because his Spirit was refresh'd or set at ease by the good Disposition he found in you All toward me. 14 For if I have boasted any thing to him of you, I am not ashamed thereof: but as we spake all things to you in Truth, even so our Boasting, which I made before Titus of you, is found a Truth. 15 And his Affection is thereupon more abundant toward you, whilst he remembers the Obedience of you All toward Me in Him, how with Fear and Trembling you receiv'd him. 16 I rejoyce therefore, that I have Confidence in you in All things.

SECTION II.

Wherein St Paul exhorts the Corinthians to a Liberal Contribution to the poor Christians in Judea, especially by the Example of the Churches of Macedonia.

Chap. VIII. Moreover, Brethren, we make known unto you the Godly Charity, *which by the Grace of God is given by the Churches of Macedonia, to the poor Christians in Judea: 2 viz. how that in a great trial of Affliction, the Abundance of their Joy and their deep Poverty, abounded unto the Riches of their Liberality, i. e. how amidst the great Afflictions they have been tried with, and their great Poverty, they have notwithstanding with great Cheerfulness made a very liberal Contribution toward the Relief of the poor Christians in Judea. 3 For to their Power, (I bear them witness) yea and beyond their Power, they were willing*
or

I.
St Paul acquaints
them with the Li-
beral Contribution
of the Churches
of Macedonia to
the poor Christi-
ans in Judea.

TEXT.

TRANSLATION.

4 μὲ πολλῆς πρᾶκλήσεως δέδοται
ἡμῶν, ἥ χάρις καὶ ἡ κοινωνία τῆς
διακονίας τῇ εἰς τοὺς ἁγίους ἰ. 5 Καὶ
ὅτι κατὰς ἡλπίσαμεν, ἀλλ' ἐαυτοὺς
ἔδωκαν ὡς τὸν πᾶν Κυρίῳ, καὶ ἡμῖν
ἀφ' ὧς θελήματι τοῦ Θεοῦ.

6 Εἰς τὸ πρᾶκλέσαι ἡμᾶς Τίτον,
ἵνα κατὰς ὡροενήρξατο, ὅπως ἡ ἐπιτε-
λέση εἰς ὑμᾶς καὶ πλεονάζῃ χάριν ὑμῖν.

7 Ἀλλ' ὡς ἐν παντί περισσεύετε,
πίστις, καὶ λόγος, καὶ γνώσις, καὶ πάσις
σπουδή, καὶ τῇ ἡμῶν ἐν ἡμῖν ἀγάπη,
ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε.

8 Οὐ κατὰ ἐπιταγὴν λέγω, ἀλλὰ
ἀφ' ὧς ἐτέρων σπουδῆς, καὶ τὸ τῷ ὑμε-
τέρας ἀγάπης γνήσιον δοκιμάζων.

9 Γινώσκετε ὅτι ἡ χάρις τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπιώ-
χουσε, πλῆθος ὧν ἵνα ὑμεῖς τῇ
ἐκείνου πτωχείᾳ πλησθῆτε.

10 Καὶ γνώμῃ ἐν τούτῳ δίδωμι
τούτο γὰρ ὑμῖν συμφέρει, οἵτινες ὅ-
μοιοι τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θελεῖν
ὡροενήρξατο ἀπὸ πέρυσι. 11 Νυνὶ
δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε ὅπως

κατὰ τὴν ἡμετέραν ἐπιθυμίαν τὸ θελεῖν,
οὕτως καὶ τὸ ἐπιτελέσαι ἐκ τῆς ἐ-
χρήσει. 12 Εἰ γὰρ ἡ ἐπιθυμία
ὡς ἐκείνη, κατὰ ἐὰν ἔχη τις, εὖ
ὡς οὐδὲν, ὅτι κατὰ τὸ ὅτι ἔχει.

4 Praying us with much in-
treaty, that we would receive
the *Charity and Contribution
which they had made in order
to minister to the Saints:

5 And *this they did*, not as
we hop'd, but first gave their
own selves to the Lord, and
to us by the will of God.

6 Inasmuch that we desir'd
Titus, that, as he had begun,
so he would also finish in you
the same *Charity also.

7 But as ye abound in every
thing, in faith, and utterance,
and knowledge, and all dili-
gence, and in your love to us:
see that ye abound in this Cha-
rity also.

8 I speak not by command-
ment, but by occasion of the
forwardness of others, and to
prove the sincerity of your
love.

9 For ye know the *Charity
of our Lord Jesus Christ, that
tho' he was rich, yet for your
sakes he became poor, that ye
thro' his poverty might be rich.

10 And herein I give my
advice: for this is expedient
for you, who have begun be-
fore, not only to do, but also
to be forward a year ago.

11 Now therefore perform
the doing of it: that as there
was a readiness to will, so there
may be a performance also out
of that which you have.

12 For if there be first a wil-
ling mind, it is accepted accord-
ing to that a man has, *and* not
according to that he has not.

P A R A P H R A S E.

or forward of themselves to contribute thereto: 4 Praying us with much intreaty, that we would receive the Charity or Contribution they had made, and take upon us the Fellowship of the Ministering to the Saints, *i. e.* that we would be One of them that would undertake to convey or distribute the said Contribution among the Christians in Judea. 5 And this they did, not as we hop'd, but even beyond what we could reasonably hope for from them, considering their condition; inasmuch as they first gave their Own selves, *i. e.* All that they had unto the Lord, and in order thereto to me, to dispose of them and theirs as should be most for the service of the Church; which they were moved to by the special will of God.

6 Inasmuch that seeing this Forwardness in them we desir'd Titus, that as he had begun, so he would also finish in you the same Charity also, the Contribution to the same purpose, and see that ye be not Defective therein: 7 but, as ye abound in every other thing or gift, in Faith, and Utterance, and Knowledge, and All Diligence particularly to amend what has been amiss among you, and in your Love to us: see that ye abound in this Charity or Charitable Contribution also. 8 I speak this not as by Commandment from God, but by occasion of the Forwardness of Others, *viz.* the Churches in Macedonia to contribute liberally, and so to prove the Sincerity of your Love to Christ, by imitating him in your Love to the poor Brethren.

9 For ye know the Charity or Bounty of our Lord Jesus Christ, that tho' he was Rich as being Lord of All, yet for your sakes he became a mean poor man, having not so much as where to lay his head, that ye thro' his poverty, *i. e.* by means of what he did and suffer'd in this his State of Poverty might be Rich in relation to your Spiritual state.

10 And herein I give my Advice: for that this, *viz.* to finish this Contribution, is expedient or decent for you, who have begun before, not only to do somewhat in the matter, but also to be Forward, *i. e.* to shew a Forwardness thereto, a year ago. 11 Now therefore perform or compleat the Doing of it: that as there was a Readiness to will or undertake the same, so there may be a Performance also of what you so Readily undertook, out of that which you have. 12 For if there be but in the first place a willing Mind, it, *i. e.* ones Charity is accepted by God, according to that a man has, and not according to that he has not.

13 For

A N N O T A T I O N S.

V. 4. † Διευθύνει is not read in Clerm. or several other MSS. nor in any of the Ancient Versions, *viz.* Vulg. Syr. Arab. or Ethiopick; nor in Chysoftom or Theodoret, tho' these last have it in their Comments; and indeed from the Greek Commentators it seems to be first taken. See Dr Mill on the place.

TEXT.

TRANSLATION.

13 Οὐ γὰρ ἵνα ἄλλοις ἄνευ, ὑμῖν
δὲ θλίψις. 14 ἀλλ' ἕξ ἰσότητι, ὥς
ὅτι καὶ ὑμεῖς καὶ τὸ ὑμεῖς πλεονάζου-
σιν εἰς τὸ ἐκτελεῖν ὑμῖν, ἵνα
καὶ τὸ ἐκτελεῖν πλεονάζουσιν γένηται
εἰς τὸ ὑμεῖς ὑμῖν, ὅπως γένη-
ται ἰσότης. 15 κατὰ τὴν χάριν.
Ὁ δὲ πολὺ, οὐκ ἐπλεόνασε· καὶ ὁ
τὸ ὀλίγον, ἐκ ἡλαττότητος.

16 Χάρις δὲ καὶ ὁ Θεὸς καὶ δίδωμι
τὸ αὐτὸ αὐτοῦ ὑμῖν ὡς ὑμεῖς ἐν
τῇ καρδίᾳ τίτετε. 17 ὅτι τὸ μὲν
ὡς ἐκτελεῖν ἐδέξατο· αὐτοῦ αὐτοῦ
δὲ ὑμῖν, αὐτοῦ αὐτοῦ ἐξῆλθε ὡς
ὑμῖν. 18 Συνεπέμψαμεν δὲ μετ'
αὐτοῦ τὸν ἀδελφόν, ὃς ὁ ἐπαινεῖ ἐν
τῇ Εὐαγγελίᾳ διὰ πάντων τῶν ἐκ-
κλησιῶν. 19 (ὃς μόνον δὲ, ἀλλὰ
καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν
συνέκδημος ἡμῶν, ὡς τῇ χάριτι
αὐτῇ τῇ διακονίᾳ ὑπὸ ἡμῶν ὡς
τὸ αὐτὸ τῷ Κυρίῳ δοῦναι, καὶ ὡς
ἡμῶν.) 20 Σπεύδοντες ἐν τῇ ἀδρό-
τητι αὐτῇ τῇ διακονίᾳ ὑπὸ ἡμῶν.
21 ὡς οὐδὲν καλὰ, ὃς μόνον ὡς
ὡς Κυρίου, ἀλλὰ καὶ ὡς ὡς ἀν-
θρώπων. 22 Συνεπέμψαμεν δὲ αὐ-
τοῖς τὸν ἀδελφόν ἡμῶν, ὃν ἐδοκι-
μάσαμεν ὡς πολλοῖς πολλὰ αὐτοῦ.

13 For *I mean* not that o-
ther men be eas'd, and you
burden'd:

14 But by an equality, *that*
now at this time your abu-
dance *may be a supply* for their
want, that their abundance al-
so *may be a supply* for your
want, that there may be an
equality.

15 As it is written: He that
had gather'd much, had nothing
over; and he that *had gather'd*
little, had no lack.

16 But thanks be to God,
who put the same earnest care
into the heart of Titus for you.

17 For indeed he accepted
the exhortation; but being
more forward, of his own ac-
cord he went unto you.

18 And we have sent with
him the brother, whose praise
* on account of the Gospel is
throughout all Churches.

19 (And not *that* only, but
who was also chosen of the
Churches to travel with us,
with this * Charity which is
administer'd by us to the glory
of the Lord * himself, and *de-
claration* of our ready mind.)

20 Avoiding this, that no
man should blame us in this
abundance which is minister'd
by us:

21 Providing for honest
things, not only in the sight of
the Lord, but also in the sight
of Men.

22 And we have sent with
them our brother, whom we
have oftentimes prov'd diligent

TEXT.

TRANSLATION.

δαῖτον ὄντα, νυνὶ δὲ πολὺ πλεονάζοντες, πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. 23 Εἴτε ὑψὶς Τίτου, 23 Whether any do enquire
κοινωνός

PARAPHRASE.

13 For I mean not *hereby*, that other men be eas'd, and you burden'd :
14 But *that Christian Charity should be manag'd* by an Equality ; viz. that now at this time your Abundance may be a supply for their want, that at another time their Abundance also may be a supply for your want, that there may be an Equality : 15 *that in this your Pilgrimage here it may be*, as it is written of the Israelites passing thro' the Wilderness: He that had gather'd Much, viz. Manna, had nothing over; and he that gather'd Little, had no lack.

16 But thanks be to God, who put the same earnest Care into the heart of Titus for you. 17 For indeed he not only accepted, *i. e. yielded* to the Exhortation I us'd, but being more forward than I expected to find him; or having a more than ordinary Concern for you, of his own accord he went unto you. 18 And we have sent with him (o) the Brother, whose Praise on account of his Labours in the Gospel is throughout all the Churches: ~~19~~ (and not that only, but who was also chosen of the Churches to travel with us to Jerusalem with this Charity or Contribution, which is administer'd by Us, *i. e. which piece of Service We have undertaken* to the Glory of the Lord himself, and declaration of our Ready mind to do All the service I can.) 20 We have, I say, sent Titus and the foresaid Brother, thereby avoiding this, that no man should have any pretence to blame Us, in this Abundance which is minister'd by Us, *i. e. in the Management of this your Liberal Contribution*: 21 and withall providing for honest things, *i. e. to secure Proof of my Honesty*, not only in the sight of the Lord, but also in the sight of Men. 22 And we have sent with them (p) our Brother, whom We have often prov'd Diligent or Forward, and Active in many things; but now much more Diligent or Forward to undertake this Employ, upon the great Confidence which I have in you, *that you will contribute*

V.
He commends to them Titus and the others; that came with him to them, and intimates to them, that he chose to have these Partners with himself in the Management of their Charity-money, that they might be Witnesses of his Integrity therein.

• ANNOTATIONS.

(o) This is generally suppos'd to have been St Luke.

(p) This is thought by Theodoret and Oecumenius to have been Apollos, who before was not dispos'd to go to them, (as we read 1 Cor. 16. 12.) but now upon St Paul's Confidence of their Readiness to comply with his Orders and Directions, was prevail'd upon, as is thought, to go to Corinth.

TEXT.

TRANSLATION.

κοινωνός ἐμὸς καὶ εἰς ὑμᾶς σὺνερ-
γός· εἶπε ἀδελφοὶ ἡμῶν, Ἀπόστολοι
ἐκκλησιῶν, δόξα Χριστοῦ. 24 Τὴν
οὕτω ἐνδείξιν τῆς ἀγάπης ὑμῶν, καὶ
ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐ-
τὴς ἐνδείξασθε, † εἰς περισπωπὴν τῶν
ἐκκλησιῶν.

Κεφ. γ'. Περὶ μὲν δὲ Ἀχαϊκῆς
καὶ εἰς τὴς ἀγίας, ὡς ἐστὶ μοι ἐπὶ τὸ
γράφειν ὑμῖν. 2 Οἶδα γὰρ ὅτι περισπο-
μίαν ὑμῶν, ὡς ὑπὲρ ὑμῶν καυχώμεθα
Μακεδόσιν, ὅτι Ἀχαΐα προεσκευάσθη
ἐπὶ πέρυσιν· καὶ ὁ ἔξ ὑμῶν ζήλος ἠρέ-
θισε τὴς πλείονας. 3 Επεμύνα δὲ
τὴς ἀδελφές, ἵνα μὴ τὸ καύχημα
ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει
τούτῳ· ἵνα (καθὼς ἔλεγον) προεσκευ-
ασμένοι ᾦτε. 4 μήπως ἐὰν ἔλθωσι
σὺν ἐμοὶ Μακεδόνες, καὶ εὕρωσιν ὑμᾶς
ἀπαρασκευάστους, καταισχυνθώμεν ἡ-
μεῖς (ἵνα μὴ λέγωμεν, ὑμεῖς) ἐν
τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως.
5 Διατρεφόμενοι οὕτω ἡνιοχίῳ ὡς κα-
λίστη τὴς ἀδελφές, ἵνα προέλθωσιν
εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν προ-
κατηγγεμένον εὐλογίαν ὑμῶν, ταύ-
την ἐπιτίμιον εἶναι ὅπως ὡς εὐλογίαν,
καὶ μὴ ὡς πλεονεξίαν.

6 Τὸ δὲ, ὁ σπείρων φειδωλῶς,
φειδωλῶς καὶ θερίσκει· καὶ ὁ σπείρων ἐπ'

of Titus, he is my partner and
fellow-helper concerning you:
or our brethren *be enquir'd of*,
they are the Messengers of the
Churches, *and* the glory of
Christ.

24 Wherefore shew ye to
them, before the Churches, the
proof of your love, and of our
boasting on your behalf.

Chap. IX.

For as concerning the mi-
nist'ring to the Saints, it is su-
perfluous for me to write to
you.

2 For I know the forward-
ness of your mind, for which I
boast of you to them of Mace-
donia, that Achaia was ready a
year ago; and your zeal has
provok'd very many.

3 Yet have I sent the bre-
thren, lest our boasting of you
should be in vain in this be-
half, that (as I said) ye may be
ready:

4 Lest haply if they of Ma-
cedonia come with me, and find
you unprepar'd, we (that we say
not, you) should be ashamed in
this same confident boasting.

5 Therefore I thought it ne-
cessary to exhort the Brethren,
that they would go before unto
you, and make up before hand
your bounty, whereof ye had
notice before, that the same
might be ready, as a matter of
bounty, and not as of cove-
tousness.

6 But this *I say*, He that
soweth sparingly, shall reap also
sparingly; and he that soweth

TEXT.

TRANSLATION.

εὐλογίαις, ἐπ' εὐλογίαις καὶ θερί-	bountifully, shall reap also bountifully.
σαι. 7 Εἷς ὅς ᾧ καθὼς προαιρεῖται	7 Every man, according as
τῇ καρδίᾳ· μὴ ἔκ λύπης, ἢ ἐκ	he purposes in his heart, <i>so let him give</i> ; not grudgingly or
	ἀνάγκης.

PARAPHRASE.

bute Liberally. 23 Whether any do enquire of Titus, he is my Partner, and Fellow-helper concerning you, *i. e. in promoting your Interest and Good*; or our other Brethren *sent with him* be enquir'd of, they are the Messengers of the Churches *on this account*, and the Glory of Christ or Christian Profession, *i. e. Men of Great Piety and Integrity.* 24 Wherefore shew ye to them, and *thereby* before the Churches *that sent them*, the proof of your Love to me, and of our Boasting on your behalf, *viz. that we did not boast without cause of your Readiness to contribute to the poor Brethren.*

Chap. IX. For as concerning the Ministering to, *i. e. the Relief of the poor Saints, i. e. Christians at Jerusalem*, it is superfluous for me to write unto you. 2 For I know the Forwardness of your Mind; for which I boast of you to them of Macedonia, *viz. that Achaia or the Church of Corinth was ready a year ago*; and your Zeal *in this matter* has provoked or spur'd on very many. 3 Yet have I sent the Brethren *aforsaid*, lest our Boasting of you should be in vain in this behalf, that (as I said) ye may be ready *with your Contribution.* 4 Lest haply if they of Macedonia come with Me, and find you unprepar'd *with your Contribution*, We (that we say not, You) should be ashamed in this same Confident Boasting, *which we have us'd with respect to your Liberality.* 5 Therefore I thought it necessary to exhort the *aforsaid* Brethren, that they would go before unto you, and make up before-hand your Bounty, whereof ye had Notice before, that the same might be Ready, as a matter of Free Bounty, and not as of Covetousness, *i. e. not as a Niggardly Gift extorted from Covetous Persons.*

6 But, *to preserve you from this Temper*, this I say: He that sows sparingly, shall reap also sparingly; and he that sows bountifully, shall reap also bountifully. 7 Every man, according as he purposes or is dispos'd in his heart, *so let him give*; not grudgingly or of necessity *to avoid shame, or only to comply with the Example and Importance of others*:

VI.
He acquaints them with another Reason of his sending Titus and the others to them, in reference to their Contribution.

VII.
He concludes this Subject with several Considerations tending to excite them to a Liberal Contribution.

ANNOTATIONS.

V. 24. † Καὶ is not read in Clerm. and very many other MSS. nor in any of the four Ancient Versions, viz. Vulg. Syr. Arab. and Ethiop.

TEXT.

TRANSLATION.

ἀνάγκης· ἰλαρόν γ' ὁδοῦν ἀγαθῶν ὁ Θεός.

8 Δυνατὸς δὲ ὁ Θεὸς πάντα χάριν περισσεύσαι εἰς ὑμᾶς· ἵνα ὅτι παντὶ πάντοτε πᾶσαι ἀντάρκειαι ἔχητες, ὥριστα εὐήτε εἰς πᾶν ἔργον ἀγαθόν· 9 (καθὼς γέγραπται· Εὐκλόμπησεν, ἔδωκε τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸ αἶδιον. 10 Ὁ δὲ ὅτι χορηγῶν σπέρμα τῷ σπέρματι, καὶ ἄρτον εἰς βρώσιν τὸν χορηγήσει καὶ πληθύνει τὸν σπέρμα ὑμῶν, καὶ αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν.) 11 ἐν παντί πλημπόδοι εἰς πᾶσαν ἀπλότητα, ἥπε κατεργάζεται δι' ἡμῶν εὐχαιρίαι τῷ Θεῷ. 12 Ὅτι ἡ ἀφικονία τῆς λειτουργίας ταύτης ἔσται μόνον ὅτι προσαναπληρῶσαι τὰ ὑπερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύσαι ἀπὸ πολλῶν εὐχαιρίων τῷ Θεῷ. 13 ἀπὸ τῆς δοκιμῆς τῆς ἀφικονίας ταύτης δοξάζοντες τὸν Θεὸν ὅτι τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ Εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτὸς καὶ εἰς πάντας, 14 καὶ ἀπὸ τῆς δόξης ὑπὲρ ὑμῶν, ὅτι ποθέμενοι ὑμᾶς ἀπὸ τῆς ὑπεράλλυσαν χάριτι τοῦ Θεοῦ ἐφ' ὑμῖν. 15 Χάρις τῷ Θεῷ ὅτι τῇ ἀνεκδιηγήτῳ αὐτῷ δώρεῳ.

Κεφ. ι'. Αὐτὸς δὲ ἐξ ὧν Παῦλος
καὶ ἡμεῖς ὑμᾶς ἀπὸ τῆς πρεσβυ-

of necessity; for God loveth a Cheerfull giver.

8 And God is able to make every Charity abound towards you; that ye always having all sufficiency in all things may abound to every good work:

9 (As it is written: He has dispers'd abroad, he has given to the poor; his Righteousness remains for ever.

10 Now he that ministers seed to the sower, * and bread for food, all minister and multiply your seed sown, and increase the fruits of your righteousness.)

11 Being enrich'd in every thing to all bountifulness, which causeth thro' us thanksgiving to God.

12 For the administration of this Service not only supplies the want of the Saints, but is abundant also by many thanksgivings unto God;

13 Whilst by the experiment of this ministration they glorify God for your profess'd subjection unto the Gospel of Christ, and for your liberal distribution unto them and unto all;

14 And by their prayer for you, who long after you, for the * exceeding Charity which by the grace of God is in you.

15 Thanks be unto God for his unspeakable gift.

Chap. X.

Now I * the same Paul, who in presence am * mean among

P A R A P H R A S E.

others: for God loveth a Cheerfull Giver. 8 And God is able to make Every Charity, i. e. Charitable Gift abound toward you, i. e. redound to your Advantage; that ye always having All sufficiency or plenty in All things, may abound to every Good or Charitable Work. 9 (As it is written: (g) He has dispers'd abroad, he has given to the Poor; his Righteousness, i. e. Liberality remains for ever. 10 Now he that ministers or supplies Seed to the sower, and thereby Bread for food, shall minister or supply and even multiply your Seed Sown, i. e. what you thus give in Charity and increase the Fruits of your Righteousness, i. e. Liberality:) God, I say (v. 8.) is able to make you thus abound to Every Good or Charitable Work, 11 you being enrich'd by him in every thing to all Bountifulness, which causeth thro' us, as instrumental thereto, Thanksgiving to God. 12 For the administration of this Service, i. e. Charity, which is an Oblation or Service to God, not only supplies the want of the Saints, but is abundant or redounds also, by many Thanksgivings, unto God himself: 13 Whilst by the experiment or proof of you in this your Ministration or Charitable supply, they glorify God for your profess'd Subjection unto the Gospel of Christ, and for your liberal Distribution unto them, and unto All others that stand in need thereof: 14 This Charity, I say, of yours redounds even to the Glory of God, both by occasioning many Thanksgivings to God for the same, and also by occasioning their Prayer for you, who long after or have a great Affection for you, for or on account of the Exceeding Charity or Charitableness which by the grace of God is in you. 15 Thanks be unto God for this his unspeakable Gift or admirable Charity wrought in you, and which tends so much to his Glory, and the Churches Good.

S E C T I O N III.

St Paul having inserted the Exhortation to Liberality, contain'd in the foregoing Section, returns here to the Argument he was upon afore, and which is the main Subject and Design of this Epistle, viz. to justify Himself from the Objections and Imputations of the False Apostles among them, and so to bring them off from adhering to Them, and to re-establish himself and his Authority among them.

Chap. X. Now I the same Paul, who in presence, i. e. when present am (as it is said by some of you) of a mean Aspect and Speech among

I.
St Paul sets forth the Extraordinary Power he has in you, Preaching the Gospel, and to punish his Opposers among them.

A N N O T A T I O N S.

V. 10. † So Clerm. and some other MSS. as also Vulg. Syr. and Ethiop Versions &c.

V. 15. † Δε it not read in Clerm. MSS. or Vulg. Version. But it seems more likely, that it has been omitted thro' Inadvertency, or as of no Necessity here, than that it has been purposely added, there being no cause for adding it.

(g) See Psal. 112. 9.

(r) What

T E X T.	TRANSLATION.
<p>τηλικοῦ καὶ ἑπαικείας τῷ Χριστῷ, ὅς κατὰ ᾤψωποι μὲν ταπεινὸς ἐν ὑμῖν, ἀπὸν δὲ θαρρῶν εἰς ὑμᾶς.</p>	<p>you, but being absent am bold toward you, beseech you by the meekness and gentleness of Christ:</p>
<p>2 Δέομαι δὲ τὸ μὴ παρῶν θαρρῶ- σαι τῇ πεποιθήσει ἢ λογίζομαι πολ- μῆσαι ἔπι πᾶσι τῶς λογισμοῦς ἡμῶς ὡς κατὰ σάρκα περιπατοῦντας.</p>	<p>2 *Now I beseech you, that I may not be bold when I am present, with that confidence wherewith I think to be bold against some who think of us, as if we walk'd according to the flesh</p>
<p>3 Ἐν σαρκὶ γὰρ περιπατοῦντες, ἔ- καλὰ σάρκα στρατεύομεθα. 4 (τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν ἔ- σαρ- κὰ, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς κα- θαίρεσιν ὀχυρωμάτων) 5 λογισμοὺς καταργούμεντες, ἔ- πᾶν ὑψωμα ἐπαι- ρόμενον κατὰ τῆς γνώσεως τῷ Θεῷ, καὶ ἀρχμαλυνόμεντες πᾶν ἰόνμα εἰς τὴν ὑπακοὴν τῷ Χριστῷ. 6 καὶ ἐν ἐτοιμῇ ἔχοντες ἐκδικῆσαι πᾶσαν ὑπακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.</p>	<p>3 For tho' we walk in the flesh, we do not war after the flesh:</p>
<p>7 Τὰ κατὰ ᾤψωπα βλέπετε; εἴ τις πέποιθεν ἐαυτῷ Χριστοῦ εἶναι, τῷτο λογίζεσθω πάλιν ἀφ' ἐαυτοῦ, ὅτι κατὰ αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς Χριστοῦ. 8 Ἐάν τις γὰρ καὶ πεισώπτερος π. καυχῆσθωμι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ Κύ- ριος ἡμῖν εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθάρειν ὑμῶν, οὐκ ἀρχυ- θήσομαι. 9 ἵνα μὴ δόξω ὡς ἂν ἐκφοβῶν ὑμᾶς ἀφ' ἐπὶ ἑπιστολῶν.</p>	<p>4 (For the weapons of our warfare are not Carnal, but mighty thro' God to the pull- ing down of strong holds)</p>
<p>5 Casting down imagina- tions, & every high thing that exalts itself against the Know- ledge of God, and bringing in- to captivity every thought to the obedience of Christ.</p>	<p>6 And having in a readiness to revenge all disobedience, when your obedience is ful- fill'd.</p>
<p>7 Do ye look on things af- ter the outward appearance? If any man trusts to himself that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's.</p>	<p>8 For tho' I should boast somewhat more of our autho- rity, which the Lord has given us for edification, and not for your destruction, I should not be ashamed:</p>
<p>9 That I may not seem, as if I would terrify you by Letters.</p>	

TEXT.

TRANSLATION.

10 Οπ αἰ μὲ ὀπισθολαί, φησί, βαρεῖαι
 ἔ ἰσχυραί· ἡ δὲ πρῆσις ἔ σώματι
 ἀδυνής, καὶ ὁ λόγος ἐξυθεννιδύ.

10 For his letters, say they,
 are weighty and powerfull,
 but his bodily presence is weak,
 and his speech contemptible.

11 Τὸ

PARAPHRASE.

you, but being absent am Bold or act with great Authority toward you, beseech you by the meekness and gentleness of Christ, (*my Desire to imitate, has occasion'd me to try to reduce you to your Duty without Severity, if possible*.) 2 Now on this account I beseech you, that by your Amendment of what is Amis I may not have occasion to be Bold in using my Authority and Severity, when I am present, with that Confidence and Courage wherewith I think to be Bold against some, who think of us as if we walk'd according to the Flesh, *i. e. guided my self in my Ministry wholly by Carnal and Worldly Considerations.* 3 For tho' we walk, *i. e. live in the Flesh*, we do not War, *i. e. carry on the work of the Gospel which is a Warfare*, after the Flesh: (4 For the weapons of our Warfare, *i. e. the means whereby we propagate and defend the Gospel*, are not Carnal, as the Excellency of speech or of human Wisdom &c; but the miraculous Gifts and Power of the Holy Ghost &c. which are mighty thro' God to the putting down of strong holds, *i. e. of whatever opposition is made to the Gospel: By these it is that we carry on our Warfare*.) 5 Casting down Human imaginations or reasonings, and every high thing that exalts it self against the Knowledge of God, and bringing into captivity every Thought or Notion to the Obedience of Christ: 6 and having by me in a Readiness Power wherewithall to revenge or punish all Disobedience to Christ, when your Obedience is fulfill'd, *i. e. when such of you as have been misled by the False Apostle, shall have withdrawn your selves from him, and return to a perfect Obedience.*

7 Do ye look on, *i. e. judge of things after the Outward appearance*, whereas ye say that I am mean in person or my Outward appearance? Is it by such Measures that you take an Estimate of me and my Adversaries? If any man trust to or has Confidence in himself that he is Christ's, *i. e. employ'd and commission'd by Christ*, let him of himself think this, or count thus with himself, again, *i. e. on the other side*, that as he is Christ's, even so are we Christ's. 8 For tho' I should boast somewhat more of our Authority, which the Lord has given us for your Edification, and not for your Destruction, (*which by the way is another Reason of my forbearing hitherto Severity*), I should not speak any thing, of which I need be ashamed, as being an Untruth. 9 And this I say, that I may not seem, as if I would terrify you only by Letters, as is objected I understand by some. 10 For his Letters, say they, are weighty and powerfull, but his Bodily presence is weak, and his Speech contemptible.

11.

St Paul examines the Pretensions of his Opposers, and compares his Own with their Performances.

U

11 Now

TEXT.

TRANSLATION.

11 Τὸ λογιζέσθαι ὁ τοιοῦτος, ὅτι οἱ ἔσμεν πρὸ λόγου δι' ὅπισθων ἀπόντες, θιοῦτοι καὶ παρόντες πρὸ ἔργου. 12 Οὐ γὰρ πολῶμεν ἐγκεῖναι ἢ συγκεῖναι ἑαυτοῦς πρὸ τῶν ἑαυτὸς σιωπῶντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετρουῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ σιωποῦσιν. 13 Ἡμεῖς δὲ οὐχὶ εἰς τὰ ἄμετρα καυχώμεθα, ἀλλὰ κατὰ τὸ μέτρον τῆς κανόνος ἣ ἐμέρισει ἡμῖν ὁ Θεὸς μέτρου, ἐφικέσθαι ἄχει καὶ ὑμῶν. 14 Οὐ γὰρ ὡς μὴ ἐφικνέμεθα εἰς ὑμᾶς, ὑπερεκλείνομεν ἑαυτοὺς· ἄχει γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ Εὐαγγελίῳ τοῦ Χριστοῦ. 15 Οὐκ εἰς τὰ ἄμετρα καυχώμεθα ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξομεν τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλωθῆναι κατὰ τὸν κανόνα ὑμῶν εἰς ὁρισταίαν. 16 εἰς τὰ ὑπερέκεινα ἡμῶν εὐαγγελισαί· οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα καυχώμεθα. 17 Ὁ δὲ καυχώμεθα, ἐν Κυρίῳ καυχώμεθα. 18 Οὐ γὰρ ὁ ἑαυτὸν σιωπῶν, ἐκείνός ἐστι δοκίμος, ἀλλ' ὅτι ὁ Κύριος σιωπῇ.

11 Let such an one think this, that such as we are in word by letters, when we were absent, such will we be also in deed, when we are present.

12 For we dare not make our selves of the number, or compare our selves with some, that commend themselves: but they measuring themselves by themselves, & comparing themselves * with themselves, are not wise.

13 But we will not boast of things without our measure, but according to the measure of the rule, which God has distributed to us, *a measure* to reach even unto you.

14 For we stretch not our selves beyond *our measure*, as tho' we reach'd not unto you: for we are come as far as to you also in *preaching* the Gospel of Christ.

15 Not boasting of things without our measure,* in other men's labours; but having hope, when your faith is increas'd, we shall be enlarg'd by you according to our rule more abundantly,

16 To preach the Gospel in the regions beyond you, *and* not to boast in another man's line, of things made ready to our hand.

17 But he that glories, let him glory in the Lord.

18 For not he that commends himself is approv'd; but whom the Lord commends.

TEXT.

TRANSLATION.

Κεφ. ια'. Οφελον ἀνέχεσθαι μου
μικρὸν τῇ ἀφροσύνῃ· ἀλλὰ καὶ

Chap. XI.

* Would you could bear
with me a little in my folly;

ἀνέχεσθαι

P A R A P H R A S E.

11 Now let such an one, as says so, think or reckon upon this; that such as we are in Word by Letters, when we were absent, such will we be also in Deed when we are present. 12 For we dare not make our selves of the number, *i. e.* rank, or compare our selves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves with themselves, are not wise, or do not understand, (as they should,) that they ought not to intrude themselves into a Church planted by Another, and there vaunt and set themselves above him that planted it. 13 But therefore we will not act so, we will not boast of things without our Measure or the Province allotted to us; but will boast only according to the measure of the Rule, which God has distributed to us, a Measure to reach even unto you, *i. e.* will seek matter of Commendation to my self only in the Province which God has measur'd out and allotted to me for my preaching; in doing of which I have preach'd in every Country as I went, 'till I came as far as to you. 14 For we stretch not our selves beyond our Measure or proper Province, as tho' we reach'd not unto you, *i. e.* had skipp'd over other Countries in our way, without proceeding gradually to you; no, for we are come as far as to you also, in preaching the Gospel of Christ in all Countries as we pass'd along: 15 Not boasting of things done by us without our Measure or Province allotted to us, and so in other mens Labours, *i. e.* in a Church planted by another; but having hope, when your Faith is increas'd, that we, *i. e.* my Province shall be enlarg'd by you, according to our Rule Abundantly, *i. e.* in a regular way of proceeding, and that a great deal farther, so as 16 to preach the Gospel in the regions beyond you, which are yet Unconverted, and not to boast of what I do in another man's line or province, and so of things made ready to our hand. 17 But he that glories, let him glory in the Lord, *i. e.* in that which is committed to him by the Lord, or is acceptable to the Lord. 18 For not he that commends himself, is approv'd, *i. e.* do's thereby give a Proof of his Authority or Mission; but whom the Lord commends, viz. by the Gifts of the Holy Ghost.

Chap. XI. Would you could bear with me a little in my Commendation of my self, which would be no other than downright Folly in me,

III.
He observes, that the False Apostles were not to be prefer'd before him, as bringing no other Gospel to them, nor conferring greater Power of Miracles.

TEXT.

TRANSLATION.

ἀνέχεσθε μου. 2 Ζηλώ γὰρ ὑμᾶς
 Θεοῦ ζήλω. ἡρμυσάμεν γὰρ ὑμᾶς
 ἐνὶ ἀνδρείῳ παρθένοι ἀγνὸν παραστή-
 σαι, πρὸ Χριστοῦ. 3 φοβοῦμαι δὲ
 μήπως, ὥς ὁ ὄφεις Εὐάν ἐξηπάτη-
 σεν ἐν τῇ πόρνειά αὐτοῦ; οὕτω
 φθαρῇ τὰ νοήματα ὑμῶν, ἀπὸ τῆς
 ἀπλοσύτης τῆς εἰς τοὺς Χριστοῦ.
 4 Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλοι
 Ἰησοῦ κηρύσσῃ, ὃν οὐκ ἐκηρύξα-
 μεν· ἢ Πνεῦμα ἔτερον λαμβάνετε,
 ὃ οὐκ ἐλάβετε· ἢ Εὐαγγέλιον ἔτε-
 ρον, ὃ οὐκ ἐδέξασθε, καλῶς ἠεί-
 χεσθε. 5 Δοκίζομαι γὰρ μηδὲν
 ὑπερηκέναι τῷ ὑπερλίαν Ἀπο-
 στόλῳ. 6 Εἰ δὲ καὶ ἰδιώτης πρὸ
 λόγου, ἀλλ' οὐ τῇ γνώσει· ἀλλ'
 ὡς πόρνῃ φανερωθέντες ἐν πᾶσι
 εἰς ὑμᾶς.

7 Ἡ ἀμαρτία ἐποίησα, ἑμαυ-
 τὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε;
 ὅτι δωρᾶν τὸ τῷ Θεοῦ Εὐαγγέλιον
 ἐκηγγελισάμεν ὑμῖν; 8 Ἀλλὰς
 ὁ ἀκλήστως ἐσύλησα, λαβὼν ὀψώ-
 νιον, πρὸς τὸ ὑμῶν ἀγκυρία-
 σαι· 9 καὶ παρὼν πρὸς ὑμᾶς καὶ ὑπε-
 ρηγείς, ἢ χρεωστάρησα ὁδοιπόρος· τὸ
 γὰρ ὑπὲρ ἑμαυτοῦ πρὸς ὑμᾶς πληρώσαι
 οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας
 καὶ ἐν παντί ἄβαρα ὑμῖν ἑμαυ-

and indeed bear with me.

2 For I am jealous over you with godly jealousy: 'for I have espous'd you to one husband, that I may present you as a chaste virgin unto Christ.

3 But I fear, lest by some means or other, as the serpent beguil'd Eve thro' subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that comes, preaches another Jesus, whom we have not preach'd; or if ye receive another Spirit, which ye have not receiv'd; or another Gospel, which ye have not accepted, ye might well bear with him.

5 For I suppose, I was not a whit behind the very chiefest Apostles.

6 But tho' I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence, in abasing my self that you might be accepted, because I have preach'd to you the Gospel of God freely?

8 I robb'd other Churches, taking wages of them, to do you service.

9 And when I was present with you and wanted, I was chargeable to no man: for that which was lacking to me, the Brethren who came from Macedonia, supply'd; and in all things I have kept my self

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were I not necessitated thereto in defence of my self; and thereby of the Truth of the Gospel; and indeed on this account ye ought to bear with me. 2 For I am jealous over you with a Godly jealousy, i. e. a jealousy that is for God: for I have espous'd you to or prepar'd and fitted you for One husband, viz. that I may present you as a (r) Chast Virgin unto Christ. 3 But I fear, lest by some means or other, as the Serpent beguil'd Eve thro' subtilty, so your Minds should be corrupted from the Simplicity that is in Christ, or that Singleness of Affection which you ought to have towards Christ or the Gospel, without having any Concern or Regard to the Law, so as to mix Judaism and Christianity together. 4 For if he that comes after me, whosoever he be, preaches another Jesus or Saviour, whom we have not preach'd; or if ye receive by him another Spirit, i. e. other or greater Gifts of the Spirit, which ye have not receiv'd from me; or another Gospel, which ye have not accepted from me, ye might well bear with him, and allow his Pretensions of being a New and greater Apostle. 5 For I suppose, I was not a whit behind the very Chiefest Apostles of Christ. 6 But tho' I be rude in speech, i. e. a mean Speaker, yet I am not rude or mean in knowledge; but we have been thoroughly made manifest among you in All things to be an Apostle.

7 Have I committed an Offence in abasing my self to work with my hands for a maintenance and neglecting the Right of maintenance due to me, that you might be exalted in spiritual Riches, and in this my special Care and Concern for you, because I have preach'd to you the Gospel of God freely? 8 I robb'd as it were other Churches, taking wages of them, tho' they could not so well spare it, to do you service. 9 And when I was present with you and wanted, I was chargeable to no man among you: for that which was lacking to me, the Brethren, who came from Macedonia, supplied: and in all things I have kept my

IV.
He justifies himself as to the true Motive of his taking no pay from them.

ANNOTATIONS.

(r) What is here to be understood by a *Chast Virgin*, may be gather'd from the latter part of the next following Verse, viz. the Corinthians having toward Christ as it were pure Virgin Thoughts, i. e. Thoughts wholly fix'd on him, not divided, nor roving after any other, for instance, after the Judaical Rites and Ceremonies. For after the like manner St Paul expresses our Deliverance from the Ritual observances of the Jews, by being married to Christ, Rom. 7. 4. which place (as Mr Lock observes) may give some light to this.

TEXT.

TRANSLATION.

τοὶ ἐτήρησα, καὶ τηρήσω. 10 Ἐστὶν ἀλήθεια Χριστοῦ ἐν ἐμοί; ὅπ' ἢ χαύ-
χῃσις αὐτῇ ἐ' φεαγίσκεται εἰς ἐμὲ
κλίμασι τῆς Ἀχαΐας. 11 Διατί;
ὅπ' ἐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν.
12 Ὁ δὲ ποιεῶ, καὶ ποιήσω, ἵνα ἐκ-
κόψω τινὲς ἀφορμὰς τῶν θελούντων
ἀφορμῶν, ἵνα ἐν ᾧ καυχῶνται, εὗρε-
θῶσι κατὰ καὶ ἡμεῖς.

13 Οἱ γὰρ τοῖς τοῖς ψευδο-ἀποστόλοι,
ἐργάται δόλιοι, μετασχηματίζόμενοι
εἰς Ἀποστόλους Χριστοῦ. 14 Καὶ ἐ'
θαυματοῦν αὐτὸς γὰρ ὁ Σατανᾶς μετα-
σχηματίζεται εἰς ἄγγελον φωτός.
15 Οὐ μὲν οὖν οὕτω εἰ καὶ οἱ ἀφ' ἑκόντοι
αὐτῷ μετασχηματίζονται ὡς ἀφ' ἑκόντοι
δικαιοσύνης· ὧν τὸ τέλος ἔσται κατὰ
τὰ ἔργα αὐτῶν.

16 Πάλιν λέγω, μή τις με δεῖξῃ
ἄφρονα εἶναι· εἰ δὲ μή γε, καὶ ὡς
ἄφρονα δεῖξατέ με, ἵνα μικρὸν π
καύγῃ καυχώμενος. 17 Ὁ λαλῶ,
ἐ' λαλῶ κατὰ Κύριον, ὅλλ' ὡς ἐν
ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει
τῇ καυχώσεως. 18 Ἐπεὶ πολλοὶ καυ-
χῶνται κατὰ τὴν σαφῆα, καὶ γὰρ καυχώ-
μενοι. 19 Ἡδύως γὰρ ἀνέχεσθε τῇ
ἀφρόνων, φρόνιμοι ὄντες. 20 Ἀνέχεσθε
γὰρ, εἰ τις ὑμᾶς καταδουλοῖ, εἰ τις κατε-
αδουλοῖ, εἰ τις λαμβάνῃ, εἰ τις ἐπαίρεται,

from being burdensome unto
you, and so will I keep my self.

10 As the truth of Christ is
in me, no man shall stop me of
this boasting in the regions of
Achaia.

11 Wherefore? because I
love you not? God knows.

12 But what I do, that I
will do, that I may cut off oc-
casion from them who desire
occasion, that wherein they
glory, they may be found even
as we.

13 For such are false Apo-
stles, deceitful Workers, trans-
forming themselves into the
Apostles of Christ.

14 And no marvel; for Sa-
tan himself is transform'd into
an Angel of light.

15 Therefore it is no great
thing, if his Ministers also be
transform'd as the Ministers of
Righteousness; whose end shall
be according to their works.

16 I say again, Let no man
think me a Fool; if otherwise,
yet as a Fool receive me, that
I may boast my self a little.

17 That which I speak, I
speak it not after the Lord, but
as it were Foolishly in this
confidence of boasting.

18 Seeing that many * boast
after the flesh, I will boast also.

19 For ye suffer Fools glad-
ly, seeing ye *your selves* are
wise.

20 For ye suffer if a man
brings you into bondage, if a
man devour you, if a man take
of you, if a man exalt himself,

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my self from being burdensome unto you, and so will I keep my self.
 10 As the Truth of Christ is in me, No man shall stop me of this Boasting in the regions of Achaia. 11 Wherefore? because I love you not? God knows *that I love you, and therefore that this is not the Reason.*
 12 But what I do, that I will *continue to do*, that I may cut off occasion of Boasting from them who desire occasion, that wherein they glory, viz. *in their not Demanding a Maintenance for their Preaching*, they may be found even as We, *i. e. to do no more, or indeed not so much as We.*

13 For such are False Apostles, deceitful Workers in the Gospel, transforming themselves into, *i. e. counterfeiting the Shape and Outside* of the Apostles of Christ. 14 And no marvel; for Satan himself is sometimes transform'd into an Angel of Light. 15 Therefore it is no great or strange thing, if his Ministers also be transform'd, *i. e. so disguise themselves as to appear as the Ministers of Righteousness or the Gospel*; Whose End shall be according to their Works.

V.
A Character of
False Apostles.

16 I say again, Let no man think me a Fool for speaking so much of my self; if otherwise it be a Folly in me, yet as a Fool receive or bear with me, that I as well as others may boast my self a little.

VI.
St Paul go's on
in his own Justification, and Reflection on the False Apostles.

17 That which I now speak, I speak it not after the Lord, *i. e. either as if Boasting was allow'd of by the Gospel, (where there is no such necessary Occasion for it as I am at present under,) or by the special Command of Christ*, but as it were Foolishly, *i. e. as what carries in it an Air of Folly, and would be such, were I not under a necessity to speak so in my own justification, and in answer to this confidence or confident manner of Boasting us'd by others.* 18 Seeing that Many, *i. e. my Opposers* boast after the Flesh, *i. e. in their Circumcision or Extraction*, I will boast also thereof. 19 For ye suffer Fools gladly, seeing ye yourselves are Wise. 20 For ye suffer if a man brings you into (f) Bondage, *i. e. use you like his Bondsmen and domineer over you*; if a man devour or make a prey of you; if a man take or extorts Presents from you; if a man exalt or carry himself High among you; if a man smite you

A N N O T A T I O N S.

V. 10. † So it is read, not only in several MSS. but also in Chrysostom, Theodoret, and Oecumenius; and Vulg. Syr. Versions. It is not to be doubted but $\sigma\phi\epsilon\rho\iota\sigma\mu\epsilon\tau\alpha\iota$ is an Erratum for $\phi\epsilon\rho\iota\sigma\mu\epsilon\tau\alpha\iota$.

(f) Hereby may and is by some understood the Bondage to the observance of the Jewish Rites.

TEXT.

TRANSLATION.

εἰ τις ὑμᾶς εἰς ὀρόσωπον δέρῃ. 21 Κα-
τὰ ἀπιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠοδε-
νήσαμεν· εἰ ᾧ δ' ἄν τις πολμῷ, (ἐν
ἀφροσύνῃ λέγω,) πολμῷ καὶ γώ.
22 Ἑβραῖοί εἰσι; καὶ γώ· Ἰσραηλι-
ταί εἰσι; καὶ γώ· σπέρμα Ἀβραάμ
εἰσι; καὶ γώ· 23 ἀγκυκονοὶ Χριστοῦ
εἰσι; (ὡς ἀφροσύνῃ λαλῶ) ὡς ἐρ-
γῶ· ἐν κόποις ὡς ἰσχυρότερος, ἐν πλη-
γαῖς ὡς περισσεύων, ἐν φυλακαῖς
ὡς ἰσχυρότερος, ἐν θανάτοις πολλάκις.
24 ὑπὸ Ἰουδαίων πεντάκις πωταρά-
κοντα ὡς ἑξ μίαν ἔλαβον. 25 Τρίς
ἑρραβδίασθην, ἀπαξ ἐληθίασθην, τρίς
ἐναυάγησα, τυχετήμερον ἐν τῷ βυθῷ
πεποίηχα. 26 ὁδοπορίαις πολλά-
κις, κινδύνους ποταμῶν, κινδύνους
ληστῶν, κινδύνους ἐκ γένους, κινδύ-
νοις ἐξ ἐθνῶν, κινδύνους ἐν πόλει,
κινδύνους ἐν ἐρημίᾳ, κινδύνους ἐν θα-
λάσσῃ, κινδύνους ἐκ ψευδαδελφῶν.
27 ἐν κόπῳ καὶ μοχθῷ, ἐν ἀγρυ-
πνίαις πολλάκις, ἐν λιμῷ καὶ δι-
ψῇ, ἐν νηστείαις πολλάκις, ἐν ψυχῇ
καὶ γυμνότητι. 28 Χωρὶς τῆς πρὸς
ἐκτὸς, ἢ ὑποστάσεως μου, ἢ κατὰ
ἡμέραν, ἢ μέγιστα πάντων τῆς ἐκ-
κλησιῶν. 29 Τίς ἀδίδει, καὶ οὐκ
ἀδιδῶ; τίς σκανδαλίζεται, καὶ οὐκ
ἐγὼ πυρῶμαι; 30 Εἰ καυχᾶσθαι ἔδει,

if a man smite you on the face.

21 I speak as concerning re-
proach, as tho' we had been
weak: howbeit, whereinso-
ever any one is bold, (I speak
foolishly) I am bold also.

22 Are they Hebrews? so
am I: are they Israelites? so
am I: are they the Seed of A-
braham? so am I.

23 Are they Ministers of
Christ? (I speak as a Fool) I
am more: in labours more
abundant, in stripes * far ex-
ceeding, in prisons more fre-
quent, in deaths often.

24 Of the Jews five times re-
ceiv'd I forty stripes save one.

25 Thrice was I beaten with
rods, once was I ston'd, thrice
I suffer'd shipwreck, a night
and a day I have been in the
deep.

26 In journeyings often, in
perils of water, in perils of
robbers, in perils by my own
Countrymen, in perils by the
heathen, in perils in the city,
in perils in the wilderness, in
perils in the sea, in perils a-
mong false brethren;

27 In weariness and pain-
fulness, in watchings often, in
hunger and thirst, in fastings
often, in cold and nakedness.

28 Besides * these things
that are without, that which
comes upon me daily, the care
of all the Churches.

29 Who is weak, and I am
not weak? who is offended,
and I burn not?

30 If I must needs glory, I

TEXT.

TRANSLATION.

τὰ τῆς ἀδυναμίας μου καυχήσομαι.

30 Ὁ Θεὸς ὁ πατὴρ ὁ Κυρίος ἡμῶν

Ἰησοῦ Χριστοῦ, οἶδεν, ὃ ὧν ἐλογητὸς

will glory of the things, which concern my infirmities.

31 The God and Father of our Lord Jesus Christ, who is

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PARAPHRASE.

you on the face, *i. e. use you contumeliously.* 21 I speak as concerning the Reproach that has been cast upon me, as tho' we had been Weak, *i. e. as if I had not as fair Pretences to Power and Profit among you as the False Apostles:* howbeit, wherein soever any one is bold or boasts, (I speak foolishly) I am bold or boast also. 22 Are they Hebrews, *viz. by Language?* so am I: are they Israelites, *truly of the Jewish Nation and bred up in that Religion?* so am I: are they the Seed of Abraham, *and not a Profelyte of a foreign Nation?* so am I: 23 are they Ministers of Christ? (I speak as a Fool in thus Boasting) I am more so: in Labours more abundant than they, in Stripes far exceeding them, in Prisons more frequent, in the very jaws of Death often. 24 Of the Jews five times receiv'd I forty Stripes save one. 25 Thrice was I beaten with Rods, once was I Ston'd, thrice I suffer'd Shipwrack, a night and a day I have been in the Deep or Sea: 26 in Journeyings often, in perils of Water, in perils of Robbers, in perils by my own Countrymen, in perils by the Heathen, in perils in the City, in perils in the Wilderness (†) or Country, in perils in the (or at) Sea, in perils among false Brethren: 27 in Weariness and Painfulness, in Watchings, *i. e. sleepless Nights* often; in Hunger and Thirst, in Fastings often; in Cold and Nakedness: 28 besides these things that are without, *I may still add* that which comes upon me *within* daily, *viz.* the Care of all the Churches. 29 Who is a weak Christian, and so in danger thro' Frailty or Ignorance to be misled, and I am not weak, *i. e. feel and suffer not in his Weakness as if it were my Own?* Who is offended or actually misled, and I burn not, *i. e. am not as uneasy by reason of my Concern for him, as if I had a Fire in me?* 30 If I must needs glory, *i. e. speak of my commendable Actions,* I will glory or speak of the things of this nature, which concern my infirmities, *i. e. my sufferings for Christ.* 31 The God and Father of our Lord Jesus Christ, who is blessed for evermore,

ANNOTATIONS.

(†) It seems evident from several places in N. T. that by ἐρημία, which is sometimes translated *Wilderness*, sometimes a *Desart place*, is to be understood only the *Country* in opposition to the City or Town, it being so call'd on account of its Solitariness or Few Inhabitants in respect of the City or Town. And that it is so to be understood in this place, is evident from its being oppos'd expressly to the City.

TEXT.

TRANSLATION.

εἰς τὰς αἰῶνας, ὅπῃ οὐ ψεύδομαι.

32 Εἰν Δαμασκῷ ὁ ἱθνήρχης Ἀρέτας
ἔ βασιλέως ἐφάρρη πλὴν Δαμασκηνῶν
πόλιν, πιάσαι με θέλων. 33 καὶ
ἀπὸ θυρίδος ἐν σαργάνῃ ἐχαλάσθην
ἀπὸ τοῦ τεύχους, καὶ ἐξέφυγον παῖς
χεῖρας αὐτοῦ.

Κεφ. ιβ'. Καυχᾶσθαι δὲ ἐ συμ-
φέρῃ μοι· ἐλεύσομαι γὰρ εἰς ὀπασίας
καὶ ἀποκαλύψεις Κυρίου. 2 Οἶδα
ἄνθρωποι ἐν Χειρῶν παρὰ ἐπὶ δὲ
κατεσφάραν, (εἴτε ἐν σώματι, οὐκ
οἶδα· εἴτε ἐκτὸς τοῦ σώματος, οὐκ
οἶδα· ὁ Θεὸς οἶδεν.) ἀρπαγίται τὸν
τοιοῦτον ἕως τρίτου οὐρανοῦ. 3 Καὶ
οἶδα τὸν τοιοῦτον ἄνθρωπον (εἴτε ἐν
σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ
οἶδα· ὁ Θεὸς οἶδεν.) 4 ὅπῃ ἡρ-
πάγη εἰς τὸν οὐρανόν, καὶ ἤκου-
σεν ἄρρητα ῥήματα, ἃ οὐκ ἔχον ἀν-
θρώπῳ λαλῆσαι. 5 Ὑπὲρ τοῦ τοιού-
του καυχῆσομαι· ὡς δὲ ἐμαυτῷ
ἐ καυχῆσομαι, εἰ μὴ ἐν ταῖς ἀσθε-
νείαις μου. 6 Ἐὰν γὰρ θελήσω
καυχῆσθαι, οὐκ ἔσομαι ἄφρων.
ἀληθεύειν γὰρ ἐρῶ. φείδομαι δὲ,
μή τις εἰς ἐμὲ λογίσθαι ὡς ἐν ὅ
βλέπει με, ἢ ἀκούει πρὸς ἐμὸν.
7 Καὶ τῇ ὑπερβολῇ τοῦ ἀπο-
καλύψαι ἵνα μὴ ὑπεραίρωμαι,

blest for evermore, knows
that I ly not.

32 In Damascus the Go-
vernor under Aretas the King
kept the City of the Damascens
with a garison, desirous to ap-
prehend me :

33 And thro' a window in
a basket was I let down by the
wall, and escap'd his hands.

Chap. XII.

It is not expedient for me
doubtless to glory : * for I will
come to Visions and Revela-
tions of the Lord.

2 I knew a man in Christ,
above fourteen years ago (whe-
ther in the body,* I know not ;
or whether out of the body, I
know not ; God knows) such
an one caught up to the third
heaven.

3 And I knew such a man
(whether in the body, or out
of the body, I know not ; God
knows)

4 How that he was caught
up into paradise, and heard un-
speakable words, which it is not
lawful for a man to utter.

5 Of such an one I will glo-
ry ; yet of my self I will not
glory, but in my infirmities.

6 For tho' I *should have a
mind to glory, I shall not be a
fool, for I will say the truth :
but now I forbear, lest any man
should think of me, above that
which he sees me to be, or that
he hears of me.

7 And lest I should be ex-
alted above measure thro' the
abundance of the Revelations,

TEXT.

TRANSLATION.

ἐδόθη μοι σκόλοψ τῇ σαρκί, ἃ γ-
γελος Σατᾶν, ἵνα με κολαφίζῃ †.

there was given to me a thorn
in the flesh, the messenger of
Satan to buffet me.*

8 Ὑπερ

PARAPHRASE.

evermore, knows that I ly not. 32 In Damascus the Governor under Aretas the King kept the City of the Damascens with a garrison, desirous to apprehend me; 33 and thro' a window in a basket was I let down by the wall, and escap'd his hands.

Chap. XII. It is not expedient for me doubtless to glory, *in what I am proceeding to mention next, the said particulars being not Instances of what I have done or suffer'd for Christ, but of God's Goodness and Favour to me; however these Instances may be of great use to be mention'd to you, as tending to prove, not only my Apostleship, but also that I am not a whit behind any other Apostle: for I will come to speak next of Visions and Revelations vouchsaf'd me of the Lord.* 2 I knew a man in Christ, *i.e. a Christian* above fourteen years ago (whether in the Body, I know not; or whether out of the Body and only in an Ecstasy, I know not; God knows) such an one caught up unto the third Heaven. 3 And I knew such a man (whether in the Body or out of the Body, I know not, God knows:) 4 how that he was caught up into Paradise, and there heard unspeakable words which is not lawful for or in the power of a man to utter. 5 Of such an one I will glory; yet of my self I will not glory expressly or by name, but in such instances as shew my infirmities or sufferings. 6 And my Unwillingness thus to glory in other matters, is to be ascrib'd only to my own Modesty: for tho' I should have a mind to glory therein, I shall not be a Fool, as speaking Romantickly of my self: for I will say the Truth only: but now I forbear to glory in such matters, lest any man should think of me, above that which he sees me to be, or that he hears of me, *viz. that I am of my self a poor weak Man, attended with many infirmities, but willing to be spent in the service of Christ.* 7 And lest I should be exalted above measure thro' the abundance of the Revelations vouchsaf'd unto me, there was given unto me (†) a Thorn in the Flesh, the Messenger of Satan

VII.

He proceeds to prove his Apostleship, by the extraordinary Visions and Revelations vouchsaf'd unto him.

ANNOTATIONS.

V. 7. † This clause, ἵνα μὴ υπεραίρωμαι, is not again repeated at the end of this verse, in Alex. Clerm. and some other MSS. nor yet in Vulg. or Ethiop. Versions &c. It was likely added at first in the Margin by way of Explication.

(†) That by the Thorn of the Flesh &c. here mention'd, is in all probability to be understood, some Bodily Disease, Sickness or Infirmary which was Visible and so expos'd St Paul to Contempt; and which was supernatural, or not arising

T E X T.

T R A N S L A T I O N.

8 Ὑπὲρ τούτου τρίς τοῖς Κύριον προσ-
 χέλευσα, ἵνα ἀποσῇ ἀπ' ἐμοῦ 9 Καὶ
 εἰρήκῃ μοι. Ἀρκεῖ σοι ἡ χάρις μου·
 ἡ γὰρ δύναμις μου ἐν ἀδυναμίᾳ πι-
 λειῖται. Ἠδιστα οὖν μᾶλλον καυχί-
 σμαι ἐν ταῖς ἀδυναμίαις μου, ἵνα ὅτι
 σκηνώσῃ ἐπ' ἐμέ ἡ δύναμις τοῦ Χρι-
 στοῦ. 10 Διὸ εὐδοκῶν ἐν ἀδυναμίαις,
 ἐν ὕβρει, ἐν ἀνάγκαις, ἐν διωγμοῖς,
 ἐν στενοχωρίαις ὑπὲρ Χριστοῦ· ὅταν γὰρ
 ἀδυνατῶ, τότε δυνατός εἰμι. 11 Γέ-
 γονα ἄφρων, † ὑμεῖς με ἠναγκάσατε·
 ἐγὼ γὰρ ὅφειλον ὑφ' ὑμῶν σιωπᾶσθαι·
 ὅθεν γὰρ ὑπερήσαυ τῶν ὑπὲρ λίαν Ἀπο-
 στόλων, εἰ καὶ ὅθεν εἰμι.

12 Ταῦτά μὲν σημεῖα τοῦ Ἀποστόλου
 κειριργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομο-
 νῇ, ἐν σημείοις καὶ τέρασιν καὶ δυνάμεσι.
 13 Τί γὰρ ὅστις ὁ ἡγήθητο ὑπὲρ τοῖς
 λοιπὰς ἐκκλησίαις, εἰ μὴ ὅτι αὐτὸς
 ἐγὼ κατενάρκησα ὑμῶν; χαίρεισα-
 σθέ μοι πλὴν ἀδικίαν ταύτην.

14 Ἰδού, τρίτον † τὴν ἐπιτοίμωσ' ἔχω
 ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκ καταναρκήσω
 ὑμῶν· καὶ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς.
 καὶ γὰρ ὅφειλόν τὰ τέκνα τοῖς γονεῦσι θη-
 σαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις.
 15 Ἐγὼ δὲ ἥδιστα δαπανήσω, καὶ ἐκδαπα-
 νηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ
 ὁφισσώμενος ὑμᾶς ἀγαπᾶν, ἥτιον ἀγα-

8 * Concerning this thing I
 besought the Lord thrice, that
 it might depart from me.

9 And he said unto me, My
 Grace is sufficient for thee : for
 my strength is made perfect in
 weakness. Most gladly there-
 fore will I rather glory in my
 infirmities, that the power of
 Christ may rest upon me.

10 Therefore I take plea-
 sure in infirmities, in reproach-
 es, in necessities, in persecu-
 tions, in distresses for Christ's
 sake : for when I am weak, then
 am I strong.

11 I am become * a Fool, ye
 have compell'd me : for I ought
 to have been commended of
 you : for in nothing am I be-
 hind the very chiefest Apostles,
 tho' I be nothing.

12 Truly the Signs of an
 Apostle were wrought among
 you in all patience, in signs,
 and wonders, & mighty deeds.

13 For what is it wherein ye
 are inferiour to other Churches,
 except it be that I my self was
 not burdensom to you? for-
 give me this wrong.

14 Behold the third time I
 am ready to come to you, and
 I will not be burdensom to
 you : for I seek not yours, but
 you : for the Children ought
 not to lay up for the Parents,
 but the Parents for the Chil-
 dren.

15 And I will very gladly
 spend and be spent for you ;
 tho' the more abundant I love
 you, the less I be lov'd.

TEXT.

TRANSLATION.

πῶμα. 16 Ἐγὼ δὲ, ἐγὰρ οὐ κα-
τεβάρησα ὑμᾶς· ἀλλ' ὑπάρχων
σθουουργῶ, δόλω ὑμᾶς ἔλαβον.

16 But be it so, I did not
burden you: nevertheless, be-
ing crafty, I caught you with
guile.

17 Μή

PARAPHRASE.

Satan to buffet me. 8 Concerning this I besought the Lord thrice, that it might depart from me. 9 And he said unto me, My Grace is sufficient for thee: for my Strength is made perfect, *i. e. is seen the more perfectly* in thy Weakness. Most gladly therefore will I rather glory in *things that shew* my Infirmities, that the Power of Christ may the *more visibly be seen* to rest upon me. 10 Therefore I take pleasure in Infirmities, in Reproaches, in Necessities, in Persecutions, in Distresses for Christ's sake: for when I, *look'd upon in my Outer state*, am Weak, then am I strong by the Power of Christ *resting upon me*. 11 I am become as it were a Fool in *thus glorying*: but ye have compell'd me thereto: for *I have been compell'd to speak these things in my own Com- mendation in order to vindicate my self*, whereas I ought to have been commended of you: for in nothing am I behind the very Chiefest Apo- stles, tho' I be of *my self* nothing.

12 Truly the Signs of *my being* an Apostle were wrought among you *by me* in all Patience or Submission to the Difficulties I there met with, in Signs, and Wonders, and mighty Deeds *perform'd by me*. 13 For what is it wherein ye are inferior to other Churches, except it be that I my self was not burdensom to you? forgive me this wrong *done to you*.

14 Behold, *this is* the third time *that* I am ready to come to you, and I will not be burdensom unto you; for I seek not yours, but you: for the Children ought not to lay up for the Parents, but the Parents for the Children. 15 And I will very gladly spend *whatever I have in my Possession or Power*, and be spent *my self* for you, tho' the more abundant I love you, the less I *should happen to be lov'd by you*. 16 But be it so, *that* I did not burden you *my self*: nevertheless *it may be sug- gested by some*, that being crafty even in this, I caught you with guile, *i. e. by*

VIII.

He further proves his Apostleship, by the Miracles he did, and the su- pernatural Gifts bestow'd on them by his Ministry.

IX.

He farther justifies himself by his past Dis-interestedness, and his continued Kind Intentions to them.

ANNOTATIONS.

from a Natural Cause, but inflicted on him (with God's Permission) by Satan, is largely made out in a Discourse on this Text by the late Learned Bp Bull, which Discourse is lately publish'd in Vol. I. of the said Bishop's English Tracts.

V. 11. † Καυχόμενος is not read in Alex. Clerm. and some other MSS. nor yet in Vulg. and Ethiop. Versions. it is not unlikely that it was added at first in the margin of some Copy by way of Explication, and so crept into the Text.

V. 14. † So it is read in Alex. Clerm. and several other MSS. as also in Vulg. Arab. and Ethiop. Versions; and in Chrysostom &c.

(u) It

TEXT.

TRANSLATION.

17 Μὴ πια ὦν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτῶ ἐπλεονέκτησα ὑμᾶς;

18 Παρεχάλεσα Τίτον, καὶ συναπέ-
σευλα τὸν ἀδελφόν· μή τι ἐπλεονέ-
κῃσιν ὑμᾶς Τίτῳ; ἔ τῷ αὐτῷ
πνεῦμα τι ὤφειπατήσαμεν; ἔ τοῖς
αὐτοῖς ἴχνησι; 19 Πάλιν, δοκεῖτε
ὅτι ὑμῖν ὑπολογούμεθα; κατενώπιον
τῷ Θεῷ ἐ Χειρῶ λαλοῦμεν· τὰ
δὲ πάντα, ἀγαπῶντες, ὡς ἡμεῖς ὑμῶν
οἰκοδομῆς. 20 Φοβῶμαι γάρ, μή-
πως ἐλθὼν ἔχῃ οἷος θέλω, εὗρω ὑμᾶς,
καὶ γὰρ εὗρεθ' ὑμῖν οἷον ἔ θέλετε
μή πως ἔρεις, ζήλοι, θυμοί, ἐριθείαι,
καταλαλιά, ψιφυσισμοί, φουσιώσεις,
ἀκαταστασία. 21 μὴ πάλιν ἐλθόν-
τα με ταπεινώσῃ ὁ Θεός μου πρὸς
ὑμᾶς, καὶ πενήθῃσω πολλὰς τ' ὁρη-
μαρτηκότων, καὶ μὴ μετανοήσαντων
ὅτι τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ
ἀσελγείᾳ ἢ ἑσθάζαν.

Κεφ. ιγ'. Τρίτον ὅτι ἐρχομαι
πρὸς ὑμᾶς. ὅτι τόμαί (τ) δύο μαρ-
τύρων καὶ τριῶν σταθίσεται πᾶν
ῥῆμα. 2 Περιήρξα καὶ πρὸς ἐλ-
γω, ὡς παρὼν, τὸ δεύτερον, καὶ
ἀπὸν νῦν γράφω τοῖς ὁρημαρτη-
κόσι, καὶ τοῖς λοιποῖς πᾶσιν, ὅτι
ἐὰν ἐλθω εἰς τὸ πάλιν, ἔ φέσο-
μαι. 3 ἐπεὶ δοκιμῶ ζητῶντι τῷ ἐν

17 Did I make a gain of
you, by any of them whom I
sent unto you.

18 I desir'd Titus, and with
him I sent the Brother: did
Titus make a gain of you?
walk'd we not in the same Spi-
rit? walk'd we not in the same
steps?

19 Again, think you that
we excuse our selves unto you?
we speak before God in Christ:
but we do all things, Beloved,
for your edifying.

20 For I fear, lest when I
come, I shall not find you such
as I would, and that I shall
be found unto you such as ye
would not: lest there be de-
bates, envyings, * animosities,
strifes, backbitings, whisper-
ings, swellings, tumults:

21 And lest when I come
again, my God will humble me
among you, and that I shall
bewail many who have * for-
merly sinn'd, and have not re-
pent of the uncleanness, and
fornication, and lasciviousness,
which they have committed.

Chap. XIII.

This is the third time I am
coming to you: in the mouth
of two or three witnesses shall
every word be establish'd.

2 I told you before, and
foretell you as if I were present
the second time, and being ab-
sent now I write to them who
have formerly sinn'd, and to
all other, that if I come again,
I will not spare:

3 Since ye seek a proof of

P A R A P H R A S E.

i. e. by that trick got the more from you by others. 17 *In answer where- to I ask,* Did I make a gain of you, by Any of them I sent unto you? 18 *I desir'd Titus to go to you,* and with him I sent the Brother *which you know then came with him to you:* Did Titus make a gain of you? Walk'd we not in the same Spirit? Walk'd we not in the same steps? *i. e. they as well as I receiv'd nothing from you.* 19 Again, think you, that by my mentioning my sending Titus to you, we go about to excuse our selves unto you for not coming in person? We speak before God in Christ, *i. e. in the presence of God, and as a Christian, there is no such thing:* but we do all things, Beloved, for your Edifying; and there is no need of my excusing my not Coming to you sooner. 20 For I fear, lest when I come, I shall not find you such as I would, and that I shall be found unto you Such as ye would not: *I fear* lest there be among you still remaining Debates, Envyings, Animosities, Strifes, Backbitings, Whisperings, Swellings of Mind, Tumults: 21 And I fear lest when I come again, my God will humble me among you, *i. e. God will permit things so to fall out by the instigation of the False Teachers, that I shall find cause among you to be griev'd and afflicted,* and that I shall find cause to bewail Many who have formerly sinn'd, and have not yet repented of the Uncleaness, and Fornication, and Lasciviousness, which they have committed.

Chap. XIII. *To return to what I begun to say before (Chap. 12. 14.) but was diverted by other incidental particulars, that have occur'd to me:* This is the third time I am coming to you. *And according to our* (u) *Saviour's Rule, viz. In the mouth of Two or Three Witnesses shall every word be establish'd, have I proceeded, endeavouring by fair means first to reclaim you, before I come to the last Extremity.* 2 I told you before in my former Epistle, and foretell you in this, where I speak to you as if I were present, the Second time; and being not actually present but absent, now I write to them who have formerly sinn'd, and to all other, that if I come again, I will not spare. *These Two Epistles are as my Witnesses according to the foremention'd Rule of our Saviour: and therefore when I come again, I shall not spare you:* 3 since ye seek a proof

X.
He foretells them, how he intended to deal with them, when he comes; and assures them, that however they question it, he shall be able, by miracles, to give Proofs of his Commission and Authority from Christ.

A N N O T A T I O N S.

(u) It seems very probable, (as Mr Lock observes) that these words are here cited by St Paul, rather as a Precept given by our Saviour Matt. 18. 16. than as a Precept of the Mosaical Law, Deut. 17. 6. See Mr Lock on the place.

(w) St Paul

TEXT.

TRANSLATION.

ἐμοὶ λαλῶντι· ὁ Χριστὸς, ὃς εἰς ὑμᾶς
οὐκ ἀσθενεῖ, ἀλλὰ δυνατὸς ἐν ὑμῖν.

4 Καὶ γὰρ εἰ ἐσταυρώθη ἕξ ἀσθενείας,
ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ· καὶ
γὰρ ἡμεῖς ἀσθενῶμεν ἐν αὐτῷ, ἀλ-
λὰ ζήσόμεθα σὺν αὐτῷ ἐκ δυνά-
μεως Θεοῦ εἰς ὑμᾶς.

5 ἑαυτοὺς
πειράζετε εἰ ἐστὶ ἐν τῇ πίστει, ἑαυ-
τοὺς δοκιμάζετε. ἡ οὐκ ἐπιγινώσκετε
ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν
ἐστιν, εἰ μὴ π. ἀδοκιμοί ἐστε;

6 Ελ-
πίσω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ
ἐσμεν ἀδοκιμοί.

7 Εὐχόμεθα δὲ πρὸς
τὸν Θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μη-
δέν· οὐχ ἵνα ἡμεῖς δοκιμοὶ φανερω-
μεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῇ-
τε, ἡμεῖς δὲ ὡς ἀδοκιμοὶ ὦμεν.

8 Οὐ γὰρ δυνάμεθα π. κατὰ τῆς
ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας.

9 Χαίρομεν γάρ, ὅταν ἡμεῖς ἀσθε-
νῶμεν, ὑμεῖς δὲ δυνατοὶ ᾔητε. τῷτο
δὲ καὶ εὐχόμεθα, τίς ὑμῶν κατάρ-
τισιν.

10 Διὰ τῷτο ταῦτα ἀπὸν
γράφω, ἵνα παρὼν μὴ ὑποτόμως χη-
σωμαι, κατὰ τίς ἐξουσίας ὑψ. ἔδωκε
μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ ἔκ-
εἰς καθαίρεσιν.

11 Λοιπὸν, ἀδελφοί, χαίρε-
τε, κατεργάζεσθε, ὡς καλεῖσθε, τὸ

Christ speaking in me, who to-
ward you is not weak, but is
mighty in you.

4 For tho' he was crucified
in weakness, yet he liveth by
the power of God: for we also
are weak in him, but we shall
live with him by the power of
God toward you.

5 Examine your selves, whe-
ther ye be in the faith; prove
your own selves: know ye not
your own selves, how that
Jesuf Christ is in you, except
ye be *destitute of Proofs?

6 But I trust that ye shall
know that we are not *desti-
tute of Proofs.

7 Now I pray to God that
ye do no Evil; not that we
should appear *having Proofs;
but that ye should do that
which is honest, tho' we be as
*destitute of Proofs.

8 For we can do nothing
against the truth, but for the
truth.

9 For we are glad, when
we are weak, & ye are strong;
and this also we wish, even
your Perfection.

10 Therefore I write these
things being absent, lest being
present I should use sharp-
ness, according to the power
which the Lord has given me,
to edification and not to de-
struction.

11 Finally, Brethren, fare-
well: be perfectly knit toge-
ther, be of good comfort, be of
αὐτό

P A R A P H R A S E.

a Proof of Christ speaking in me, who toward you is not weak, but is mighty in and among you, by the many Graces and miraculous Gifts vouchsaf'd unto you. 4 For tho' he was crucified thro' the Weakness of Human Nature, which he took upon him and wherein he appear'd as Weak, yet he liveth as you may easily discover by the Power of God manifesting it self among you thro' him: for we also are in your apprehensions Weak in him, but we shall appear to live with him by the Power of God exerted toward you, namely as in other respects, so in our Punishing you. 5 Whereas you seek a Proof of Christ's speaking in Me, pray Examine your selves, whether ye be in the Faith, (w) prove your own selves: know ye not as to your own selves by the Gifts of the Spirit vouchsaf'd unto you, how that Jesus Christ is in you, except ye be destitute of these Proofs; and therefore by the same ye might know that Christ speaks in Me, since it was upon my Preaching and your Receiving what I preach'd, that the said Gifts of the Spirit were confer'd upon you. 6 But if ye will not be convinc'd thereof by the foremention'd way, I trust that ye shall be made to know by some other means, viz. by the Penalties I am enabled to inflict on you, that we are (w) not destitute of Proofs that Christ speaks in us. 7 Now I pray to God that ye do no Evil, which may force us to give such Proofs, we desiring not that we should appear by our Power to punish you as having sufficient Proofs of what you require; but rather that you should do that which is honest, tho' we be esteem'd by you as destitute of Proofs. 8 For we can do nothing against the Truth, but for the Truth, i. e. we can't shew this Power of Punishing (which is the Proof of Christ's speaking in Us) upon any of you but Offenders, and so your Punishment be for the advantage of the Gospel. 9 I pray to God, I say, that ye do no Evil: for we are glad when we are Weak, as having no occasion to shew our Power by punishing you; and ye are strong in Faith and Goodness, so as not to be liable to such Punishment being inflicted on you. And this also we wish, even your Perfection. 10 Therefore I write these things being absent, lest being present I should use sharpness, according to the Power which the Lord has given me, to Edification and not to Destruction.

The CONCLUSION.

11 Finally, Brethren, farewell: be perfectly knit together, as one well united, firm, and unjarring Society; be of good Comfort, be of

A N N O T A T I O N S.

(w) St Paul having observ'd v. 3. that the Corinthians did demand *δεικνύμι* a Proof of Christ's speaking in him, in reference thereto it is evident that he useth the words *δεικνύμι* and *ἀδύκνῳ* v. 5, 6; and consequently that *ἀδύκνῳ* is to be understood in the sense given in the Paraphrase.

TEXT.	TRANSLATION.
αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μετ' ὑμῶν. 12 Ἀσπάζεσθε ἀλλήλους ἐν ἁγίᾳ φιλήματι. 13 Ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες. 14 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν. Ἀμήν.	one mind, live in peace; and the God of love and peace shall be with you. 12 Salute one another with an holy kiss. 13 All the Saints salute you. 14 The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen.

Πρὸς Κορινθίους δεύτερα ἐγράφη
 ἀπὸ Φιλίππων καὶ Μακεδονίας,
 καὶ Τίτου καὶ Λυκᾶ.

The Second Epistle to the
 Corinthians was writ from
 Philippi a City of Mace-
 donia, by Titus and Luke.

A N
H E L P
For the more Easy and Clear Understanding
O F T H E
H O L Y S C R I P T U R E S :
B E I N G

S^t PAUL'S Two Epistles to the *Corinthians*,

Explain'd after the following Method, viz.

- I. The Original or *Greek Text* amended according to the Best and most Antient Readings.
- II. The Common *English Translation* render'd more Agreeable to the Original.
- III. A *Paraphrase*, wherein not only the *Difficult Expressions* and *Passages* are explain'd, but also the *Design* of the Apostle, and the *Method* used by Him in prosecuting his Design, are set forth by Proper Divisions into *Sections* and *Paragraphs*; and withall are exhibited in One View by a *Synopsis* subjoin'd to the End of the Epistle.
- IV. Short *Annotations*, relating (as Occasion requires) to the Several Particulars afore-mention'd.

By *Ed. Wells* D. D. Rector of *Cotesbach* in *Leicester-shire*.

O X F O R D,

Printed at the THEATER, for *James Knapton* at the Crown in *S. Paul's Church-Yard*, London. 1714.

Imprimatur,

BERN. GARDINER

VICE-CAN. OXON.

Maii 11. 1714.

E R R A T A.

Page 10. verse 21. read, whereas the World by Wisdom knew. p. 12. v. 31. r. *καυχώμεθα*. p. 27. line 15. r. by me of them. p. 32 & 33. v. 12. r. what have I to do to judge. p. 35. the Reference (x) in the Paraphrase should stand before these words, viz. who are of no Esteem in the Church. p. 40. v. 6. r. not by way of Commandment. p. 45. l. 15. r. the Believing Party is. p. 46. l. 1. r. *κληθείς*. p. 59. l. 11. dele, and. p. 61. in marginal note VII. r. St Paul observes to them. p. 88. v. 16. r. seeing he understands not what thou sayst. *ibid.* v. 21. r. *χέλαιον ἑτέροις*. p. 89. l. 1. r. now as I said. p. 92. v. 37. r. *ἀ χέφω ὑμῖν*. *ibid.* lin. penult. r. Δὲ is read. p. 107. l. 1. of Annot. r. Common Rendring. p. 116. v. 19. should be pointed at the End of it, not with a Colon or Full point, but only with a Comma, and that in the Translation and Paraphrase as well as the Text. p. 120. v. 10. r. *ἐπὶ κινήσεσμαι, ἢ κινήσεσμαι, δι' ὑμῶς*. p. 137. v. 7. r. Truth, by the Power of God, by the armour. p. 138. v. 13. r. Lord, and touch not the Unclean thing, and I will. p. 140. v. 5. *ὦν πατρὶ*. p. 145. v. 4. read the Translation according to the Paraphrase. p. 146. v. 20. r. *μή τις ἡμῶς*. p. 150. v. 10. r. shall minister and multiply. p. 152. v. 4. r. *ἐ σκευικῶς*. p. 153. l. 2. of Paraphrase r. gentleness of Christ (which my Desire. p. 158. v. 14. r. *Καὶ ἐ ἡνωμένοι*.

P A R A P H R A S E.

one Mind, live in Peace; and the God of Love and Peace shall be with you. 12 Salute one another with an holy Kiss. 13 All the Saints *here* salute you. 14 The Grace of the Lord Jesus Christ, and the Love of God *the Father*, and the Communion or Fellowship, i. e. Partaking of the Holy Ghost, be with you all. Amen.

The Second Epistle to the Corinthians was writ from Philippi a City of Macedonia, and sent to them by Titus and Luke.

S Y N O P S I S.

S T N O P S I S.

I. The Introduction. Chap. I. 1, 2.

- | | | |
|--|---|---|
| Proves his Sincerity by several Considerations, viz. | { | 1. Greatness of his Sufferings. Chap. I. 3 — 14. and Ch. IV. 7. to the end. and Ch. VI. 1—10. and Ch. XI. 24. to the end. |
| | | 2. Appealing to God, and the Effect of his Ministry, and the Miraculous Gifts attending it. Ch. I. 18—22. and Ch. III. 1—6. |
| | | 3. Great Love and Affection for them. Ch. II. 8—11. and VI. 11—Ch. VII. and Ch. XII. 14 to the end. |
| | | 4. Desire to Dy, and Knowledge of the Future Judgment. Ch. V. 1—11. |

II. The Main Design of this Epistle, viz. to vindicate S. Paul's Authority and Dignity, Sincerity and Integrity. In order whereto the Apostle

- | | | |
|--|---|--|
| Answers Objections against his Sincerity, by acquainting them with the | { | 1. True Reason of his Not coming to them as he intended, and shewing that it proceeded not from Fickleness or Insincerity. Ch. I. 15—II. 2. |
| | | 2. Reason of Commending himself. Ch. V. 11—14. |
| Sets forth his Authority and Dignity, viz. | { | 1. Sets forth his Power to punish Offenders. Ch. X. 1—6. |
| | | 2. Draws a Comparison between Himself and the False Apostles, and shews that there is no just Reason for Preferring them before him. Ch. X. 7—XI. 6. |
| | | 3. Reflects on the Misbehaviour of the False Apostles, and represents his own laudable Behaviour. Ch. XI. 16. to the end. |
| | | 4. Proves his Authority and Dignity by the Extraordinary Visions and Revelations vouchsaf'd unto him. Ch. XII. 1—13. |
| Answers Objections against his Authority, by telling the | { | 1. True Motive of taking no Pay of them. Ch. XI. 7—13. |
| | | 2. Reason of not yet using his Power to punish, which he will actually do, if they did not amend. Ch. XIII. 1—10. |

III. Occasional Observation of the Excellency of the Gospel above the Law, in opposition to his Judaizing Opposers. Ch. III. 6—IV. 6.

IV. Occasional Exhortation to a Liberal Contribution to the poor Christians in Judea. Ch. VIII, and IX.

V. The Conclusion. Ch. XIII. 11, to the end.

F I N I S.

THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
EPHESIANS.

THE PREFACE.

THAT this Epistle was writ by St PAUL, while he was a Prisoner at *Rome*, is agreed upon by the Learned; but they are not exactly agreed as to the Particular *Time* when it was writ; some judging it to be in *A. D. 62*, others in *A. D. 64*.

I.
The *Place*
whence, and *Time*
when this Epistle
was written.

The Principal *Design* of it was to preserve the *Ephesian Converts* from being seduced by the *Judaizers*; wherein the Three First Chapters are taken up, as the Three Last are in Exhortations to Piety.

II.
The *Design* of it.

That it is highly probable, that this Epistle is the same with *That from Laodicea*, is shewn in the Note on *Col. 4. 16*.

III.
This Epistle prob-
ably the Same
with *That from*
Laodicea.

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΕΦΕΣΙΟΥΣ
ΕΠΙΣΤΟΛΗ.

THE
EPISTLE
OF
PAUL
THE APOSTLE
TO THE
EPHESIANS.

TEXT.

TRANSLATION.

Κεφ. α'.

Chap. I.

ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΥ ΙΗΣΟΥ
ΧΡΙΣΤΟΥ, ΔΕΙΝΟΥ ΤΗΛΗΜΑΤΟΣ ΘΕΟΥ,
ΤΟΙΣ ΑΓΙΟΙΣ ΤΟΙΣ ΟΥΣΙΝ ΕΝ ΕΦΕ-
ΣΩ, ΚΑΙ ΠΙΣΤΟΙΣ ΕΝ ΧΡΙΣΤΩ ΙΗΣΟΥ. 2 ΧΑ-
ΡΙΣ ΥΜΙΝ ΚΑΙ ΕΙΡΗΝΗ ΣΠΕΝΘΕΡΟΝ ΑΠΟ ΘΕΟΥ ΠΑΤΡΟΣ
ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ.

3 ΕΥΛΟΓΗΤΟΣ Ο ΘΕΟΣ ΚΑΙ ΠΑΤΗΡ
ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ, Ο
ΕΥΛΟΓΗΣΑΣ ΗΜΑΣ ΟΤΙ ΠΑΝΤΗ ΕΥΛΟΓΙΑ

PAUL an Apostle of Je-
sus Christ, by the will
of God, to the Saints
which are at Ephesus,
and to the Faithfull in Christ
Jesus:

2 Grace be to you and Peace
from God our Father, and the
Lord Jesus Christ.

3 Blessed be the God and Fa-
ther of our Lord Jesus Christ,
who has blessed Us with all

πνέμα-

ANNOTATIONS.

(a) *Gal* 1. 15, 16. (b) This City was the Metropolis of the Proconsular *Asia*, and also the Seat of the Primate of the *Asian* Diocesis. It is situated on the *Egean* Sea now a-days call'd the *Archipelago*, about five Miles from the Sea, and was anciently accounted a Maritime Town, by reason of the River *Caiister*, which runs by the City, and near its mouth was capable of receiving the larger Vessels of those Days. The Reader may see more of it, both as to its Ancient and Modern State, in the Second Part of my Geography of the New Testament, *Chap.* 5. *Self.* 1. *Numb.* 3.

(bb) *Grace* denotes more specially all Spiritual Blessings, and *Peace* all Temporal. And agreeably hereto the Second Daily Collect for Morning Prayer in our Excellent Liturgy is Entitled a Collect for Peace, and the Third a Collect for Grace.

Vers. 3.

THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
EPHESIANS.

PARAPHRASE.

THE INTRODUCTION.

PAUL an Apostle of Jesus Christ, by the will of God, (a) (*who separated me from my Mothers Womb, and call'd me by his Grace to preach his Son among the Gentiles,*) to the Saints, *i. e.* Christians in general which are at (b) Ephesus, and more especially to the Faithfull in Christ Jesus, *i. e.* to such as persevere in the True Doctrine of the Gospel: 2 Grace (bb) be to you and Peace, *i. e.* All Blessing Temporal and Spiritual from God our Father, and the Lord Jesus Christ.

SECTION I.

The Apostle by many Considerations, reminds the Ephesians, that by Faith in and Obedience to Christ, the Gentile Converts are, Equally with the Jewish, entitled to Salvation; implying that they ought not therefore to harken to the Judaizers.

3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us *Gentile Converts* (as well as the Jewish,) not only with Temporal Blessings, which were All the Jews were entitled to, by the Observation of the Law consider'd as distinct from the Gospel, but also with all

^{I.} The Apostle observes to the Ephesians that God had purpos'd before the foundation of the World to adopt

TEXT.

TRANSLATION.

πνευματικῇ ἐν τοῖς ἐπουρανίοις † ὡς
 Χριστῷ. 4 καθὼς ἐξελέξατο ἡμᾶς
 ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἰ-
 ναι ἡμᾶς ἁγίους καὶ ἀμώμους κατε-
 νώποιν αὐτοῦ ἐν ἀγάπῃ. 5 προορί-
 σας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ
 Χριστοῦ εἰς αὐτὸν, κατὰ τὸ εὐδο-
 κίαν τῆς θελήματος αὐτοῦ, 6 εἰς
 ἑπαινον δόξης τῆς χάριτος αὐτοῦ, * ἐν
 ᾗ ἐχαίρων ἡμᾶς ἐν τῷ ἡγαπημένῳ.
 7 ἐν ᾧ ἔχομεν † ἀπολύτρωσιν διὰ
 τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν
 παρωπιαμάτων, χάρις τὸν πλοῦτον
 τῆς χάριτος αὐτοῦ.

8 Ὡς ἐπερίσυσεν εἰς ἡμᾶς ὡς
 πάση σοφίᾳ καὶ φρονήσει. 9 γνω-
 εῖσας ἡμῖν τὸ μυστήριον τῆς θελή-
 ματος αὐτοῦ κατὰ τὸ εὐδο-
 κίαν αὐτοῦ, ᾧ προέθετο ἐν αὐτῷ,

spiritual Blessings in Heavenly
 places in Christ;

4 According as he has chosen
 us in him before the founda-
 tion of the World, that we
 should be holy, and without
 blame before him in Love:

5 Having predestinated us
 unto the Adoption of Children
 by Jesus Christ to himself, ac-
 cording to the good pleasure
 of his * own Will;

6 To the praise of the Glory
 of his Grace, wherein he has
 made us accepted in the Be-
 loved.

7 In whom we have Re-
 demption thro' his Blood, the
 Forgiveness of sins, according
 to the Riches of his Grace:

8 Wherein he has abound-
 ed towards us in all Wisdom
 and Prudence;

9 Having made known unto
 us the Mystery of his * own
 Will, according to his * own
 good pleasure, which he has
 purpos'd in himself;

IO *us*

ANNOTATIONS.

Verf. 3. † The preposition *ἐν* before *Χριστῷ* is read, not only in the two most ancient MSS. viz. the Alexandrian and Clermontian, and All the *Stephens*, with Several others, but also in the most ancient Versions, viz. Vulgar Latin, Syriack, Arabick, &c. as is observ'd by Dr *Mill*.

(c) It is true that by the *ἐπουράνια* here mention'd, may be understood in reference to this Text, not only Heavenly Places, but also Heavenly Things; i. e. whatever relates to our Heavenly or Spiritual State either in this World or the next. And I have accordingly paraphras'd the exposition in so large a Sense. But I have chosen to retain in the Translation Places rather than Things, because the Apostle seems more particularly to have this Meaning in his Thoughts, as may be gather'd from v. 20. of this Chapter, and v. 6. of Chap. 2. Read the Paraphrase of this last Verse; and compare alio Chap. 3. 10.

(d) By the *Wisdom* and *Prudence* here mention'd, may be denoted the Wisdom and Prudence of God in bringing about the Salvation of the Gentile as well as Jew. But the Sense follow'd in the Paraphrase seems to be favour'd by v. 17. of this Chapter, and Col. 1. 9, 10.

(e) The

Spiritual Blessings, and that not only in reference to our present state here upon Earth, but also in reference to our future state in Heavenly (c) places, i. e. in Heaven itself: which Spiritual Blessings we are thus blessed with in Christ, i. e. not by the Observance of any Legal Rite, but Solely by the Faith and Obedience of the Gospel, and as we are Members of the Mystical Body or Church of Christ. For Christ, who is thus Our Head, being actually bless'd with All Spiritual Blessings in Heaven it self, hence We his Members may be said also to be bless'd in Him with all Spiritual Blessings even in Heaven it self: 4 Nor do we Gentile Converts (for, being the Apostle of the Gentiles, I speak in the Person of one of them) come below the Jewish Converts, with respect to God's Intention of thus Blessing us, if we look back to the Rise thereof: for God has thus blessed Us, Gentile as well as Jewish Converts, in Christ, according as He, i. e. God has Chosen Us, Gentile as well as Jewish Converts, in Him, i. e. in Christ before the Foundation of the World, that we should be his People, and in respect of this our Relation to Him should be Holy, (as the whole Jewish Nation is stil'd in this respect an Holy Nation,) and not only so, but should also be Holy in respect of the internal Holiness of our Lives, as well as of the external Holiness arising from our Relation to God as Professors of Christianity, and as such should be without Blame before him in respect of the Duties of the Gospel, particularly that principal One of Love unto All the Saints or All Christians, whether Jewish or Gentile Converts: 5 God, I say, has thus chosen Us, Gentile as well as Jewish Converts, before the Foundation of the World, having predestinated us, Gentile as well as Jewish Converts, unto the Adoption of Children by Jesus Christ to himself, and that not for any Merit either of Jew or Gentile, much less of the Jew above the Gentile, but only according to the good pleasure of his own Will, 6 to the Praise of the Glory of such his infinite and free Grace or Favour exhibited to us by the Gospel wherein He has made Us, Gentile as well as Jewish Converts, accepted, i. e. acceptable to Himself, (without the observance of the Law,) in the Beloved, i. e. in Jesus Christ his Beloved Son: 7 In whom consequently we have Redemption thro' his Blood, even the Forgiveness of Sins, and this not on the score of any Merit there is in the Observance of the Law or of any of its Rites, but solely (as to the primary Motive thereof) according to the Riches of his Grace:

the Gentiles to be his Children in Christ; or (which comes to the same) had chosen them to become his People, by their embracing the Gospel.

8 Wherein he has abounded towards Us, in (d) bestowing upon us all spiritual Wisdom, so as to know aright the Extent of the Gospel, and Prudence, so as to comply with the Design of the Gospel as we ought, 9 having made known unto us the Mystery of his own Will, which his Will is, as is aforesaid, entirely owing to, or according to his own Good Pleasure, which he has purpos'd in himself before the Foundation of the

II.
And that God had now made known this his Purpose by the Gospel.

World;

TEXT.

TRANSLATION.

10 εἰς οἰκονομίαν ἣ πληρώματος τῆς
 χειρὸς, ἀνακεφαλαιώσασθαι τὰ πάντα
 ἐν τῷ Χριστῷ, τὰ τε ἐν τοῖς ὕψουσιν, καὶ
 τὰ ὅσα ἐν τῇ γῆ, ἐν αὐτῷ.

11 Εἰ ὃ καὶ ἐκκληρώθημεν, προορι-
 σθέντες καὶ ᾧ ᾧ ᾧ τὰ πάντα
 ἐνεργήσας καὶ πρὸς βουλὴν τῆς θελή-
 ματι^α αὐτοῦ. 12 εἰς τὸ (εἰ) ἡμᾶς
 εἰς ἔπαινον τῆς δόξης αὐτοῦ, τὰς προ-
 ηλιακότητας ἐν τῷ Χριστῷ. 13 Εἰ ὃ
 καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς
 ἀληθείας, τὸ εὐαγγέλιον τῆς σωτη-
 ρίας ὑμῶν· ἐν ᾧ καὶ πιστεύσαντες ἐσφρα-
 γίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας
 τῷ ἁγίῳ. 14 ὅς ὅστιν ἀρράβων τῆς
 κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν
 τῆς περιποιήσεως, εἰς ἔπαινον τῆς
 δόξης αὐτοῦ.

16 Διὰ τῆς καὶ ἡμᾶς πίπιν ἐν τῷ Κυρίῳ Ἰησοῦ,
 καὶ τὸ ἀγάπῃ ἣ εἰς πάντας τὰς ἁγίας,

10 * *Namely* in the Dispen-
 sation of the Fulness of Times,
 to gather together in One All
 things in Christ, both which
 are in Heaven, and which are
 on Earth, *even* in Him.

11 In whom we * also are
 become his Portion, being pre-
 destinated according to the
 purpose of Him, who worketh
 All things after the Counsel of
 his Own Will:

12 That we should be to the
 Praise of his Glory, who first
 trusted in Christ.

13 In whom ye also trusted,
 after that ye heard the Word of
 Truth, the Gospel of your Sal-
 vation: in whom also after that
 ye believ'd, ye were Seal'd with
 that Holy Spirit of Promise,

14 Which is the Earnest of
 our Inheritance, for the Re-
 demption of the purchas'd Pos-
 session, unto the praise of his
 Glory.

15 Wherefore I also, after
 I heard of your * Faithfulness
 in the Lord Jesus, and Love
 unto All the Saints,

16 &

ANNOTATIONS.

(e) The first Clause of this Verse may be refer'd to, and construed with the last Clause of v. 9. thus: *Which he purpos'd in himself unto or until the Dispensation of the Fulness of Times.* This expression, *the Fulness of Times* is us'd by St Paul to denote the Time or Season appointed by God for Christ's Coming into the World being Fully expir'd, and the like. See Gal. 4. 4.

(f) *Ανακεφαλαιώσασθαι* is us'd by the Apostle to denote, *the Reducing of things under One Head*; which Acceptation, tho' it be somewhat different from that wherein it is commonly taken (viz. *to Sum up the Heads of a Discourse*) yet it is very agreeable to the Etymology and Literal Import of the Word.

(g) So *ἐκκληρώθημεν* do's properly signify; The word *κληρε* being us'd by the LXX. Interpreters to denote such a Portion of the Land of Canaan, as fell by Lot to the several Tribes of the Children of Israel; *κληρε* primarily signifying a Lot.

(b) That

PARAPHRASE.

World; 10 Namely, (e) in the Dispensation of the Fulness of Times, to (f) gather together as in One Body All things in Christ, as under their Head, viz. both All things which are in Heaven as the several Ranks of Angels, and All things which are on Earth as Jews and Gentiles; to gather (I say) in One Body All these even in Him, i. e. Christ.

11 In whom we also the *Gentile Converts* are become his, i. e. God's (g) Portion, being predestinated thereto, as well as the *Jewish Converts*, according to the foremention'd purpose of Him, i. e. God, who worketh or brings about All things after the Counsel of his Own Will; 12 that we should in a special manner be to the Praise of his Glory, who (h) among the *Gentiles* first trusted or had hope of Salvation in Christ. 13 In whom ye, *Ephesians*, also trusted, after that ye heard the Word of Truth, the Gospel or Glad Tidings of your Salvation without the Observance of the Law; in whom also after that ye believ'd, ye were (hh) seal'd, i. e. as it were mark'd to be the People of God, and assur'd thereof, with that Holy Spirit of Promise, i. e. which was promis'd to the People of God, and 14 which is the Earnest of our being God's Inheritance, this Holy Spirit being given for the Redemption of the purchas'd Possession, i. e. the Gift of the Holy Spirit being the Great means of (hhh) Convincing the *Gentiles* of the Truth of the Gospel, and so of bringing them into the Church purchas'd by the Blood of Christ; and as I afore (v. 12.) observ'd, that the Conversion of the *Gentiles* who first believ'd tended to the Praise of God's Glory, so likewise your Conversion, and being thereupon seal'd with the Holy Spirit, do's likewise tend unto the Praise of his Glory.

15 Wherefore I also, after I heard here at Rome where I am a Prisoner, of your (i) Faithfulness in adhering to the Truth of the Gospel of the Lord Jesus, as sufficient to salvation without the observance of the Law, and of your Love unto All the Saints or Christian Converts, Uncircumcis'd as well as Circumcis'd; 16 hearing, I say, hereof, I cease

ANNOTATIONS.

(b) That by the, *We who first trusted in Christ*, are to be understood Such of the *Gentiles* as were first converted, seems most probable to me, both from the Design of the Apostle, and also that by *We* in all other places of this Epistle are denoted, either All Christians in general, or else the *Gentile Converts*, never (I think) the *Jewish*.

(hh) See the Paraphrase of Rom. 4. 11. and 15. 28. (hhh) See Gal. 3. 3.

(i) That by *mine* is here to be understood the *Constancy* of the *Ephesians* in the True Faith, or in one word their *Faithfulness* in the Doctrine of the Gospel, not their Faith or First Receiving the Gospel, will be evident to any one, that do's but consider that St Paul could not be ignorant of their having receiv'd the Faith, since he himself had converted them, and liv'd a long time at Ephesus, as is clear from the History of the Acts. In short *mine* here refers to *mine* v. 1. and so is taken to denote the same as *mine*.

III.

And that they were accordingly now actually become his People by their Faith in Christ; and had receiv'd the Holy Spirit as a Seal or Mark of their being God's People.

IV.

The Apostle Thanks God for their Steadfastness in the Faith hitherto, and prays for their further Understanding, not what a Glorious State they were in, by their embracing of the Gospel.

TEXT.

TRANSLATION.

16 ἡ παύσις εὐχαριστῶν ὑπὲρ ὑμῶν,
μνείαι ὑμῶν ποιοῦμεν ὅτι τῇ
προσδοχῇ μου. 17 ἵνα ὁ Θεὸς
τῷ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πα-
τήρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σο-
φίας καὶ ἀποκαλύψεως, ἐν ὁπρῳόσῃ
αὐτοῦ. 18 πεφωτισμένους τῆς ὀφθαλ-
μῆς τῆς καρδίας ὑμῶν, εἰς τὸ εἰδέναι
ὑμᾶς τίς ὅστις ἡ ἐλπίς τῆς κλησεως
αὐτοῦ, καὶ τίς ὁ πλῆτος τῆς δόξης τῆς
κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, 19 καὶ
τί τὸ ὑπερέχον μέγεθος τῆς δυνάμεως
αὐτοῦ εἰς ἡμᾶς τῆς πιστεύοντες, καὶ τῇ
ἐνέργειᾳ τοῦ κράτους τῆς ἰσχύος αὐτοῦ.

20 ἣν ἐνήργησεν ἐν τῷ Χριστῷ, -
ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν
ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις,
21 ὑψώσαντο πάσης ἀρχῆς καὶ ἐξουσίας
καὶ δυνάμεως καὶ κυριότητος, καὶ παν-
τὸς ὀνόματος ὀνομαζομένου ἢ μόνον ἐν
τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλ-
λοντι. 22 καὶ πάντα ὑπέταξεν ὑπὸ
τῆς πόδας αὐτοῦ. καὶ αὐτὸν ἔδωκε
κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,
23 ἣς ὅστις τὸ σῶμα αὐτοῦ, τὸ πλή-
ρωμα τοῦ παντός ἐν πᾶσι πληρωμένο.

16 Cease not to give Thanks
for you, making mention of
you in my Prayers,

17 That the God of our
Lord Jesus Christ, the Father
of Glory, may give unto you
the Spirit of Wisdom and Re-
velation, in the knowledge of
him;

18 * Eyes of your Under-
standing enlightned, that ye
may know what is the Hope of
his Calling, and what the Riches
of the Glory of his Inheritance
in the Saints,

19 And what is the exceed-
ing Greatness of his Power to-
wards us who believe, accord-
ing to the working of his
mighty Power;

20 Which he wrought in
Christ, when he rais'd him
from the Dead, and * he set him
at his own Right hand in the
Heavenly places,

21 Far above all Principa-
lity, and Power, and Might,
and Dominion, & every Name
that is nam'd, not only in this
World, but also in that which
is to come.

22 And he put All things
under his feet, and gave him
to be the Head over all things
to the Church,

23 Which is his Body, the
Fulness of Him that filleth All
in All.

Κεφ. β'.

ANNOTATIONS.

V. 18. † Not only the most ancient MSS. Alexandrian, Clermontian, &c. with
All those us'd by *Stephens*, and Many other; but also All the Old Translations,
viz. Vulgar Latin, Syriack, Arabick, and Ethiopick, &c. read *κεφαλῆς* not *ἀνατολῆς*;
so that it is not to be question'd, but the former is the true Original Reading;
and

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not to give Thanks for you *on the foresaid accounts*, making mention of you in my Prayers, 17 that the God of our Lord Jesus Christ, the Father of Glory, may give unto you *in greater measure* the Spirit of Wisdom and Revelation, in or to the *Clearer* Knowledge of Him: 18 (k) and may also give you Eyes of your Understanding so enlightned, that ye may know what is the Hope of his Calling, *i. e. to which he has call'd you*, and what the Riches of the Glory of his Inheritance (kk) in the Saints, *i. e. What Great Glory we are Entitled to the Inheritance of by being Christians*, 19 and what is the (kkk) exceeding Greatness of his Power towards Us who believe, *namely in enabling us to forsake our former Evil Courses and to live Godly: This being no less a Power than is answerable, or according to the working of his mighty Power*;

20 Which he wrought in Christ, when he rais'd him from the Dead, and he set him at his own Right hand in the Heavenly places, 21 far above All Principality, and Power, and Might, and Dominion, and every other Name of Dignity, that is nam'd or made use of, not only in this World, but also in that which is to come, (l) and consequently far above all Angels; 22 and he put All things under his feet, and gave him to be the Head over All things (l') even the Angels to the Church, 23 which is his Body, being the Fulness of Him that filleth All in All, *i. e. being fill'd or compleated by Christ alone, who filleth or supplies Every Member*

v.
He sets forth the
Greatness of our
Saviour, and his
All-Sufficiency to
save them.

A N N O T A T I O N S.

and the latter only at first an Explication of the former in this place, which afterward was taken into the Text, *the Eyes of the Heart* seeming an Harsh Expression. On which account I have chosen to retain the former Rendering, viz. *Eyes of Understanding*, in the English Translation, tho' I have restor'd the True Reading in the Text.

(k) It is evident that the verb *δοῦναι* v. 17. do's govern not only *πνεῦμα σοφίας* &c. in that verse, but also *πνεῦμα ὁφθαλμοῦ* in this v. 18.

(kk) Compare 2 Theff. 1. 10, 12. and Col. 3. 4.

(kkk) As other Criticks, so particularly the Learned Bp Pearson (pag. 296. of his Exposition on the Apostles Creed) takes notice, that the Eminent Act of God's Omnipotency in Raising Christ from the Dead, is excellently set forth by the Apostle here, in so high an exaggeration of expressions, as is scarce to be parallel'd in any Author. Our Translation comes far short of the Original Words; and I doubt (says the Learned Prelate) our Language can scarce reach it. For first, here are *δυνάμις* and *ἐξουσία* two words to express the Power of God, and the Validity and Force of it; but not sufficient. Wherefore there is an Addition to each of them, *μεγάλυς* & *δυνάμις* and *ἐξουσία* two words more to express the Eminent Greatness of this Power and Force, but not sufficient yet. And there-fore is another Addition to each Addition, *ἡ ὑπερέχουσα μέγας* and *ἡ ὑπερέχουσα ἐξουσία*, to set forth the Eminence and Activity of that Greatness. And all yet as it were but flat and dull, till it be quicken'd with an Active Verb, *ἡ ὑπερέχουσα ἐν τῷ Χριστῷ ἐτέλεσεν αὐτὸν ἐκ νεκρῶν*, All which he set on work, All which he actuated in Christ, when he rais'd him from the Dead.

(l) Compare Col. 1. 15—18. and 2. 8, 9, 10, 18, 19.

Κεφ. β'. Καὶ ὑμᾶς οἱ ὄντες νεκροὺς
 τοῖς ᾤψιμασι καὶ ταῖς ἀμαρτίαις
 τῶν ἡμεῶν, 2 ἐν αἷς ποτε περιπατήσατε
 καὶ τὴν αἰῶνα τοῦ κόσμου τέτε, καὶ τὸ
 ἄρχοντα τὸ ἐξουσίαι τὸ ἀέρος, τὸ πνεύ-
 ματος τὸ νῦν ἐνεργῶντος ἐν τοῖς υἱοῖς τὸ
 ἀπειθείας· 3 ὅς οἱς καὶ ἡμεῖς πάντες
 ἀπεγράφημεν ποτε ἐν ταῖς ὀπιθυμίαις
 τὸ σαρκὸς ἡμεῶν, ποιῶντες τὰ θελή-
 ματα τὸ σαρκὸς καὶ τὸ ἀφρονῶν· καὶ
 ἡμεῖς τέκνα φύσιν ὀργῆς, ὡς καὶ οἱ λοιποί.
 4 Ὁ δὲ Θεὸς πλούσιος ἐν ἐλέει,
 ἀφ' οὗ πλὴν πολλῶν ἀγάπην αὐτῷ ἡμῶν
 ἀγάπησεν ἡμᾶς, 5 καὶ οἱ ὄντες ἡμᾶς
 νεκροὺς τοῖς ᾤψιμασι, συνεζω-
 ποίησε πρὸ Χριστοῦ· (χάριτι ἐστὶ σω-
 φρονεῖν) 6 καὶ συνεγείρε καὶ συνεθέ-
 τισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ·

Chap. II. And you *has* be
 quicken'd, who were dead in
 your trespasses and sins,

2 Wherein in time past ye
 walk'd according to the Course
 of this World, according to the
 Prince of the Power of the Air,
 the Spirit that now worketh in
 the Children of Disobedience:

3 Among whom also we All
 had our Conversation in time
 past, in the lusts of our Flesh,
 fulfilling the desires of the
 Flesh and of the Mind; and
 were by Nature Children of
 Wrath, even as others.

4 But God, who is Rich in
 Mercy, for his great Love
 wherewith he lov'd us,

5 Even when we were dead
 in sins has quicken'd us toge-
 ther with Christ, (by Grace ye
 are Sav'd)

6 And has rais'd us up toge-
 ther and made us sit together in
 Heavenly places in Christ Jesus:

7 *11a*

ANNOTATIONS.

V. 1. † *ἡμῶν* is read in the ancient Clermont. MS. and in those most ancient Copies made use of by the Vulgar Latin, Syriack and Ethiopick Interpreters, &c. and the Alexandrian MS. reads to the same purpose *ἡμῶν*. So that the Sins, wherein the Apostle tells the Ephesians they were Dead, were such Sins as they themselves had committed in their own Persons, according to what follows v. 2.

(II) Compare Chap. 4. 19. (III) The Regions of the Air seem from Scripture, not only the place where the Fallen Angels have as it were their settled Abode allotted them till the Day of Judgment, but also where they have some special Power allow'd them by God, so as to Raise the Winds, &c.

(IV) I think that Rule of taking Words in their most Natural and Proper signification where it may be done, ought to be follow'd, and accordingly I have follow'd it in the Paraphrase of this so much Controversed Text, in such a manner as is (I think) justifiable from other Scriptures, so particularly from Rom. 7. 14, &c. as also from other Considerations.

(V) That by Sins are here meant Our Own Personal Sins, is evident from the Note relating to the True Original Reading of v. 1. of this Chapter; forasmuch as it is there observ'd, that the True Original Reading was doubtless — ἡμῶν ὡς περὶ τοῖς ᾤψιμασι καὶ ταῖς ἀμαρτίαις ἡμῶν.

(nn) By

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Member of his Church, with All things requisite for his spiritual Welfare, so that there is no occasion to add to the Gospel, either the Observance of the Law, or of any Rite thereof, (I) or the Worshipping of Angels, in order to render our selves Accepted by God unto Salvation.

Chap. II. And answerable to *that mighty Power, whereby God wrought All this in respect of Christ, is also (as I said v. 19) that Power of God towards us Gentiles who believe: for it is by an equally Divine Power, that you Ephesians, has he quicken'd or enabled to live Godly, who were Dead in your Trespases and Sins, (II) so as never to have come to a Sense of your miserable State without the Quickning Grace of the Gospel, 2. wherein in time past, i. e. before your Conversion ye walk'd according to the Course or Fashion of the generality of this World, according to the suggestions of the Devil, the Prince (III) of the Power of the Air, the Evil Spirit that now worketh in the Children of Disobedience, i. e. in those who refuse to obey the Gospel. 3. Among whom also we All Gentile Converts had our Conversation in time past, i. e. we liv'd before our Conversion, as do still those who refuse to be Converted, in the Lusts of our Flesh, fulfilling the Desires of the Flesh and of the Carnal Mind then in us; and were by (m) Nature, i. e. in that natural State we deriv'd from Adam, unable to live up so much as to the Dictates of Reason or Law of Nature, and so may be stil'd the Children of Wrath, even as Others or the Rest of Mankind, not only Gentiles but even the Jews themselves: forasmuch as the Whole Posterity of Adam, by means of his Fall, may so far be concern'd justly to fall under God's Wrath, as to be thereupon excluded from Heaven, tho' not to be thereupon condemn'd to Hell: This I say, was our Miserable State and Condition. 4. But God, who is Rich in Mercy, for his Great Love wherewith he lov'd us consider'd as his Creatures, when we were not only excluded from any Title to Heaven by being the Offspring of Fain Adam, but 5. Even when we were Dead in Sins, i. e. when by (n) Our own Wilfull and Actual sins against the Law of Nature, we were become as Dead to the sense of our then Miserable State, and so to Holiness and the Hope of Salvation, and liable to far Greater Punishment than the bare Exclusion from Heaven, has quicken'd us (un) together with Christ (where by the way observe that by Grace ye are Sav'd) 6. and has rais'd us up together with Christ, and made us sit together with Christ in Heavenly places, and that in or thro' Christ Jesus, i. e. as by our Faith in Christ we are made Members of his Mystical Body the Church, so being Members of his Body we may be said to be quicken'd together with Him our Head,*

VI.
He teaches them expressly, that they are Sav'd by Grace thro' Faith in Christ, not by works (viz. of the Law).

A N N O T A T I O N S.

(m) By *our* nature, *our* nature, &c. may also be understood God's Railing and Quickning &c. the Gentile as well as Jewish Converts in Christ. And the Exposition seems to be favour'd by *our* *our* in v. 6.

TEXT.

TRANSLATION.

7 ἵνα ἐκδείξηται ὡς τοῖς αἰῶσι τοῖς
ἐπερχομένοις ἡ ὑπερβάλλουσα πλε-
ονομία τῆς χάριτος αὐτοῦ, ἐν ᾗ
ἡμεῖς ἐσμὲν ὡς ἐν ἡμῶν ἐν Χριστῷ Ἰησοῦ.

8 Τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ
τῆς πίστεως· (ὃ τὸ ὅτι ἐξ ὑμῶν
οὐκ ἐστὶν ἔργον.) 9 ὅτι ἐξ ἔργων, ἵνα
μηδὲν καυχῆσθαι. 10 Αὐτῷ γὰρ ἐ-
σόμεν ποίημα, κτίσματα ἐν Χριστῷ Ἰησοῦ
ᾧ ἐργαῖς ἀγαθοῖς, οἷς ὡροῦν ἡμεῖς
ὁ Θεός, ἵνα ἐν αὐτοῖς περπατήσωμεν.

11 Διὸ μνημονεύετε ὅτι ὑμεῖς
παλὲν τὰ ἔθνη, (ἐν σαρκὶ οἱ λεησμένοι
ἄκροβυστία ὑπὸ τῆς λεηστείας πε-
ριτομῆς ἐν σαρκὶ χειροποιήτου.) 12 ὅτι
ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ,
ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ
Ἰσραὴλ, καὶ ξένοι τῷ πληθύνει

7 That in the Ages to come
he might shew the exceeding
Riches of his Grace, in his
Kindness towards us in Christ
Jesus.

8 For by Grace are ye Sav'd
thro' Faith; (and that not of
yourself; it is the Gift of God:)

9 Not of works, * that no
man should boast:

10 For we are his Work-
manship, created in Christ Je-
sus unto Good works, * to
which God has before prepared
us, that we should walk in
them.

11 Wherefore remember,
that ye being in time past Gen-
tiles, * (who are call'd Uncir-
cumcision in the Flesh, by that
which is call'd the Circumcision
in the Flesh made by hands.)

12 That at that time ye
were without Christ, aliens
from the Commonwealth of
Israel, and strangers to the Co-

της

PARAPHRASE.

Head, to be rais'd up together with Him our Head, and to be made to sit together with Him our Head in Heaven: Namely we may be said to be quicken'd together with Christ, and to be rais'd up together with Christ, forasmuch as God's Quickning or Bringing to Life again the Dead Body of Christ, and Raising it up out of the Grave, was design'd to be both an Emblem and also an undeniable Argument; that upon our Believing in Christ we should receive the Holy Spirit to be a Principle of a New and Holy Life, and thereby should be Rais'd from the Death or Grave of Sin to the Life of Righteousness, being by the Powerfull Assistance of the Holy Spirit enabled to cast off our Former Sinfull Habits, and to live Godly: And in like manner we may be said to be made to sit together with Christ in Heavenly places, forasmuch as Christ's being thus seated in Heaven is both an Emblem and Argument, that we his Members, being thus quicken'd and rais'd from the Death of Sin to the Life of Righteous-

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Righteousness, shall likewise be rewarded therefore by being admitted into Heaven. From All which it appears that it is by the Free Grace of God that ye are Sav'd, forasmuch as All these Benefits are bestow'd upon us in Christ, i. e. thro' our Faith in and Obedience to Him. 7 And All this has God done, and made known now by the Preaching of the Gospel to the Gentiles as well as Jews, that in the Ages to come he might shew (what was not so well understood in the Ages before the Gospel, namely) the exceeding Riches of his Grace, in his Kindness towards Us Gentiles, in Christ Jesus. 8 For as I said above v. 5. by Grace are ye Sav'd thro' Faith in Christ, (and that ye are thus Sav'd thro' Faith, is not of your selves, i. e. is not owing to any Worth of your Own, but it is the free Gift of God, in that he has been pleas'd of his Grace to vouchsafe unto us the Revelation of the Holy Scriptures, and therein to make to us such exceeding Great Promises, as are abundantly sufficient to excite our Obedience to Him. And consequently our Obedience being thus owing to our Faith, and our Faith to the Divine Revelation, and Divine Revelation to God's Free Gift or Grace, it follows first that our very Salvation thro' Faith is the Gift of God, and consequently that we being thus Sav'd by Grace thro' Faith, are Saved) 9 not of Works, i. e. not upon the account of observing any Legal Rite, or of any thing done by Our own mere Natural strength, so that there is no room left that any man should boast, as if he deserv'd Salvation on the score of any thing done by his own Natural Strength: 10 For indeed we are so far from being able by our own Natural strength to perform any Good Work, i. e. any Work available to Salvation in itself, that we are his Workmanship created in Christ Jesus unto Good Works, i. e. We are created entirely anew by God as to the Ability we have to do Good, having a supernatural Principle of New Life conferr'd upon us thro' Faith in Christ, viz. the Holy Spirit, in order to perform Good Works, to which God has before prepar'd Us by thus giving us the Grace of his Holy Spirit, that we should walk in them.

11 Wherefore remember that ye being in time past Gentiles, (o) (who are call'd by way of Distinction and even of Contempt Uncircumcision namely (o) in the Flesh, by that Nation, viz. of the Jews which is call'd the Circumcision, namely likewise in the Flesh, and made by Hands, whereas neither this Circumcision nor Uncircumcision in the Flesh avails any thing in Christ, or to Salvation: Remember I say,) 12 that at that time, while ye were yet unconverted, ye were without any title to the Benefits of Christ, Aliens from or being no Portion of the Common wealth of Israel, i. e. the People of God, and so strangers to the Cove-

nants

VII.
The Apostle go's on to teach the Ephesians, that by Faith in Christ they are become Equally nigh to God, as the Jewish Converts, being Fellow-Citizens with them, and of the Household of God, as well as they.

A N N O T A T I O N S.

(o) As it is granted that the latter *ἐκ σαρκὸς* do's refer to *ἐκ σαρκὸς*, so it will I think sufficiently appear upon a little consideration, that the former *ἐκ σαρκὸς* is to be referr'd to *ἐκ σαρκὸς*, to make up the Antithesis between the Circumcision and Uncircumcision the Apostle is speaking of; viz. *ἡ ἐκ σαρκὸς* in the Flesh.

TEXT.

TRANSLATION.

τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες,
καὶ ἄθροι ἐν τῷ κόσμῳ. 13 Νυνὶ
δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτὶ
ὄντες μακρὰν, ἕως ἐγεννήθητε ἐν τῷ
αἵματι τοῦ Χριστοῦ. 14 Αὐτὸς γὰρ
ὄντι ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τοὺς
ἀμφοτέρους ἓν, καὶ τὸ μεσότοιχον τοῦ
φραγμοῦ λύσας. 15 Τὴν ἔχθραν
ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τοῦ
ἐντολῶν ἐν δόγμασι κατεργάσας, ἵνα
τὴς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα και-
νὸν ἄνθρωπον, ποιῶν εἰρήνην. 16 ὃς
ἀποκαταλλάξῃ τὴς ἀμφοτέρους ἐν
ἐνὶ σώματι τοῦ Θεοῦ διὰ τοῦ σταυροῦ,
ἀποκλείνας τὴν ἔχθραν ἐν αὐτῷ. 17 ὃς
ἐλθὼν ἐκήρυξεν εἰρήνην ὑμῖν τοῖς
μακρὰν, καὶ τὴν εἰρήνην τοῖς ἐγγύς.
18 ὅτι δι' αὐτοῦ ἔχομεν τὴν πρὸς-
αγωγὴν οἱ ἀμφοτέρω ἐν ἐνὶ πνεύ-
ματι πρὸς τὸν πατέρα. 19 Ἀρα
οἷον ὁκέτι ἐστὶ ξένοι καὶ πάροικοι,
ἀλλ' ἐστὶ συμπολίται τοῦ ἁγίου,
ὃς οἰκέοι τοῦ Θεοῦ. 20 ἐποικοδομη-
θέντες ὅτι τῷ θεμελίῳ τῷ Ἀποστόλῳ

venants of Promise, having no
Hope, and without God in the
World.

13 But now in Christ Jesus,
ye, who were sometime far off,
are made nigh by the blood of
Christ.

14 For He is our Peace,
who has made Both One, and
has broken down the middle-
wall of Partition between us;

15 Having abolish'd in his
Flesh the Enmity, even the
Law of Commandments con-
tain'd in ordinances, for to
make in Himself of Two One
New man, so making Peace;

16 And that he might re-
concile Both in one Body* unto
God by the Cross, having slain
the Enmity thereby:

17 And he came and preach'd
* the Gospel of Peace to you
which were far off, and also to
them that were nigh.

18 For thro' Him we Both
have Access by One Spirit unto
the Father.

19 Now therefore ye are no
more Strangers and Foreigners,
but ye are Fellow-citizens with
the Saints, and of the Household
of God;

20 And are built upon the
Foundation of the Apostles

ANNOTATIONS.

V. 17. † *Eirēnē* is repeated in the last Clause of the Verse, both in the two most ancient MSS. Alex. and Clerm. and also in the Vulgar Latin; so that it is scarce to be doubted, but that it was Originally writ so; tho' afterwards the last *eirēnē* came to be omitted, either thro' heedlessness, or as needless.

V. 19. † *ἑστί* is read both in the Alex. and Clerm. MSS. and also in the Vulgar Lat. &c. So that it is scarce likewise to be doubted, but it was the Orig. Reading, tho' afterwards omitted by one of the two ways mention'd in the last Note.

P A R A P H R A S E.

nants of Promise *made to Israel or the People of God, and consequently* having no Hope of the Blessings contain'd in those Promises, and without the Knowledge or Worship of the True God in the World. 13 But now by Faith in Christ Jesus ye, who were sometime far off from the Common-wealth of Israel, and so from God and his Covenants, are made nigh, *i. e. part of the said Common-wealth or of the People of God, by the Blood of Christ.* 14 For he is our Peace, *i. e. Peace-maker,* who has made Both, *viz. Jews and Gentiles One Body or Society,* and has broken down (oo) the Middle-wall of Partition between us, 15 having abolish'd in his Flesh or Body on the Cross, *that which was the Cause of Enmity between Us,* even that part of the Law which consisted of Commandments contain'd in Carnal and Ceremonial Ordinances, excluding the Gentiles from the Conversation of the Jews, for to make in or under Himself as Head of Twain One sort of (ooo) New Man, *i. e. One Body of Men living after the New Law of the Gospel under himself as their Common Head,* so making Peace between Jew and Gentile: 16 And also that he might reconcile Both, *viz. Jew and Gentile being thus united in One Body unto God by the Cross, having slain the Cause of Enmity (p) between God and Mankind, whether Jew or Gentile, viz. the Guilt of Sin,* thereby, *i. e. by making a full, perfect and sufficient Satisfaction for the sins of the whole world on the Cross.* 17 And accordingly He came in the persons of Us his Apostles, and preach'd the Gospel or Glad tidings of Peace being thus made with God to you Gentiles which were formerly far off from God, and also to them that were nigh to God afore as being his People, *i. e. to the Jews.* 18 For thro' him we Both, *viz. Gentile as well as Jew,* have access, by One and the same Spirit conferr'd upon us Both, *as being equally his Adopted Children,* unto the Father. 19 Now therefore ye, *Ephesians,* are no more Strangers to the Covenants of Promise, and Foreigners or Aliens from the Common wealth of the True Israel, but ye are Fellow Citizens with the Saints, *i. e. Members of the Common wealth of the People of God,* and of the very Household of God; 20 and are built upon the Foundation

A N N O T A T I O N S.

(oo) The Apostle probably alludes here to the Wall in the Temple, which parted the Court of the Gentiles or Uncircumcis'd Profelytes from that, into which the Jews, and such Profelytes as submitted to Circumcision, were admitted, but no Uncircumcis'd Person.

(ooo) Of the Import of this Expression, *New Man,* see more in the Note on Chap. 4. 22.

(p) As the *ἔχθρα* or *Enmity* mention'd v. 15. denotes the Enmity between Jew and Gentile before the Gospel; so the *ἔχθρα* mention'd v. 16. do's denote such an *Enmity* as was between Both (*i. e. Jew and Gentile*) and God, which was that of Sin.

(q) It

TEXT.

TRANSLATION.

καὶ Προφῆταις, ὃν⁹ ἡ κεφαλὴ τοῦ σώματος αὐτοῦ
 ἡ οἰκοδομὴ συναρμολογούμενη αὐτῷ εἰς
 ναὸν ἅγιον ἐν Κυρίῳ· 22 ἐν ᾧ καὶ
 ὑμεῖς συνοικοδομεῖσθε εἰς κατοικήτηριον
 τοῦ Θεοῦ ἐν Πνεύματι.

Κεφ. γ'. Τύττε χάριν ἐγὼ Παῦλος
 ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑμῖν
 ὑμῖν τῶν ἐθνῶν. 2 Εἴγε ἡκούσατε
 οἰκονομίαν τῆς χάρι⁹ τοῦ Θεοῦ
 τῆς δοθείσης μοι εἰς ὑμᾶς· 3 ὅτι
 κατὰ ἀποκάλυψιν ἐγνώρισέ μοι τὸ
 μυστήριον, (καθὼς περιέγραψα ὁ
 ὀλίγω· 4 πρὸς ὃ διύσαθε ἀναγι-
 νώσκοντες νοῆσαι τί⁹ συνέσιν μὴ ἐν
 τῷ μυστηρίῳ τοῦ Χριστοῦ) 5 ὃ ἐν
 ἑτέροις γένεσιν ἔκ ἐγνωρίσθη τοῖς
 υἱοῖς τοῦ αἰθρώπου, ὡς νῦν ἀπε-
 καλύφθη τοῖς ἁγίοις Ἀποστόλοις αὐτοῦ
 καὶ Προφήταις ἐν Πνεύματι· 6 Εἶναι
 τοὺς ἔθνη συγκληρονόμα, καὶ σώσω-
 μα, καὶ συμμετοχα τῆς ἐπαγγελίας
 αὐτοῦ ἐν τῷ Χριστῷ, διὰ τοῦ Εὐ-
 αγγελίου· 7 ὃ ἐγενόμενον ἀρχὸν, καὶ
 τί⁹ δωρεάν τῆς χάρι⁹ τοῦ Θεοῦ
 τί⁹ δωρεάν μοι καὶ τί⁹ ἐνέργειαι ἡ
 δυνάμεις αὐτοῦ. 8 Ἐ-
 μοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων

and Prophets, Jesus Christ him-
 self being the Chief Corner-
 stone;

21 In whom All the Building
 fitly fram'd together grows un-
 to an holy Temple in the Lord:

22 In whom also you are
 built together for an Habita-
 tion of God thro' the Spirit.

Chap. III. For this cause I
 Paul * am a Prisoner of Jesus
 Christ for you Gentiles.

2 * Forasmuch as ye have
 heard of the dispensation of
 the Grace of God, which is
 given me toward you:

3 How that by Revelation
 he made known to Me the My-
 stery (as I wrote afore in few
 words,

4 Whereby, when ye read,
 ye may understand my Know-
 ledge in the mystery of Christ)

5 Which in Other Ages was
 not made known unto the Sons
 of Men, as it is now reveal'd
 unto his holy Apostles and Pro-
 phets by the Spirit:

6 That the Gentiles should
 be Fellow-heirs, and of the same
 Body, and * Fellow-partakers
 of his Promise in Christ, by the
 Gospel.

7 Whereof I was made a
 Minister, according to the gift
 of the Grace of God given unto
 me, by the effectual working
 of his Power.

8 Unto me, who am less
 than the least of All Saints, is

ἐδοθη

ANNOTATIONS.

(9) It is not unlikely that All from the end of this v. 1. to the beginning of
 v. 14. is to be look'd on as a long Parenthesis, not unusual in St Paul's Writings:

PARAPHRASE.

dation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone: 21 In whom All the Building *both of Jews and Gentiles* fitly fram'd together, grows unto an Holy Temple in the Lord: 22 In whom you also, *Ephesians*; are built together *with other Believing Gentiles and with the Believing Jews*, for an Habitation of God thro' the Spirit: *The meaning of which Allegory seems in short to be this: According to what was foretold by the Prophets of the O. T. and preach'd now by the Apostles of the N. T. the Believing Gentiles as well as Jews are Equally Members of Christ's Kingdom, being united together without any distinction under Christ their Head by the Spirit into Such a well fram'd Body, that God will delight in them as his People, and dwell amongst them, as in a well fram'd Building set apart or dedicated to him.*

Chap. III. (9) For this cause, (*viz. preaching the Doctrin contain'd Chap. II. v. 13. to the end*) I Paul am a Prisoner, in obedience to the will of Jesus Christ, for the sake and service of you Gentiles: 2 Which you will easily believe (99) forasmuch as ye have formerly heard of the Dispensation of the Grace of God, which is given me toward you Gentiles: 3 How that by special Revelation he made known to me more particularly and fully the Mytery I am speaking of, (as I wrote afore Chap. I. 9. or 2. 19, in few words, *i. e. hinted in short*: 4 whereby, when ye read and consider, ye may somewhat understand or perceive my Knowledge in the said Mytery of Christ:) 5 which in other, *i. e. former Ages* was not made known unto the Sons of Men so clearly, as it is now reveal'd unto his holy Apostles and Prophets *under the N. T.* by the Spirit: 6 Namely, that the Gentiles should be Fellow-heirs, and of the same Body or Society, and Fellow-partakers of his Promise of the Spirit here, and Eternal Happiness hereafter in Christ, jointly with the Jews, by or under the Gospel. 7 Whereof I was made a Minister, according to the gift of the Grace of God given unto me, by the effectual working of his Power in Signs and Wonders, to the actual conversion of the Gentiles, by my Preaching. 8 Unto me, who am in my own esteem Less than the Least of All Saints, is this Grace given, that

VIII. The Apostle observes to the Ephesians, that the Doctrin of the Gentile Converts being Fellow-heirs of the Promises with the Jewish Converts, was in a special manner Reveal'd to Him, and was that for which He then suffer'd Imprisonment: which was an Argument of the Truth of the said Doctrin, and also why they should harken to him more than others.

ANNOTATIONS.

so that *ἐν τῷ* in v. 14. is the Verb to which *ἐν Παύλῳ* in v. 1. was design'd by St Paul to be referr'd. However that v. 1. may have a Perfect Sense of it self, I have insert'd *am*, it being not Disagreeable to the Scope of the Apostle.

(99) *Εἰς* signifies *forasmuch as* or *since that*, as well as *if*. And indeed our English *if* is frequently us'd by way of the strongest Affirmation. As when one says: Do this or that for me, *if* (*i. e. forasmuch as it can't be denied, but that*) I have done you any Kindness. But to render the Meaning of the Apostle more clear I have render'd *εἰς* here, *forasmuch as*, rather than *if*; and so likewise chap. 4. 21. From which last place it is evident, that from *εἰς* here (chap. 3. 1.) can't be truly inferr'd, that the Ephesians had not afore heard of the Dispensation the Apostle is speaking of.

TEXT.

TRANSLATION.

ἐδόθη ἡ χάρις αὐτῇ, ἐν τοῖς ἔθνε-
σιν εὐαγγελίσασθαι τὸν ἀνεξιχνίαστον
πλοῦτον τοῦ Χριστοῦ, ὃ καὶ φωτί-
σαι πάντας τίς ἡ ἰοικονομία τοῦ μυσ-
τηρίου τοῦ ἀποκαλυφθῆναι ἀπὸ τοῦ
αἰῶνος ἐν τῷ Θεῷ, τῷ τὰ πάντα
† κτίσαντι. 10 ἵνα γνωστῇ καὶ
ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν
τοῖς ἐπερανοῖς, ἀφ' ἧς τῆς ἐκκλη-
σίας, ἡ πολυποίκαλος σοφία τοῦ Θεοῦ.
11 καὶ ὅπως τῷ αἰῶνι, ὡς
ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ
ἡμῶν. 12 ἐν ᾧ ἔχομεν τὴν παρρη-
σίαν καὶ τὴν προσεγγίαν ἐν πασιθρήσκει,
ἀφ' ἧς ἡ πίστεως αὐτοῦ. 13 Διὸ αἰτῶ-
μεν μὴ ἐκκακεῖν ἐν ταῖς θλίψεσι μὴ
ὑπὲρ ὑμῶν, ἥτις ὁδοῦ ὑμῶν.

14 Τὸτα χεῖν καὶ μετὰ τὰ γόνα-
τα μὴ ὥστε τὸν πατέρα ὃ Κύριος ἡμῶν
Ἰησοῦς Χριστός, (15 ὃς ὁ πᾶσα πατριὰ
ἐν ἐπερανοῖς καὶ ἐπὶ τῆς γῆς ὀνομάζεται.)
16 ἵνα δώῃ ὑμῖν κατὰ τὸν ὅρον
αὐτοῦ, διωάμει κραταιωθῆναι διὰ τοῦ
πνεύματος αὐτοῦ εἰς τὸ ἔσω ἀνθρώπου.

this Grace given, that I should
preach among the Gentiles the
* Gospel of the Unsearchable
Riches of Christ;

9 And to make All men see,
what is the * Dispensation of
the Mystery, which from the
beginning of the World has
been hid in God, who created
All things:

10 To the intent that now
unto the Principalities and
Powers in Heavenly places,
might be known, by the Church,
the manifold Wisdom of God,

11 According to the Eter-
nal purpose, which he pur-
pos'd in Christ Jesus our Lord:

12 In whom we have * Free-
dom and Access with Confi-
dence, by the Faith of Him.

13 Wherefore I desire that
ye faint not, at my Tribulations
for you, which is your Glory.

14 For this cause I bow my
knees unto the Father of our
Lord Jesus Christ,

15 (Of whom the whole Fa-
mily in Heaven and in Earth
is named,)

16 That he would grant
you, according to the Riches
of his Glory, to be strengthened
with might by his Spirit in the
inner man,

17 καὶ ὅπως

ANNOTATIONS.

V. 9. † Thus it is read in Alex. MSS. and in the Latin of the Clermont MS. and in several other MSS. as also in the Vulgar Latin, Syriack, and Ethiopick Versions, and in Chrysostom, and both Text and Comment of Theodoret, Theophylact, Cyril, Oecumenius, Ambrose, Jerom, &c. So that it is not to be doubted, but *οἰκονομία* is the Original Reading; and that *κτίσις* is only an explication of the Meaning of *οἰκονομία* in this place, which from the Margin crept into the Text instead of *οἰκονομία*.

PARAPHRASE

I more especially should preach among the Gentiles the Gospel or Glad Tidings of unfearchable Riches of God's Wisdom and Goodness in Christ; 9 and to make All men see, What is the Dispensation, (*viz.* as to the Fellowship of Gentiles as well as Jews in the Kingdom of Christ), of the Myltery, which from All Ages past or the Beginning of the World has been hid or conceal'd in the Secret purpose of God, who created or made as it were out of Nothing All things relating to the Second as well as First, the New as well as Old Creation: 10 And this I am to preach and make All Men see, among other Reasons to the intent, that now unto the Principalities and Powers in Heavenly places, *i. e.* (x) to the several Orders of Angels themselves, might be known more manifestly than afore, by the actual admission of Gentiles as well as Jews into the Church, the manifold Wisdom of God in bringing about the Salvation of all Mankind, Gentile as well as Jew; 11 according to the purpose before All the Ages of the World, or the Eternal purpose which he purpos'd in Christ Jesus our Lord: 12 In whom we have Freedom to speak and make known our Requests to God, and Access with Confidence of being Heard, by the Faith of Him, *i. e.* Christ. 13 Wherefore I desire that ye faint not at my Tribulations for you, which is rather a Cause of your Glory, as being a most strong Proof of the Truth of the Doctrine for which I suffer.

14 For this Cause I bow my knees in prayer unto the Father of our Lord Jesus Christ, (15 Of whom, *viz.* Christ, the whole (s) Family of God, *i. e.* All that have the privilege to call God Father, both in Heaven as Saints departed, and in Earth as Saints or Gentile as well as Jewish Converts, here living, is nam'd, *i. e.* obtain the Great privilege of styling God their Father: I bow my knees, I say, unto the Father of our Lord Jesus Christ) 16 that he would grant you, according to the Riches of his Glory, *i. e.* Glorious Mercy, to be strengthen'd with might by his Spirit in the (t) Inner Man; *i. e.* that the Faculties of your Soul may thro' the Operation of the Holy Spirit be spiritualiz'd or so pre-

IX.

The Apostle concludes this First Part of the Epistle, with praying to God for their Continuance and Proficiency in the Faith, and with a Doxology to God.

ANNOTATIONS.

Ibid. † In like manner, *ἀλλ' ἡνὶ Χριστῷ*, which is now generally read at the end of this Verse after *οὗ καὶ ἡμεῖς ἐσμεν*, is not read in the most Ancient MSS. *viz.* Alex. and Clermontian; nor yet in the Vulgar Latin, Syr. or Ethiop. Version; nor by Tertullian, Ambrose or Jerom. So that it is most probable, that these Words were first added only by way of Explication, and afterwards taken into the Text it self.

(r) Compare 1 Tim. 3. 16. and 1 Pet. 1. 12. It may also be understood in reference to the Evil Angels, as appears from Ch. 6. 12. and what Ignatius says.

(s) If it be consider'd, that the word *παις* in this verse was in all probability design'd by the Apostle to refer to *παις* in the foregoing verse; it will thence appear, that the Sense given in the Paraphrase of this place is to be prefer'd to such as are commonly given.

(t) By the *Inner man* is meant the Soul or Mind; by the *Outward man* the Body. See 2 Cor. 4. 16.

T E X T.

TRANSLATION.

17 ἡ Χρῆστος ἐν ταῖς καρδίαις ὑμῶν. 18 ἐν ἀγάπῃ ῥιζωμένοι καὶ θεμελιωμένοι, ἵνα ἐξιχύσῃτε καταλαβέσθαι πᾶσι τοῖς ἁγίοις, πὶ τὸ πλάτος, καὶ μήκος, καὶ βάθος, καὶ ὕψος, 19 γινώσκτε ὃ ὑπερέβηεν τὴν γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῇτε εἰς πάντες τὸ πλήρωμα τοῦ Θεοῦ. 20 Ὡς δὲ διωαυδρῶν ὑπὲρ πάντα ποιῆσαι ὑπὲρ ὅσα θεωροῦν αἰτούμεθα ἢ νοοῦμεν, καὶ πᾶσι δυναμὶν καὶ ἐνεργειῶν ἐν ἡμῖν. 21 αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων. ἀμήν.

Κεφ. δ'.

Παρακαλῶ ὑμᾶς ἐγὼ ὁ δούλος ἐν Κυρίῳ, ἀξίως θεωρεῖσθαι τὴν κλήσεως ἣς ἐκλήθητε, 2 μὲν πάσης ταπεινοφροσύνης καὶ ταπεινότητος, μὲν μακροθυμίας ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ. 3 σπουδάζοντες τηρεῖν τὴν ἐνότητά τοῦ Πνεύματος ἐν τῇ συνδιόσῳ τῇ εἰρήνῃ. 4 Ἐν σῶμα καὶ ἐν Πνεύματι, καθὼς καὶ ἐκλήθητε ἐν μία ἐλπίδι τῇ κλήσεως ὑμῶν. 5 Ἐἷς Κύριος, μία πίστις, ἓν βάπτισμα, 6 εἷς Θεὸς καὶ πατήρ

17 That Christ may dwell in your hearts by Faith;

18 That ye being rooted and grounded in Love, may be able to comprehend with All Saints, what is the Breadth, and Length, and Depth, and Height,

19 And to know the Love of Christ, which passeth knowledge, that ye might be fill'd with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above All that we ask or think, according to the power that worketh in us,

21 Unto him be Glory in the Church by Christ Jesus, throughout all Ages, world without end, Amen.

Chap IV.

I therefore the prisoner of the Lord beseech you, that ye walk worthy of the * Calling, wherewith ye are call'd,

2 With all Lowliness and Meekness, with Long-suffering forbearing one another in Love;

3 Endeavouring to keep the Unity of the Spirit in the bond of Peace.

4 There is one Body, and one Spirit, even as ye are call'd in one Hope of your Calling:

5 One Lord, one Faith, one Baptism,

6 One God and Father of πάντων,

A N N O T A T I O N S.

(11) So the Words may be otherwise render'd; and such a Rendring is not only agreeable to what St Paul says Phil 3. 7. and Col. 2. 2. but is also confirm'd by the Alexandr. MSS. which reads ὑπερέβηεν τὴν γνώσεως ἀγάπην καὶ γινώσκεις τὸν Θεόν.

P A R A P H R A S E.

par'd as to be capable to conceive Spiritual things, 17 *that so upon duly considering what Christ has done for you, Christ may dwell in or take full and constant possession of your Hearts by Faith;* 18 *and that ye being rooted and grounded in a due sense of the Love of God to you in Christ,* may be able to comprehend with All other Saints, what is the Breadth, and Length, and Depth, and Height, *i. e. the Full extent of this Great Mystery of God's taking the Gentile as well as Jewish Converts to be equally his People,* 19 *and to know the Love of Christ, which in its full extent passes Knowledge, (or (it) to know the Exceeding Love of God in vouchsafing you the Knowledge of Christ by the preaching of the Gospel)* that ye might be fill'd with all the Fulness of God, *i. e. with all Gifts and Graces to such a degree, as is suitable to your Capacity, or God requires of you.* 20 *Now unto him that is able to do exceeding abundantly above All that we ask or think, according to the Power of the Holy Spirit that worketh among us Signs and Wonders for the confirmation of the Gospel, and also worketh in us, enabling us to cast off our former sinfull courses and to live Godly,* 21 *Unto him be Glory in the Church by Christ Jesus, throughout All Ages, World without end, Amen.*

S E C T I O N II.

The Apostle gives them Rules or Directions concerning their Behaviour, both Publick and Private.

Chap. IV. *Having laid before you the Great Love of God in calling the Gentiles as well as Jews, and the transcendent Dignity of that State to which you Gentiles are so call'd, I therefore the Prisoner of the Lord, viz. on account of this Doctrine of the Gospel concerning the Call of the Gentiles, which my Condition ought to make my Exhortation to be of more Weight with you, beseech you, that ye walk Worthy of the Calling wherewith ye are call'd;* 2 *with all Lowliness and Meekness, with Long-suffering forbearing or bearing with one another in Love;* 3 *endeavouring to keep the inward Unity of the Spirit, which is in All the Members of Christ,* in the bond of outward Peace. 4 *For there is but One mystical Body of Christ, and in that but One Spirit, even as ye are call'd by the Gospel in One and the same Hope of your Calling, viz. of Eternal Life by Jesus Christ:* 5 *There is but One Lord, viz. Jesus Christ, Man as well as God, One Faith, One Baptism,* 6 *One God and Father of All, who is the Fountain of the Deity, and in whom therefore is the Son and the Holy Ghost, the Three Persons of the Deity being in-*

I. The Apostle, in the first place earnestly exhorts them to Unity and Peace.

separately

TEXT.

TRANSLATION.

πάντων, ὁ ὅτι πάντων, καὶ διὰ πάντων,
καὶ ἐν παντί ἡμῖν.

7 Εἰς δὲ χάριτος ἡμῶν ἐδόθη ἡ
χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς
τῆς Χριστοῦ. 8 Διὸ λέγει· Ἀναβὰς
εἰς ὑψίς, ἡχμαλώτους αἰχμα-
λωσίαν, καὶ ἔδωκε δόματα τοῖς ἀν-
θρώποις. (9 Τὸ δὲ, Ἀνέβη, τί ἐστιν
εἰ μὴ ὅτι κατέβη πρῶτον εἰς τὰ
κατώτερα μέρη τῆ γῆς; 10 Ο κατε-
βας, αὐτὸς ἐστὶ καὶ ὁ ἀναβὰς ὑπεράνω
πάντων τῶν ὕψων, ἵνα πληρώσῃ τὰ
πάντα.) 11 Καὶ αὐτὸς ἔδωκε, τοῖς
μὲν ἀποστόλοις· τοῖς δὲ, προφήταις· τοῖς
δὲ, εὐαγγελισταῖς· τοῖς δὲ, ποιμνίας καὶ
διδασκαλίας, 12 ὡς καὶ καθάρτιστον
τῶν ἁγίων, εἰς ἔργον ἀφικονίας, εἰς οἰ-
κοδομὴν τοῦ σώματος τοῦ Χριστοῦ. 13 μέ-
λει καθυψώσωμεν οἱ πάντες, εἰς τὴν
ἐνότητα τῆ πίστεως, καὶ τῆ ἐπαγνώσεως
τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον,
εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ
Χριστοῦ. 14 ἵνα μηκέτι ὦμεν νήπιοι,
εὐδαιμονίζόμενοι καὶ περιφερόμενοι παντὶ
ἀνέμῳ τῆ διδασκαλίας, ἐν τῇ κυβείᾳ τῇ
ἀνθρώπων, ἐν πανουργίᾳ ὡς καὶ τῷ μεθο-
δεῖαν τῆ πλάνης. 15 ἀληθεύοντες δὲ

All, who is above All, and thro
All, and in * Us All.

7 But unto every one of us
is given Grace according to the
measure of the Gift of Christ.

8 Wherefore he saith: when
he Ascended up on high, he
led Captivity captive, and gave
Gifts unto Men.

(9 Now that he Ascended,
what is it but that he also De-
scended first into the lower
parts of the Earth?

10 He that Descended, is the
same that also Ascended far
above All Heavens, that he
might fill All things:)

11 And he gave some, A-
postles: and some, Prophets:
and some, Evangelists: and
some, Pastors and Teachers:

12 For the perfecting of the
Saints, for the work of the
Ministry, for the edifying of
the Body of Christ;

13 Till we all come into
the Unity of the Faith, and of
the knowledge of the Son of
God, unto a Perfect man, unto
the measure of the stature of
the Fulness of Christ:

14 That we henceforth be
no more Children, tols'd to
and fro, and carried about with
every wind of Doctrine, by
the sleight of men, * by Cun-
ning Craftiness * as to the me-
thod of Deceiving.

15 But * keeping the Truth

or

ANNOTATIONS.

V. 6. So Vulgar Latin, Syriack, Arabick Interpreters read it, as also Irenæus,
and the Lat. of Clermont MS. &c. In what Sense Christ is here said to be
the

P A R A P H R A S E.

separately United in One Essence: whence God may be said to be Above All, more particularly in reference to the Father, and thro' All in reference to the Son, and in Us All that are True Christians, in reference to the Holy Ghost.

7 But to prevent your not keeping the Unity of the Spirit in the bond of Peace, on account of the different Gifts bestow'd upon you, which has occasion'd Divisions in other Churches, it will be convenient to observe further, that Unto every one of Us is given Grace, not for the Merit of one above the other, but according to the measure of the Free Gift of Christ, i. e. as Christ sees most fit and convenient who is the Free Giver of it. 8 Wherefore he, i. e. the Psalmist saith, Psal. 68. 18: When He, i. e. Christ ascended up on high, he led Captivity, i. e. What afore had Captivated others, viz. Satan and Death, Captive themselves, and gave Gifts unto Men (9 Now by the way this Passage affords an undeniable Argument against the Unbelieving Jews, that the Messiah or Christ ought to Dye: for that he Ascended, What is it but, i. e. it necessarily implies that he also Descended first, namely into the Lower parts of the Earth or the Grave? 10 He that Descended, is the same Person that also Ascended far above All Heavens, that he might fulfill All things that were written of Him, and consequently receiving Fulness of Power after his Ascension, he might fill (u) All things, i. e. All his Members with All Gifts and Graces requisite for them.) 11 And accordingly after his Ascension He gave some to be Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers. 12 And this Diversity of Gifts was not design'd to disturb the Peace of the Church, but for the perfecting of the Saints or Orderly framing them into One Body, and so fitting them for the Work of the Ministry proper to each, and so for the edifying or regular building up of the Body of Christ: 13 till we All Jews and Gentiles come or meet and are as it were cemented together into the Unity of the Faith, and of the Knowledge of the Son of God, and so each arrive unto a Perfect Man, unto the measure of the stature of the Fulness of Christ, i. e. unto a Right Understanding of the Gospel and such a Perfection also of Holiness as is requir'd by the Gospel, and as we are enabled to arrive at by the Grace of the Gospel: 14 That so we may henceforth be no more like Children in understanding, to's'd to and fro, and carried about with every wind of Doctrine, by the sleight of men, by their Cunning craftiness as to the Method or Art of Deceiving: 15 but keeping or adhering to the Truth of the Gospel (particularly as to the Doctrine thereof establish'd in this Epistle, the Fellowship of the Gentiles with the

II.
To this End he particularly observes to them, that the Diversity of Spiritual Gifts ought not to be the cause of Strife or Contention, it being design'd for their Edification in order to promote Unity and Peace and Love.

Jews.

A N N O T A T I O N S.

the One Lord, and the Father the One God, see the Paraphrase on 1 Cor. 8. 6.

(u) This Rendering and its Exposition is agreeable to Chap. 1. 23.

TEXT.

TRANSLATION.

ἐν ἀγάπῃ, αὐξήσωμεν εἰς αὐτὸν πᾶν
πάντα, ὅς ἐστιν ἡ κεφαλὴ, ὁ Χριστός.

16 ἧς ἔσται πᾶν τὸ σῶμα συναρμοσθέν
μυόν καὶ συμβιβασόμενον ἀφ' ὧν πάσης
ἀφῆς τῆ ἐπιχορηγίας, καὶ ἐνέργειας ἐν
μέτρῳ ἐνὸς ἑκάστου ἑκαστοῦ μέλους πρὸς αὐ-
ξήσιν τοῦ σώματος τοῦ ποιῶντος, εἰς οἰκο-
δομίαν ἑαυτοῦ ἐν ἀγάπῃ.

17 Τοῦτο οὖν λέγω ὑμῖν μαρτύρομαι
ἐν Κυρίῳ, μὴ ἐπεὶ ὑμᾶς περιπατεῖν,
καθὼς καὶ τὰ ἔθνη περιπατεῖ, ἐν μα-
ταιότητι τοῦ νοῦς αὐτῶν. 18 ἐσχο-
πισμένοι τῇ ἀφροσύνῃ, ὅντες ἀπηλλο-
τριωμένοι τῆς ζωῆς τοῦ Θεοῦ, ἀφ' οὗ πρὸς
ἀγνοίαν ἔχουσιν ἐν αὐτοῖς, διὰ τὴν πώ-
ρωσιν τῆς καρδίας αὐτῶν. 19 οἵτινες
ἀπηλλοτριωθέντες ἑαυτοὺς παρέδωκαν τῇ
ἀσέλγειᾳ, εἰς ἐργασίαν ἀκαθαρσίας
πάσης ἐν πλεονεξίᾳ. 20 Ὑμεῖς δὲ
ἐχ' ἕως ἐμάθετε τὴν Χρείαν. 21 εἴ γε
αὐτὸν ἠκούσατε, καὶ ἐν αὐτῷ ἐδιδάχθητε,
καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ.
22 ἀποθέσθαι ὑμᾶς, καὶ πρὸς πρῶ-
τον ἀναστροφῇ, τὸν παλαιὸν ἄνθρω-
πον τὸν φθιμένον κατὰ τὰς ἐπιθυ-
μίας τῆς ἀπάτης. 23 ἀναεῖναι δὲ
τὸ πνεῦμα τῶν νοῦς ὑμῶν, 24 καὶ
ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν
κατὰ Θεοῦ κτισθέντα ἐν δικαιοσύνῃ καὶ
οἰότητι τῆς ἀληθείας.

in Love, may grow up unto
him in All things, which is the
Head, even Christ:

16 From whom the whole
Body fitly join'd together, and
compact'd by that which every
joynt supplies, according to
the effectual working in the
measure of every member
makes increase of the Body,
unto the Edifying of it self in
Love.

17 This I say therefore, and
testify in the Lord, that ye
henceforth walk, not as the
* Gentiles walk in the vanity
of their Mind,

18 Having the Understand-
ing darken'd, being alienated
from the life of God thro' the
Ignorance that is in them, be-
cause of the Blindness of their
Heart:

19 Who being past feeling,
have given themselves over
unto lasciviousness, to work all
Uncleanness with greediness.

20 But ye have not so learn'd
Christ:

21 * Forasmuch as ye have
heard him, & have been taught
by him, as the Truth is in Jesus:

22 That ye put off, con-
cerning the former Conversa-
tion, the Old Man, which is
Corrupt according to the de-
ceitfull lusts;

23 And be renew'd in the
Spirit of your Mind;

24 And that ye put on the
New man, which after God is
created in Righteousness, and
true Holiness.

TEXT.

TRANSLATION.

25 Διὸ ἀποθέμενοι τὸ ψεῦδος,
λαλᾷτε ἀληθείαι ἕκαστος μὲν ὃ πλη-
σίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων μέλη.

25 Wherefore putting away
Lying, Speak every man Truth
with his Neighbour: for we are
Members one of another.

26 Οἱ ἄλλοι

PARAPHRASE.

Jews in the Kingdom of Christ) in Love or mutual Charity of Jewish and Gentile Converts, ye may grow up unto him in All things, *i. e. may increase in All Christian Graces in conformity to Him*, who is the Head, even Christ: 16 From whom the Whole Body fitly join'd together and compacted by that which every Joint supplies, according to the effectual working in the measure, *i. e. according to the proper function of every Member*, makes increase of the whole Body, unto the edifying it self in Love or a mutual concern of the Members one for the other.

17 This I say therefore for your further Instruction how to walk worthy of your Calling, and testify to you in the name of the Lord, that ye henceforth walk not as the unconverted Gentiles walk, in the Vanity of their Mind, *i. e. in Idolatry and all Profligateness of Life*; 18 having the Understanding darken'd, being alienated from the Life prescrib'd of God, thro' the Ignorance that is in them, because of the Blindness of their Heart: 19 Who being past feeling or a sense of shame, have given themselves over unto Lasciviousness, to work all Uncleaness with Greediness, *i. e. even beyond the bounds of Natural Desires*. 20 But ye have not so learn'd Christ, *i. e. you by Christianity have learn'd other things*, 21 forasmuch as ye have heard of him by Us his Apostles, and have been taught by him in Us, as the Truth is in Jesus, *i. e. according to the Truth of what God requires now under the Gospel*: 22 viz. that ye put off concerning the former Conversation, the (uu) Old Man or Former Habits and manner of Life which is corrupt according to the deceitfull Lusts of deprav'd nature, 23 and be renew'd in the Spirit of your Mind, *i. e. be spiritually minded*; 24 and that ye put on the (uu) New Man, which after God is created in Righteousness and true Holiness, *i. e. put on or acquire New Habits of Righteousness and true Holiness which ye are enabled to do by the Grace of the Gospel*.

25 Wherefore putting away Lying, speak every Man Truth with his Neighbour: for We are Members one of another, and therefore

III.
The Apostle ex-
horts them to
Newness or Holiness of Life in general.

IV.
He particularly cautions them against Lying, Excess of Anger, and Stealing.

ANNOTATIONS.

V. 16. † So Alex. MS. and Vulg. Syr. and Arab. Vers. and Chrysost. Basil, &c.
(uu) By the Old man is meant that Corrupted State of Nature we derive from the Old or First Adam; by the New man, that State of Regeneration or Grace, wherein we are placed by Faith in Christ, the Second or New Adam. See the Paraphrase on Coloss. 3. 9.

T E X T.

TRANSLATION.

26 Ορίξοδε, ἔ μὴ ἀμαρτάνετε· ὁ
ἥλιος μὴ ὀπίδυέτω ὑπὲρ τῶν πόρρωσι
ὑμῶν· 27 μήτε δίδωτε τύπον τῶν δια-
βόλων. 28 Ὁ κλέπων μικέτι κλε-
πίτω, μᾶλλον δὲ κοπιᾷτω, ἐργαζό-
μενος ὅ ἀγαθὸν ταῖς ἰδίαις χερσίν, ἵνα
ἔχη ματαδίδεναι τῶν πλεονέκων·

29 Πᾶς λόγος σαφὲς ἐκ ἑ-
μαυτοῦ ὑμῶν μὴ ἐκ πορεύεσθαι. Ἀλλ'
εἰς ἀγαθὸς πρὸς οἰκοδομὴν τῆς
ἐκείνης, ἵνα διὰ χάριν τοῖς ἀκούσιν.
30 Καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ
ἀγίον ἑ τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς
ἡμέραν ἀπολυτρώσεως.

31 Παῖσα πικρία, καὶ θυμὸς, καὶ ὀργή, καὶ κραυγή, καὶ βλασφημία ἀρ-
 ρήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ.
 32 Γίνεσθε δὲ εἰς ἀλλήλους ἡμετοί,
 εὐσπλαγχοί, χαριζόμενοι ἑαυτοῖς,
 καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαιεῖσά
 ὑμῖν. Κεφ. ε'. Γίνεσθε ὅτι μνηστὴρ
 ὁ Θεὸς, ὡς τέκνα ἀγαπήτα. 2 Καὶ
 περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ
 Χριστὸς ἠγάπησεν ἡμᾶς, καὶ ἑῑδωκεν
 ἑαυτὸν ὑπὲρ ἡμῶν ὥσφοράν καὶ θυσίαν
 τῷ Θεῷ, εἰς ὁσμὴν εὐωδίας.

3 Πορεία δὲ καὶ πᾶσα ἀνα-
ταρσία ἢ πλεονεξία μηδὲ ὀνομαζέ-
σθαι ἐν ὑμῖν, καθὼς πρέπει ἀγίοις.

26 Be ye Angry, and sin
not : Let not the Sun go down
upon your Wrath :

27 Neither give place to the Devil.

28 Let him that stole, steal no more : but rather let him labour, working with his ^{*}own hands the thing which is Good, that he may have to give to him that needeth.

29 Let no corrupt Commu-
nication proceed out of your
Mouth, but that which is Good
to the use of Edifying, that it
may minister Grace unto the
Hearers.

30 And grieve not the Holy Spirit of God, whereby ye are seal'd unto the Day of Redemption.

31 Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking be put away from you, with all Malice.

32 And be ye Kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you.

Chap. V. Be ye therefore
Followers of God, as dear
Children ;

2 And Walk in Love, as Christ also has lov'd us, and has given Himself for us, an Offering and a Sacrifice to God for a sweet-smelling Saviour.

3 But Fornication, and all
Uncleanness or Covetousness
let it not once be nam'd amongst
you, as becometh Saints :

TEXT.

TRANSLATION.

4 ἡ αἰχρότης, ἡ μωρολογία, ἡ ὑ-
παπελία, τὰ οὐκ ἀνήκοντα, ἀλλὰ
μᾶλλον εὐχαριστία. 5 Τῦτο γὰρ ἐστε
γινώσκοντες, ὅτι πᾶς πόρνος, ἡ
ἀκαθάρτος, ἡ πλεονέκτης, ὅς ἐστιν

4 Neither Filthiness, nor
Foolish talking, nor Jestings,
which are not convenient; but
rather Giving of Thanks.

5 For this ye know, that no
*Fornicator, nor Unclean Per-
son, nor Covetous man, who
ειδωλο-

PARAPHRASE.

ought not to deceive one another. 26 Be ye angry on a just Cause, but
take care that ye sin not, by indulging your Anger too much or too long:
In order hereto let not the Sun go down upon your wrath; 27 neither
give thereby place or opportunity to the Devil, to tempt you to any sin-
full Action by doing Mischief to the Person ye are angry with. 28 Let
him that stole, steal no more; but rather let him labour, working with
his Own hands the thing which is Good, i. e. at some honest Calling,
that he may have to give to him that needeth.

29 Let no Corrupt Communication or Unbecoming Discourse pro-
ceed out of your Mouth, but that which is good to the Use of edifying,
that it may minister Grace to the Hearers. 30 And particularly by such
Corrupt and Unholy Communication grieve not the Holy Spirit of God,
whereby ye are seal'd unto the Day of Redemption, i. e. whereby as by
a Seal ye are mark'd as those who shall be accepted by God at the Day
of the Resurrection or Judgment.

V.
Against Corrupt
Communication.

31 Let All Bitterness, and Wrath, and Anger, and Clamour, and
Evil-speaking be put away from you, with All Malice. 32 And be ye
Kind one to another, tender-hearted, forgiving one another, even as
God for Christ's sake has forgiven you. Chap. V. Be ye therefore Fol-
lowers or Imitators of God, as his Dear Children; 2 and walk in,
i. e. let your whole Conversation be influenc'd by Love, as Christ also has
loved Us, and has given himself for Us an Offering and a Sacrifice to
God, for a sweet-smelling Savour, i. e. Accepted by God for the sins
of the World.

VI.
He cautions
them against Ma-
lice, &c. and ex-
horts them to
Love, &c.

3 But that Carnal Love which tends to Fornication, and All Un-
cleanness, or Covetousness, let it not be nam'd, i. e. practis'd amongst
you, as becometh Saints: 4 Neither Filthiness, nor Foolish Talk-
ing, nor Jestings of this nature, which are not any of them convenient,
but rather giving of Thanks. 5 For this ye know, that no Fornicator,
nor Unclean Person, nor Covetous man (x) who is notwithstanding his
Profession

VII.
He cautions
them against Un-
cleanness and Cove-
tousness &c.

ANNOTATIONS.

V. 28. † So Alex. Clerm. and other ancient MSS. as also Syriack, Arab. and
Ethiop. Versions, &c. (x) Read the Paraphrase of Col. 3. 5, 6.

TEXT.

TRANSLATION.

εἰδωλότροπος, οὐκ ἔχει κληρονομίαν
ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.

6 Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λό-
γοις. Ἀλλ' αὐτὰ γὰρ ἔρχεται ἡ ὀρ-
γὴ τοῦ Θεοῦ ἐπὶ τῶν υἱῶν τῆς ἀπει-
θείας· 7 μὴ οὖν γίνεσθε συμμέ-
τοχοι αὐτῆς.

8 Ἦτε γὰρ ποτε σκότος, νῦν
δὲ φῶς ἐστὶ Κυρίως· ὡς τέκνα φωτός
ὑπεπαυῖτε· (9 ὁ γὰρ καρπὸς τοῦ
† φωτός ἐστὶν πάση ἀγαθωσύνῃ, καὶ
δικαιοσύνῃ, καὶ ἀληθείᾳ·) 10 δοκι-
μάζοντες τί ἐστὶν εὐάρεστον τῷ Κυρίῳ.
11 Καὶ μὴ συγκοινωνεῖτε τοῖς ἔρ-
γοις τοῖς ἀκαρποῖς τοῦ σκότους, μᾶλ-
λον δὲ καὶ ἐλέγχετε. 12 Τὰ γὰρ
κρυφῇ νόμιμα ὑποὺς αὐτῆς, αἰσθρόν
ἐστὶ καὶ λέγειν. 13 Τὰ δὲ πάντα
ἐλεγχόμενα, ὑποὺς τοῦ φωτός φα-
νεροῦνται· πᾶν γὰρ τὸ φανερούμενον,
φῶς ἐστὶ. 14 Διὸ λέγει Ἐγεί-
ραι ὁ καθεύδων, καὶ ἀνάστα ἐκ τῆς
νεκρώσεως, καὶ ὁπιφάσκει σοι ὁ Χρι-
στός.

15 Βλέπετε ὅτι πῶς ἀκριβῶς ὑπο-
τασσέσθε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί·
16 ἐξαγοράζοντες τὸν καιρὸν, ὅτι αἱ
ἡμέραι ποτηρώσι. 17 Διὰ τοῦτο μὴ

is an Idolater, has any Inhe-
ritance in the Kingdom of
Christ, and of God.

6 Let no man deceive you
with vain words: for because
of these things comes the wrath
of God upon the Children of
Disobedience.

7 Be not ye therefore par-
takers with them.

8 For ye were sometime
Darkness, but now are ye Light
in the Lord: walk as Children
of Light,

(9 For the Fruit of * Light
is in all Goodness, and Righte-
ousness, and Truth)

10 Proving what is accept-
able unto the Lord.

11 And have no Fellowship
with the Unfruitfull Works of
Darkness, but rather * even re-
prove them.

12 For it is a shame, even
to speak of those things, which
are done of them in secret.

13 But all things that are
reprov'd, are made manifest by
the Light: for whatsoever do's
make manifest, is Light.

14 Wherefore he saith: A-
wake thou that sleepest, and
arise from the Dead, and Christ
shall give thee Light.

15 See then that ye walk
circumspectly, not as * Unwise,
but as Wise,

16 Redeeming the time, be-
cause the Days are evil.

17 Wherefore be ye not Un-
wise

ANNOTATIONS.

V. 9. † So it is read in Alex. Cerm. and several other ancient MSS. as also
in the Vulgar Latin, Syr. and Ethiop. Versions; and likewise by Theophrastus,
Theophylact,

PARAPHRASE.

Profession of Christianity no better than an Idolater, has any Inheritance in the Kingdom of Christ and of God. 6 Let no man deceive you with vain words, *as if these things were not inconsistent with Christianity:* for because of these things comes the Wrath of God upon the Children (x) of Disobedience, *i. e. those that obey not God according to their Knowledge of his Will:* 7 Be not ye therefore partakers with them in such sinfull Actions.

8 For it is true indeed ye were sometime Darkness, *i. e. altogether in the Dark as to the Sinfulness of such Practices*, but now are ye Light, *i. e. clearly and fully enlighten'd as to your Duty in the Lord, i. e. by the Gospel: Wherefore it is now your Duty to Walk as Children of Light, i. e. as those who are enlighten'd to know Good from Evil,* (9 For the Fruit or Natural Effect and Benefit of Light, *i. e. of the Knowledge of Spiritual Truth is agreeably thereto to walk in All Goodness, and Righteousness, and Truth, i. e. all such ways as are truly pleasing unto God*) 10 Proving first by means of the Gospel and other Holy Scriptures, and then practising, what is acceptable to the Lord. 11 And have no fellowship with others in the Unfruitfull *(as to any Real Benefit you will receive from them)* Works of Darkness, *i. e. in such Works as are done by the Unconverted Gentiles ignorant of the Truth, and by them to be Harmless, even tho' at the same time they are so offensive even to Natural Modesty, as that they are done in the Dark or Secret.* 12 For it is a shame even to speak of those things, which are done of them in Secret. 13 But all things that are discover'd to be Such as ought to be Reprov'd, are made manifest by the Light to be Such: for you know in Common as well as Spiritual-matters, whatsoever do's make manifest any thing is Light. 14 Wherefore this is an Evidence of your being enlighten'd by the Gospel, and accordingly He, viz. the prophet Isaiah saith of Such as are Converted from Gentilism to Christianity; (y) Awake thou that sleepest in Sin, and arise from the Dead in Sin, and Christ shall give thee Light.

15 See then, *since you are in the Light*, that ye walk in all points agreeable thereto, not only Religiously but also Circumspectly or with Prudence as to your Conduct, not as Unwise, but as Wise, 16 Redeeming the Time, (z) *i. e. using All Prudent means to secure yourselves from Trouble, because the Days you live in are Evil.* 17 Wherefore be ye not

VIII.

He teaches them that the Greater Knowledge of their Duty, which they have received by the Light of the Gospel, obliges them more strictly to avoid Sinfull Practices, and even to Reprove them in others.

IX.

He particularly cautions them to Use Prudence.

ANNOTATIONS.

Theophylact, Ambrose, Augustin, &c. Infomuch that it is not to be doubted, but *φωτις* was the true Original Reading, and that *πνοῦματος* was first added only by way of Note, and afterwards taken into the Text.

(y) *Isaiah* 60. 1. (z) Compare the LXX. Version of *Dan.* 2. 8.

TEXT.

TRANSLATION.

γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί ὁ
θέλημα τοῦ † Θεοῦ.

18 Καὶ μὴ μεθύσκεσθε οἴνῳ, ὃ
ᾧ ἔστιν ἀσωτία, ἀλλὰ πληρῶσθε ἐν
Πνεύματι. 19 λαλῆντες ἑαυτοῖς ψαλ-
μοῖς καὶ ὕμνοις, καὶ ᾠδαῖς πνευμαπι-
καῖς, ἀδόντες καὶ ψάλλοντες ἐν ταῖς
καρδίαις ὑμῶν τῷ Κυρίῳ. 20 εὐχα-
ριστῶντες πάντοτε ὑπὲρ πάντων, ἐν ὀνό-
ματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ
Θεῷ καὶ πατρὶ.

21 Ὑποτασσάμενοι ἀλλήλοις ἐν φό-
βῳ † Χριστοῦ. 22 Αἱ γυναῖκες, τοῖς
ιδίοις ἀνδράσι ὑποτάσσεσθε, ὡς τῷ
Κυρίῳ. 23 ὅτι ὁ ἀνὴρ ἔστι κεφαλὴ
τῆς ἐκκλησίας, ὡς καὶ ὁ Χριστὸς κεφαλὴ
τῆς ἐκκλησίας, καὶ αὐτὸς ἔστι σωτὴρ
τοῦ σώματος, 24 Ἀλλ' ὡς περ ἡ ἐκ-
κλησία ὑποτάσσεται τῷ Χριστῷ, ὅπως
καὶ αἱ γυναῖκες τοῖς ιδίοις ἀνδράσι
ἐν παντί.

25 Οἱ ἄνδρες ἀγαπάτε τὰς γυναῖκας
ἑαυτοῖς, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν
ἐκκλησίαν, καὶ ἑαυτόν παρέδωκεν ὑπὲρ
αὐτῆς. 26 ἵνα αὐτὴν ἀγιάσῃ, καθα-
ρίσας τῷ λόγῳ τοῦ ὕδατος ἐν ῥήματι

wife, but understanding what
the Will * of God is.

18 And be not drunk with
Wine, wherein is * Dissolute-
ness, but be fill'd with the
Spirit:

19 Speaking to your selves
in Psalms, and Hymns, and
Spiritual Songs, singing and
making melody in your hearts
to the Lord,

20 Giving thanks always
for All things, unto God and
the Father, in the name of our
Lord Jesus Christ:

21 Submitting your selves
one to another in the fear of
* Christ.

22 Wives, submit your
selves unto your own Hus-
bands, as unto the Lord.

23 For the Husband is the
head of the Wife, even as Christ
is the head of the Church: and
he is the Saviour of the Body.

24 Therefore as the Church
is subject unto Christ, so let
also the Wives be to their own
Husbands in every thing.

25 Husbands love your own
Wives, even as Christ also
lov'd the Church, and gave
himself for it:

26 That he might * sanctify
it cleansing it with the wash-
ing of water, by the Word.

27 ἵνα

ANNOTATIONS.

V. 17. † So it is read in the Alex. MS. and in the Latin of the Clerm. MS. as also in Vulgar Lat. Syr. and Ethiop. Versions, and in Jerom. Gildas, &c. The Apostle probably refers to that Saying of Christ *Matt. 10. 16.* which being spoken by our Lord, might occasion the change of the Orig. Θεῷ into Κυρίῳ in transcribing.

V. 19. † So Alex. and Clerm. MSS. &c.

V. 21.

P A R A P H R A S E.

not Unwise as to your Conduct towards the Unbelievers, but understanding, *i. e.* duly considering what the Will of God is in this point, *viz.* that we be wise as Serpents and harmless as Doves.

18 And be not Drunken by pleasing your sensual Appetite with Wine to excess, wherein is Diffoluteness, *i. e.* whereby ye are laid open to other Vices; but when you are cheerfully dispos'd, be fill'd with the Spirit, *i. e.* let your Entertainment be full of Spiritual Mirth, 19 speaking to your selves (zz) or alternately in Psalms and Hymns and other Spiritual Songs, singing and making melody in your hearts, *i. e.* sincerely and affectionately unto the Lord; 20 For which you have Subject enough, it being your Duty to be Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.

X.
Also to express their Mirth, not by Drunkenness, but in a Spiritual Manner.

21 As to Duties relating from one to the other, you are to be careful likewise of them, in general Submitting your selves one to another in the fear of Christ, *i. e.* according to the Rules of the Gospel. 22 To descend to Particulars: Wives, submit your selves to your own Husbands, as being Members of the Church ye do unto the Lord. 23 For the Husband is the head of the Wife, even as Christ is the head of the Church: and as he, *i. e.* Christ being the Head is the Saviour, *i. e.* takes care of the said Body his Church, so the Husband is to take care of his Wife. 24 Therefore as, on the foresaid account, the Church is subject unto Christ, so let also the Wives be to their own Husbands, in every thing proper and agreeable to the Rules of the Gospel.

XI.
He gives Rules concerning their Behaviour in general; and particularly concerning the Behaviour of Wives to their Husbands.

25 Husbands, love your own Wives, even as Christ also lov'd the Church, and that so much as that he gave himself to Death for it; 26 that he might sanctify it or fit it to himself, cleansing it with the washing of Water, *i. e.* Baptism, and by the Word or Gospel: 27 that

XII.
Concerning the Behaviour of Husbands.

A N N O T A T I O N S.

V. 21. † So Alex. Clerm. and many other MSS. as also all the four Anc. Verf. &c. (zz) It is with great probability suppos'd by Learned men; nay the late Learned and Judicious Bishop Bull says, (pag. 8. of his Primitive and Apostolical Tradition, &c. Grabe's Edit.) that he do's not at all doubt, but that in this place St Paul had in his Thoughts such Hymns, as the Primitive Christians are related by the Younger Pliny to have sung alternately to Christ. The Words of Pliny in his Epistle to Trajan the Roman Emperor are these: *Affirmabant autem (yzt. the Primitive Christians,) hanc fuisse summam vel culpæ sue vel erroris, quod essent soliti stato die ante lucem convenire; carmenque Christo quasi Deo dicere secum invicem.* Where by the way (adds the same Learned Bishop) the Reader may observe, that what Pliny says concerning the Christians being wont dicere *secum invicem* an Hymn to Christ, plainly answers to these words of the Apostle, *καλῶντες ἑαυτοὺς* by both which seems to be denoted the Way of singing Alternately, which is still us'd in our Cathedrals. To which add I, that hence appears the Commendableness of reading or saying Alternately the Versicles of the Psalms and Hymns in Parish Churches, where are not Persons skill'd in singing of them.

TEXT.

TRANSLATION.

27 ἵνα ὡς θαυμάσιον † αὐτὸς ἑαυτῷ ἐνδο-
 ξον † ἐκκλησίαν, μὴ ἔχουσιν σπιλον ἢ
 ῥυτίδα, ἢ π τῶς βιότων, ἀλλ' ἵνα ἡ
 ἁγία καὶ ἄμωμος. 28 Οὕτω καὶ † ὁφεί-
 λουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν
 γυναῖκας, ὡς τὰ ἑαυτῶν σώματα. Ὁ
 ἀγαπῶν † ἑαυτῶν γυναῖκα, ἑαυτὸν ἀγα-
 πᾷ. 29 Οὐδεὶς γὰρ ποιεῖ † ἑαυτῶν
 σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλ-
 πει αὐτήν, καθὼς καὶ ὁ Κύριος τὴν ἐκ-
 κλησίαν. 30 ὅτι μέλη ἐσμὲν αὐτοῦ σώ-
 ματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ
 τῶν ὀστέων αὐτοῦ. 31 Ἀντὶ τούτου χαλι-
 λείψι ἄνθρωπος † πατέρα αὐτοῦ καὶ
 μητέρα, καὶ προσκολληθήσεται
 † τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο
 εἰς σάρκα μίαν. 32 Τὸ μυστήριον τού-
 το μέγα ὅστιν. ἐγὼ δὲ λέγω εἰς Χρι-
 στὸν, καὶ εἰς τὴν ἐκκλησίαν. 33 Πάλιν
 καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ
 γυναῖκα ὡς ἀγαπάτω ὡς ἑαυτόν. ἡ
 δεῦ γυνή, ἵνα φοβῆται † ἄνδρα.

Κεφ. 5'. Τὰ τέκνα, ὑπακούετε τοῖς
 γονεῦσιν ὑμῶν ἐν Κυρίῳ. τῷτο γὰρ ὅστι
 δίκαιον. 2 Τίμα † πατέρα σου καὶ τὴν
 μητέρα. (ἥτις ἐστὶν ἐντολὴ πρώτη καὶ
 ἐπαγγελία.) 3 ἵνα εὖ σοι γένηται,
 καὶ ἔσῃ μακροχρόνιος ὅτι τῆς γῆς.

27 That he might present
 it to himself a Glorious Church,
 not having spot or wrinkle, or
 any such thing; but that it
 should be holy and without
 blemish.

28 So * also ought Hus-
 bands, to love their own Wives,
 as their own Bodies: He that
 loveth his Wife, loveth him-
 self.

29 For no man ever yet
 hated his own Flesh; but
 nourishes and cherishes it, even
 as the Lord the Church:

30 For we are Members of
 his Body, of his Flesh and of
 his Bones.

31 For this cause shall a
 Man leave his Father and Mo-
 ther, and shall be *join'd* unto
 his Wife, and they Two shall
 be One Flesh.

32 This is a Great Myste-
 ry: but I speak concerning
 Christ and the Church.

33 Nevertheless, let every
 one of you in particular, so
 love his Wife as Himself; and
 let the Wife *see* that she reve-
 rence her Husband.

Chap. VI. Children, obey
 your Parents in the Lord: for
 this is Right.

2 Honour thy Father and
 Mother, (which is the First
 Commandment with Promise)

3 That it may be well with
 thee, and that thou mayst live
 long on the Earth.

4 Καὶ

ANNOTATIONS.

V. 27. † So Alex. and Clerm. and other ancient MSS. as also the Vulgar
 Latin Version, and Theophylact, Jerom, Ambrose, &c.

V. 28.

P A R A P H R A S E.

he might (zzz) *at the last day* present it to himself a Glorious Church, not having any spot of *Uncleanness* or so much as wrinkle of *Misbecomingness*, or any such thing; but that it should be Holy and without Blemish. 28 So also ought Husbands to love their own Wives, as their own Bodies: He that loveth his Wife, loveth himself *in effect*. 29 *Whence appears the Unexceptionable Reasonableness of this Duty*: for no man ever yet hated his own Flesh, but nourishes and cherishes it, even as the Lord *Christ* do's the Church. 30 For we are Members of his Body; *insomuch that as Adam said of Eve, (a) Bone of my Bones, and Flesh of my Flesh, so likewise in a mystical sense it may be said of us Christians in respect of Christ, that we are of his Flesh and of his Bones.* 31 For this cause, (*viz. because Eve was Bone of Adam's Bone &c.*) shall a Man by God's appointment leave his Father and Mother, and shall be joyn'd unto his Wife, and they Two shall be as One Flesh, *in respect of the Love and Care (&c.) one ought to have to the other.* 32 This Passage of Scripture is, *i.e. contains in it a Great Mystery*: but *when I say so, I speak concerning, i.e. I mean in reference to Christ and the Church.* 33 Nevertheless *in the Literal or Primary Sense it refers to the Case of Husband and Wife; and therefore let Every one of you in particular so love his One Wife, as Himself; and let the Wife see that she reverence her Husband.*

Chap. VI. Children, obey your Parents in *obedience to the Lord*: for this is Right *and Conformable to that Commandment*: 2 Honour thy Father and Mother. (which is the First Commandment with Promise) 3 that it may be well with thee, and that thou mayst live long on

XIII.
Concerning the
Behaviour of
Children and Pa-
rents.

A N N O T A T I O N S.

V. 28. † So Alex. and Clerm. MSS. &c. as also Vulg. Lat. Version, Jerom. &c.

V. 31. † So Alex. and Clerm. MSS. and Epiphanius, &c.

(zzz) What Bishop *Pearson* says pag. 345. of his *Expof. on the Apostles Creed*, may serve for an Excellent Comment on these words of the Apostle. The said Bishop's words are these: As the Church is *Truly Holy*, not only by an Holiness of Institution, but also by a Personal Sanctity in reference to these Saints (*i.e. such as are properly to call'd*) while they live; so is it also *perfectly Holy*, in relation to the same Saints glorified in Heaven. And at the end of the World, when all the Wicked shall be turn'd into Hell, and consequently all cut off from the Communion of the Church; when the Members of the Church remaining being perfectly sanctified, shall be eternally glorified, then shall the WHOLE Church be *truly and perfectly Holy*. Then shall that be compleatly fulfill'd, that *Christ shall present unto himself a glorious Church, which shall be Holy and without blemish.* Not that there are two Churches of Christ, One in which Good and Bad are mingled together, Another in which there are Good alone; One in which the Saints are imperfectly holy, Another in which they are perfectly Such: but One and the Same Church in relation to different times admits or not admits the Permixtion of the Wicked, or the Imperfection of the Godly.

(a) See *Gen. 2. 23.*

TEXT.

TRANSLATION.

4 Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ ὑποταγῇ Κυρίου.

5 Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, μὲν φόβῳ καὶ τρόμῳ, ἐν ἀπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ. 6 μὴ κατ' ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δούλοι τῷ Χριστοῦ, ποιῶντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς, 7 μετ' εὐνοίας δουλεύοντες, ὥς τῷ Κυρίῳ, καὶ ὅκ' ἀνθρώποις. 8 εἰδότες ὅτι ὃ ἐάν τις ποιῇ ἀγαθόν, τοῦτο κομιέται ὡς τῷ Κυρίῳ, εἴτε δούλος εἴτε ἐλεύθερος. 9 Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε ὡς τοῖς αὐτοῖς, ἀνιέντες ἢ ἀπειλῶν· εἰδότες ὅτι τὰ αὐτῶν καὶ ὑμῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς, καὶ ὡς σωπολιτεία ὅκ' ἐστὶ πρὸς αὐτῷ.

10 Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμῶσθε ἐν Κυρίῳ, καὶ ἐν τῇ ἀνάττει ἡ ἰσχὺς αὐτοῦ. 11 Ενδύσατε τὴν πανοπλίαν τοῦ Θεοῦ, ὡς τὸ δύνασθαι ὑμᾶς ἤναι ὡς τοῖς μεθοδεύαις τοῦ διαβόλου. 12 Ὅτι ἡμεῖς ἔσμεν ἡμῖν ἡ πάλη ὡς τοῖς αἵματι καὶ σάρκι, ἀλλὰ ὡς τοῖς ἀρχαῖς, ὡς τοῖς ἐξουσίαις, ὡς τοῖς τοῦ κόσμου κρατοῦσι καὶ τοῖς τοῦ κόσμου

4 And ye, Fathers, provoke not your Children to wrath; but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are your Masters according to the Flesh, with Fear and Trembling, in singleness of your heart, as unto Christ:

6 Not with Eye-service, as Men-pleasers; but as the servants of Christ, doing the will of God from the Heart,

7 With good will doing service, as to the Lord, and not to Men:

8 Knowing that whatsoever good thing any man do's, the same shall he receive of the Lord, whether he be bond or free.

9 And ye, Masters, do the same things unto them, * remitting threatening; knowing that both * their and your Master is in Heaven, neither is there Respect of Persons with him.

10 Finally, my Brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil.

12 For we wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World,

P A R A P H R A S E.

on the Earth. 4 And ye, Fathers, provoke not your Children to wrath, *i. e. by too much Austerity do not sour or discontent them*, but bring them up in the Nurture, *i. e. such a Method of Discipline and Admonition or Instruction, as is suitable to the Gospel of the Lord.*

5 Servants, *more peculiarly ye that are Bondmen or Slaves*, be obedient unto them that are your Masters according to the Flesh, *i. e. according to Human Constitutions*, with Fear and Trembling, *i. e. with Great Respect and Subjection, in such singleness or sincerity of your Heart, as you should use unto Christ himself*; 6 Not with Eye-service as Men-pleasers only; but as the Servants of Christ, doing the will of God, *i. e. what God requires of you toward your Masters* from the Heart, 7 with Good will doing service, as to the Lord, and not to Men: 8 knowing that whatsoever Good thing Any man do's, for the same shall he receive a suitable Reward of the Lord, whether he be a Bond Servant or Free. 9 And ye, Masters, do the same Good things unto them *that are your slaves or servants*, (b) remitting Threatning or what ye have threaten'd, *i. e. not punishing them oft times so severely as ye may have occasion to threaten*; knowing that both their and your Master is in Heaven, neither is there Respect of Persons with Him; but He will call you as well as them to an Account, for your Carriage one to Another.

XIV.
Concerning the
Behaviour of Ser-
vants and Masters.

10 Finally, my Brethren, be strong or firm in the Lord, *i. e. in the profession of the Gospel*, and in the Power of his Might, *which will support you if you duly rely upon it, and is sufficient to strengthen you, if you use it duly.* 11 Put on the whole Armour of God, that ye may be able to stand against the wiles of the Devil. 12 For we wrestle not against Private Men only made of Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World,

XV.
He exhorts them
to the careful use
of All the Means
of Grace, as suffi-
cient to enable
them to with-
stand their Spi-
ritual Enemies.

A N N O T A T I O N S.

V. 7. † So Alex. Clerm. &c. MSS. also Vulgar Latin, Syr. and Ethiopick Versions, Chrysostom, Jerom, &c.

V. 9. † So Alex. Clerm. &c. MSS. also Vulgar Lat. Version.

V. 12. † Τὸ αἰῶν is not read in Alex. or Clerm. &c. MSS. nor in the Copies us'd by the Vulgar Latin and Syriack Interpreters, or by Tertullian, Cyprian, Jerom, Ambrose, &c. Indeed it is implied in the word *καταπορεύεσθαι*, and so is a Tautology, and was added no doubt by way of Explication, and for want of observing the full import of *καταπορεύεσθαι*.

(b) *ἄμην* signifies, not to forbear, but to remit, *i. e. quite to forgive, or at least to abate of what is threaten'd.* And indeed Threatning doing no Harm in it self, but being chiefly intended to prevent actual Severity, the Apostle can't be well understood to enjoin the Forbearance of Threatning, which would encourage Servants not to do their Duty, contrary to the intent of the Apostle in this place. God himself uses the most Severe Threatnings, and that out of the Greatest Mercy, even that he may thereby keep us off from pulling upon us Actual Severity or Punishment.

TEXT.

TRANSLATION.

ὡς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς
ἐπικρανίοις. 13 Διὰ τὸ αὐτὸ ἀναλά-
βετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνη-
θῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονη-
ρίᾳ, καὶ ἀπαντᾶτε κενεργασάμενοι ἡντι-
κα. 14 Στήτε ὡς ὁπλιζομένοι τῷ ὁσφύν
ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὴν θω-
ρακίδα τοῦ δικαιοσύνης, 15 καὶ ὑποδησά-
μενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγ-
γελίου τοῦ εἰρήνης. 16 Ὅτι πᾶσιν ἀναλα-
βόντες τὴν θώρακα τῆς πίστεως, ἐν ᾗ δυνη-
σθεδα πάντα τὰ βέλη τοῦ πονηρῆς τοῦ πε-
πρωμένου σβέσαι. 17 καὶ τὴν περικεφα-
λαίαν τοῦ σωτηρίου δεξασθε, καὶ τὴν
μάχαιραν τοῦ Πνεύματος, ὅ ἐστι ῥῆμα
Θεοῦ. 18 Ἀλλὰ πάσης περισχυῆς καὶ
δεήσεως προσευχόμενοι ἐν παντὶ κυρῶ-
ναι τὸ Πνεῦμα, καὶ εἰς αὐτὸ τὸ αὐτο-
κίνητον εἰς πάσῃ περισκαριερήσει καὶ
δεήσει ὡς ἐν παντί τῷ ἁγίῳ.

19 Καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ
λόγος ὡς ἀνοίξῃ τὴν στόματός μου ὡς
παρρησίᾳ, γνωρίσω τὸ μυστήριον τοῦ
εὐαγγελίου. 20 (Ὑπὲρ τοῦ ὁποῦ ὡς ἐσβέω
ἐν αὐτῇ,) ἵνα ἐν αὐτῇ παρρησιάσω-
μαι, ὡς δὲ με λαλήσω.

against spiritual Wickedness in
high places.

13 Wherefore take unto you
the whole armour of God, that
ye may be able to withstand in
the Evil day, and having done
All to stand.

14 Stand therefore, having
your Loyns girt about with
Truth, and having on the
Brest-plate of Righteousness;

15 And your Feet shod
with the *Readiness of the Go-
spel of Peace.

16 Above all, taking the
Shield of Faith, wherewith
ye shall be able to quench all
the fiery Darts of the Wicked
one:

17 And take the Helmet
of Salvation, and the Sword
of the Spirit, which is the
Word of God:

18 Praying always with all
prayer and supplication in the
Spirit, and watching thereunto
with all Perseverance and Sup-
plication for All Saints;

19 And for me, that Ut-
terance may be given unto me,
that I may open my mouth
Boldly, to make known the
Mystery of the Gospel,

20 (For which I am an Am-
bassador in bonds;) that there-
in I may speak Boldly, as I
ought to speak.

21 Ἰνα

ANNOTATIONS.

(c) It is not to be doubted, but St Paul took the Hint of this Figurative Ar-
mour from the Prophet *Isaiah*, where ch. 59. v. 17. it is said: *He put on Righteous-
ness as a Breastplate, and an Helmet of Salvation upon his Head.*

(d) It

PARAPHRASE.

World, *i. e.* against Rulers who use their Power to maintain or continue the Idolatry, which thro' Darkness or want of Knowledge of the Truth they and others have been bred up in; and not only so, but also against Spiritual Wickedness in Heavenly or high places, *i. e.* against the Evil Angels or Spirits themselves, who have the Regions of the Air allotted them for their present Abode. 13 Wherefore take unto you the whole Armour of God, that ye may be able to withstand *All these strong and powerfull Enemies* in the Evil day of Tryal by Persecution or other Temptation, and having done All, to stand firm and unshaken by them.

14 And here, Christianity being a Warfare, and the Graces of the Gospel your Armour, I shall hint to you the proper Use of the several Christian Graces or Virtues, by representing them as so many pieces of Armour, applicable to the respective Parts of the Body, and whereby you are to be arm'd as it were Cap-à-pee, in order to preserve your selves in the Conflict with your Spiritual Enemies: Stand therefore, having your Loyns girt about with the Truth of the Gospel, and having on (c) the Breast-plate of Righteousness; 15 and your Feet shod with the Readiness of the Gospel of Peace, *i. e.* with Readiness to walk in the way of Christianity: 16 Above all, taking the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the Wicked one or Devil. 17 And take for the (c) Helmet the Hope of Salvation; and the Sword of the Spirit, which is the Word of God: 18 Praying always with All Prayer and Supplication (d) in the Spirit, *i. e.* sincerely and heartily, and watching thereunto with all Perseverance and Supplication for All Saints:

19 And for me in particular, that Utterance (e) *i. e.* Freedom of Preaching may be given unto me, that I may open my mouth Boldly and Plainly, to make known the Call of the Gentiles without their being under any obligation to observe the Law; which is the Myltery of the Gospel, 20 (for which I am an Ambassador of Christ in Bonds,) that therein I may speak Boldly, as I ought to speak, being an Ambassador from God.

XVI. He exhorts them to pray (as for All Christians in general, so) particularly for Him, that He might Boldly preach and maintain the Truth of the Gospel, as to the Gentiles being thereby call'd to Salvation, equally with the Jews.

ANNOTATIONS.

(d) It is an Observation of the late Learned Bp Bull in his Defence of the Nicene Creed pag. 55. Grabe's Edit. that by the Spirit in this place is not to be understood the Holy Spirit, but our Own Spirit, assisted indeed by the Grace of the Holy Spirit: So that to pray in the Spirit here denotes the same that in this very Epistle is denoted Ch. 5. 19. by praying in the Heart, *i. e.* with the sincere Affection of the Heart.

(e) Compare Coloss. 4. 3.

TEXT.

TRANSLATION.

21 ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ
κατ' ἐμέ, τί πράσσω, πάντα ὑμῖν γνω-
ρίσῃ Τυχικὸς ὁ ἀγαπητὸς ἀδελφός,
ὃ πιστὸς ἀγγέλιος ἐν Κυρίῳ. 22 ὃν
ἐπέμψα πρὸς ὑμᾶς εἰς αὐτὸ τῷτο,
ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ πρὸς κα-
λέσῃ τὰς καρδίας ὑμῶν. 23 Εἰρήνη
ποῖς ἀδελφοῖς καὶ ἀγάπῃ μετὰ πίστεως
ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ
Χριστοῦ. 24 Ἡ χάρις μετὰ πάντων
τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰη-
σοῦν Χριστὸν ἐν ἀφθαρσίᾳ. Ἀμήν.

Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ρώμης
ἀπὸ Τυχικοῦ.

21 But that ye also may
know my Affairs, and how I do,
Tychicus a beloved Brother,
and Faithful Minister in the
Lord, shall make known unto
you All things:

22 Whom I have sent unto
you for the same purpose;
that ye might know our Af-
fairs, and that he might com-
fort your Hearts.

23 Peace be to the Brethren,
and Love with Faith from
God the Father and the Lord
Jesus Christ.

24 Grace be with All them,
that love our Lord Jesus Christ
in sincerity. Amen

Written from Rome to the
Ephesians by Tychicus.

The C O N C L U S I O N.

21 But that ye also, *as well as others*, may know my Affairs, and how I do, Tychicus a belov'd Brother and Faithfull Minister in the Lord, shall make known unto you All *Particulars relating to these* things: 22 Whom I have sent unto you for the same purpose, *that ye might know our Affairs, and that he might comfort your Hearts, as to any Grief you are under for me.* 23 Peace be to the Brethren, and Love one towards another, together with Faith, *i. e. Faithfulness in adhering to the Truth of the Gospel,* from God the Father and the Lord Jesus Christ. 24 Grace be with All them, *that love our Lord Jesus Christ in sincerity, i. e. without corrupting the Gospel of Christ, by mixing or joining therewith the works of the Law, as necessary in order to Salvation; or any other False Doctrines.*

Written from Rome, and sent to the Ephesians by Tychicus.

S Y N O P S I S.

S Y N O P S I S.

I. The Introduction. Chap. I. 1, 2.

1. Observes that God had *purpos'd before the Foundation of the World* to take the *Gentile Converts* for his People. Ch. I. 3 — 7.
2. Observes that God had now made known this his Purpose by the preaching of the Gospel. Ch. I. 8 — 10.
3. Observes that the *Gentile Converts* were now *Actually become God's People*, by embracing the Gospel. Ch. I. 11 — 14.
4. Observes (viz. by praying for their Understanding thereof) that they are admitted into a *most Glorious State thro' Christ*. Ch. I. 15 — 19.
5. Observes to them the *Divine Excellency of Christ*. Ch. I. 20. to the end.
6. Observes that they are not Sav'd by *Works* (viz. of the Law) but by *Grace* or Faith in Christ, by whom they are created unto, (or wholly enabled to do) *Good Works*; i. e. Such as are accepted by God unto Salvation. Ch. II. 1 — 10.
7. Observes that consequently they are *Fellow-partakers* of the Promises with the *Jewish Converts*, and altogether upon the Level with them. Ch. II. 11. to the end.
8. Observes that this Doctrine was in a special manner reveal'd to Him, and that He was then *imprison'd in Testimony of his Truth*. Ch. III. 1 — 13.
9. Concludes the First General part of this Epistle, with praying for their Continuance and Proficiency in the Faith. Ch. III. 14. to the end.

II. The Main Design of the Epistle, viz. to preserve the Ephesians from being seduced by the Judaizers. In order whereto the Apostle

III. Rules or Exhortations

1. To *Unity and Peace*; and in order hereto the Apostle instructs them, that the Diversity of Spiritual Gifts was design'd for the Edification of the Church. Ch. IV. 1 — 16.
2. To *Holiness of Life*; and consequently to leave off Lying, Stealing, Malice, Uncleanness, Covetousness, Drunkenness, &c. Ch. IV. 17 — Ch. V. 20.
3. As to the *Relative Duties* of Husband and Wife, Parents and Children, Masters and Servants. Ch. V. 21 — Chap. VI. 9.
4. To a Careful use of the means of Grace. v. 10 — 20.

IV. The Conclusion. Ch. VI. 20. to the end.

THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
PHILIPPIANS.

THE PREFACE.

THE Learned in Chronology are agreed, that this Epistle was writ from *Rome*, in the *same Year* with that to the *Ephesians*; and consequently some refer the writing of this (as they do of that) to *A. D. 62*, others to *A. D. 64*.

I.
The Place where,
and Time when
this Epistle was
written.

The Principal *Occasion* of it was (the same, with that of the other two Epistles written from *Rome* in the same year, one to the *Ephesians*, the other to the *Colossians*, viz) to preserve the *Philippians* from falling off from the Faith for fear of Persecution, and more especially to preserve them from falling off from the True Faith to the *Judaizers*.

II.
The Principal
Occasion or Design
of it.

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΦΙΛΙΠΠΗΣΙΟΥΣ
ΕΠΙΣΤΟΛΗ.

THE
EPISTLE
OF
PAUL
THE APOSTLE
TO THE
PHILIPPIANS.

TEXT.

TRANSLATION.

Κεφ. α'.

Chap. I.

ΠΑΥΛΟΣ ὁ Τιμόθεος δούλοι
Ἰησοῦ Χριστοῦ, πᾶσι τοῖς ἁγίοις
ἐν Χριστῷ Ἰησοῦ τοῖς ὕσιν ἐν Φι-
λίπποις, σὺν ἑπισκόποις καὶ ἀρχιδιάκονοις·
2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς
καὶ Κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐχαριστῶ τῷ Θεῷ μὲν ὅτι πάντη
τῇ κηρυξί, (4 πάντοτε ἐν πάσῃ

PAUL and Timothy the
Servants of Jesus Christ,
to All the Saints in
Christ Jesus, who are at
Philippi, with the Bishops and
Deacons:

2 Grace be unto you and
Peace from God our Father,
and the Lord Jesus Christ.

3 I thank my God upon
every Remembrance of you,

4 (Always, in every Prayer

done)

ANNOTATIONS.

(a) See Note (b) on Rom. 1. 1.

(b) It is expressly taken notice of *Act. 16. 12.* that *Philippi* was the Chief City of that part of *Macedonia*, (namely which belonging formerly to *Thrace*, was thence distinguished by the name of *Macedonia Thracica*) and was a colony, viz. of the Romans. See more concerning it in my Account of St Paul's Travels, or the second Part of my Geogr. of N. T. Chap. 4. Sect. 1. numb. 14.

(bb) That the words *ἐπισκοποι* and *ἀρχιδιάκονοι* are us'd promiscuously in the Writings of N. Testament, is evident and granted on all sides. Wherefore by *Bishops* here must be understood, either *separately* the Bishops, which were afterwards distinguish'd by the name of Presbyters appropriated to them, or else the said Presbyters in conjunction with the Apostle or chief Governour of the Church at *Philippi*, afterwards distinguish'd by the appropriated name of Bishop. The Apostle or Bishop properly so call'd of *Philippi* being by Antiquity said to be

Epphroditus,

THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
PHILIPPIANS.

PARAPHRASE.

SECTION I.

The Apostle, partly by way of Commending (or giving Thanks for) their Former Behaviour, and partly by praying for their like Future Behaviour, and by other Considerations, exhorts the Philippians that they would Stand Firm in the Faith of Christ, more especially against the Judaizers.

PAUL and Timothy the Servants, (a) *i. e.* Ministers of Jesus Christ, to All the Saints in Christ Jesus, *i. e.* to All the Christians Jews or Gentiles, who are at (b) Philippi, with the (bb) Bishops and Deacons: 2. Grace be unto you, and Peace, from God our Father, and the Lord Jesus Christ.

3 I thank my God upon every Remembrance of you (4 *which as I have at other times, so especially* Always in every Prayer of mine, for

ANNOTATIONS.

Epaphroditus, who was with St Paul at the Writing this Epistle, and brought it from Rome; hence by *Bishops* here are generally understood only *Presbyters* properly so call'd. If *Epaphroditus* was not the Bishop of *Philippi* properly so call'd, then the said Bishop or Chief Governour together with the *Presbyters* or Bishops of the Second Order may All be denoted by this Common name *Bishops*; just as in the Collect for the Clergy in our Liturgy the two Inferior Orders, viz. *Presbyters* and *Deacons* are comprehended under the Common name of *Curates*.

I. The Introduction.

II. The Apostle thanks God for the Philippians continuing Firm in the True Faith, testified by their Concern for and Kindness to Him) and prays for their further Continuance in the same.

TEXT.

TRANSLATION.

δέησέ μου ὑπὲρ πάντων ὑμῶν μετὰ
χαρᾶς πλὴν δέησις ποιοῦμένη,)
5 ὅτι τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγ-
γέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι
τῆ νῦν. 6 πεποιθὼς αὐτὸ ὅτι,
ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγα-
θόν, ὅτι περὶ ἐσθλῶν ἡμέρας Ἰησοῦ
Χριστοῦ. 7 καθὼς ὅτι δικαίον ἐμοὶ
τῆτο φρονεῖν ὑπὲρ πάντων ὑμῶν,
ἀλλὰ τὸ ἔχειν με εἰς τὴν καρδίαν
ὑμᾶς, ἐν τοῖς δεσμοῖς μου, καὶ τῇ
ἀπολογία, καὶ βεβαιώσει τῆ εὐαγ-
γελίᾳ, συγκαταμέμνη μου τῆς χάρι-
τος πάντας ὑμᾶς ὄντας. 8 Μάρτυς
γάρ μου ὅτιν ὁ Θεός, ὡς ὅτι ποθῶ
πάντας ὑμᾶς εἰς ἀνάλγητον Ἰησοῦ
Χριστοῦ. 9 Καὶ τῆτο προσεύχομαι,
ἵνα ἡ ἀγάπη ὑμῶν ἐπὶ μᾶλλον καὶ
μᾶλλον διεσπείρῃ, εἰς ἐπίγνωσιν καὶ
πάσῃ αἰσθήσει. 10 εἰς ὃ δοκιμάζει
ὑμᾶς τὰ διαφέροντα, ἵνα ἥτε ἐλι-
κρινεῖς καὶ ἀσέβαστοι εἰς ἡμέραν
Χριστοῦ. 11 πεπληρωμένοι καρπῶν
δικαιοσύνης τῇ ἀλλὰ Ἰησοῦ Χριστοῦ, εἰς
δόξαν καὶ ἔπαινον Θεοῦ.

of mine for you All making
request with joy.)

5 For your*contribution to
the Gospel, from the first day
until now:

6 Being confident of this
very thing, that he who has
begun a Good Work in you,
will perform it untill the Day
of Jesus Christ:

7 Even as it is meet for me
* to have this Concern for you
All, because I have you in my
heart, inasmuch as ye All are
partakers with me of Grace,
both in my Bonds, and in the
defence & confirmation of the
Gospel.

8 For God is my Witness,
how greatly I long after you
All, in the bowels of Jesus
Christ.

9 And this I pray, that your
Love may abound yet more
and more, in knowledge and
in all judgment.

10 That ye may approve
things that are excellent, that
ye may be sincere and with-
out offence 'till the Day of
Christ;

11 Being fill'd with the
fruits of Righteousness, which
are by Jesus Christ, unto the
Glory and Praise of God.

12 Γινώ-

ANNOTATIONS.

(666) That this is the True meaning of *κοινωνία* in this place, will appear from
comparing ch. 4. v. 15.

(c) Compare *Rom. 2. 18*, where the Apostle uses the very same manner of Ex-
pression, viz. *δοκιμάζον τὰ διαφέροντα* in a like sense.

P A R A P H R A S E

for you All both Jewish and Gentile Converts, making Request, and that with Joy, namely) 5 for your (bbb) Contribution to, i. e. Charitable Liberality towards propagating the Gospel, even from the First day you embraced the Gospel until now: 6 Being confident of this very thing, that He, i. e. God, who has begun a Good Work in you, viz. in bringing you not only to the Knowledge of the Gospel, but also to the embracing of it so Cordially, as thus Liberally to contribute towards its Propagation, will go on to perform what is to be done on his part toward finishing it, until the Day of Jesus Christ, i. e. the day of Judgment: 7 Even as it is meet for me to have this concern in remembering and praying for you All, whether Jewish or Gentile converts, that thus Stand fast in the truth of the Gospel, because I have you in my Heart, inasmuch as ye All are partakers with me of Grace, both in my bonds, and in the defence and confirmation of the Gospel, i. e. ye are enabled by the like Grace of God, both to assist me by your Contributions in my Defence of and Sufferings for the Gospel, and also to defend and suffer your selves for the same: 8 For God is my Witness, how greatly I long after you All in the bowels of Jesus Christ, i. e. to confirm to you the truth of my having you in my heart, I solemnly call God to witness, that I have the Greatest degree of Christian love for you. 9 And, as an effect thereof, this I pray, that your Love to Christ and the Truth of the Gospel, and to me (or others) who preach or defend it, may abound yet more and more, in further knowledge and in all judgment or Quickness to perceive the Truth of the Gospel, 10 that being fitted to (c) try and examine those things wherein my Doctrine differs from that of others, viz. of the Judaizers, ye may approve those things that are excellent, i. e. most agreeable to the Will of God; and consequently that ye may be sincere, i. e. free from all tincture of Judaizing, and without offence upon that as well as other accounts, till the Day of Christ; 11 being fill'd with the fruits of Righteousness, which are by Jesus Christ, i. e. practising all those Virtues and Religious Duties, which ye are both incited and enabled to perform, (not by the Law of Moses considered in opposition to the Gospel, but) by Faith and the Gracious assistance of the Holy Spirit accompanying the Faith of the Gospel: the sincere performance of which Good Works, (tho' attended with Imperfection, and notwithstanding your former Wilfull Sins now truly repented of) is accepted by God in the stead of Perfect Righteousness, for the merits of Jesus Christ, without the observance of any Legal Rites; and consequently such your Christian Righteousness is no matter of Boasting in your own Works, (as do the Jews on account of their Observing the Legal Rites, thinking they do thereby of themselves, or by their own Natural Strength, merit God's Favour, and become Righteous or acceptable unto Salvation) but is entirely owing, as to its prime Cause, to the mere Free Goodness of God, and so ultimately and principally tends unto the Glory and Praise of God.

TEXT.

TRANSLATION.

12 Γινώσκειν δὲ ὑμᾶς βούλομαι,
ἀδελφοί, ὅτι τὰ καὶ ἐμὲ μᾶλλον εἰς
προσκοπὴν τοῦ Εὐαγγελίου ἐλήλυθεν.

13 Ὡστε τῆς δεσμότητος μου φανερὰ ἐν
Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτω-
ρίῳ, καὶ τοῖς λοιποῖς πᾶσι· 14 καὶ

τοῖς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ,
πεποιθότα τοῖς δεσμοῖς μου, περισ-
σώτως ὁμιλᾷν ἀπόφως τὸν λόγον τοῦ
Θεοῦ λαλεῖν. 15 Τινες μὲν καὶ ἀφ'
φθόνου ἔχουσιν· πῖνες δὲ ἔτι δι' εὐδοκίαν
τὸν Χριστὸν κηρύσσουσιν. 16 Οἱ μὲν

ἐξ ἐριθείας τὸν Χριστὸν κατεγγύλασιν
ἐν χ. ἀγῶνι, αἰόμενοι θλίψιν ἢ ἐχέειν
τοῖς δεσμοῖς μου. 17 Οἱ δὲ ἐξ ἀγα-
πῆς, εἰδότες ὅτι εἰς ἀπολογίαν ἢ Εὐα-
γγελίου κῆρυξ.

18 Τί γάρ; πλὴν
πᾶσι προστάς, ἢ περ ἀποφάσις ἢ ἐπὶ ἀλη-
θείᾳ, Χριστὸς κατεγγύλλεται· καὶ ἐν
τούτῳ χαίρω, ἀλλὰ καὶ χαρήσσομαι.

19 Οἶδα γὰρ ὅτι τοῦτο μοι ἀποβή-
σεϊσιν εἰς σωτηρίαν. Ἀλλὰ ἢ ὑμῶν δεή-
σεως, καὶ ἐπαρηγόριαι τοῦ Πατρὸς καὶ
Ἰησοῦ Χριστοῦ. 20 κατὰ τὴν ἀποκα-
ταστάσιν καὶ ἐλπίδα μου, ὅτι ἐν ὅδῳ

αἰσχρομυθίᾳ, ἀλλ' ἐν πάσῃ παρρη-
σίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυν-
θῆσεται Χριστὸς ἐν τῷ σώματί μου, ἢ τε
ἀφ' ὧν ἢ ἀφ' ὧν θανάτου.

12 But I would ye should
understand, Brethren, that the
things which happen'd unto
me, have falln out rather unto
the furtherance of the Gospel;

13 So that my Bonds in
Christ are manifest in All the
Palace, and in all other places;

14 And many of the Bre-
thren in the Lord waxing con-
fident by my Bonds, are much
more bold to speak the Word
of God without fear.

15 Some indeed preach
Christ, even of Envy and
Strife, and some also of good
Will.

16 The one preach Christ
out of contention, not sincere-
ly, supposing to *stir up Affli-
ction to my Bonds:

17 But the other of Love,
knowing that I am fet for the
defence of the Gospel.

18 What then? notwith-
standing every way, whether
in pretence or in truth, Christ
is preach'd; and I therein
do rejoyce, yea and will re-
joyce.

19 For I know that this
shall turn to my *Deliverance,
thro' your prayer, and the sup-
ply of the Spirit of Jesus
Christ,

20 According to my earnest
expectation and hope, that in
nothing I shall be ashamed, but
with all boldness, as always,
so now also Christ shall be
magnified in my body, whether
it be by Life or by Death.

12. But, for your further encouragement to adhere to the Truth of the Gospel, I would ye should understand, Brethren, that the things which happen'd unto me, have falln out rather unto the Furtherance *than the Hindrance* of the Gospel. 13 So that my Bonds in the cause of Christ, viz. for maintaining the Gospel to be sufficient unto Salvation without the Law are manifest, i. e. manifestly taken notice of in all the Palace or Court of Cesar, and in all other places or by all other Persons here at Rome. 14 And hereupon Many of the Brethren in the Lord, i. e. many Christians waxing confident by the example of my Courage in my Bonds are become much more bold than afore to speak the Word of God, particularly as to the Gentiles being not under the Obligation of the Law, without fear. 15 Some indeed there are, who preach Christ, even of Envy and Strife; and some also of Good Will to the Gospel and my self. 16 The one, viz. former sort preach Christ out of Contention or Disaffection to me, not Sincerely out of Love to Christ or according to the Truth of the Gospel, but supposing by their false Doctrine, particularly concerning the Necessity of the Gentile Converts to be Circumcis'd, to stir up Affliction of Heart to my Bonds. 17 But the other, viz. latter sort preach Christ out of Love to Christ and so to me, knowing that I am set or appointed by Christ in a special manner for the Defence of the Gospel, particularly as to its sufficiency to Salvation without Circumcision or any other Legal Observation. 18 What then? notwithstanding every way, whether in presence or in truth, Christ is preach'd; and I therein do rejoyce, yea and will rejoyce. 19 For I know that this, which the foresaid Adversaries of the Gospel do, shall turn to my (d) Deliverance or Enlargement out of Prison, thro' your Prayer, and the special supply or assistance of the Spirit of Jesus Christ, directing me so to manage All Circumstances as that they shall tend to bring about my being set at Liberty. 20 according to my Earnest expectation and hope, that thro' the assistance of the Holy Spirit in nothing I shall be ashamed of the Gospel, but with all boldness, as always, so now also Christ shall be magnified in my Body, whether it be by preserving now my Life, or by enabling me hereafter courageously to suffer Death.

III.
He acquaints them, that his Sufferings, or Imprisonment had falln out to the Furtherance of the Gospel.

A N N O T A T I O N S .

V. 16. † Instead of *impress*, is read *tyger* in the two most ancient MSS. Alex. and Clerm. and some other; and so the Vulg. Lat. Interpreter, and Ambros. Sec. read it. And indeed *tyger* is much more answerable to the Thoughts and Design of the Apostle, who neither lookt for himself, nor would have the Philippians look on his Bondage as matter of Affliction, but contrary of Joy. And therefore to preach False Doctrine was not properly to add New Affliction to his Former, but to raise or stir up Affliction of Heart which he had not on account of his Bondage or Imprisonment.

(d) That by *enlargement* here is rather to be understood Salvation or Deliverance from his Present Imprisonment, than from Eternal Misery, seems evident from comparing

TEXT.

TRANSLATION.

21 Εμοὶ γὰρ τὸ ζῆν, Χριστός·
καὶ τὸ ἀποθανεῖν, κέρδος. 22 Εἰ δὲ
τὸ ζῆν ἐν σαρκί, τὸ τοῦ μοι καρπὸς
ἔργου, καὶ τί αἰρήσομαι ἢ γινώσκω.
23 Σιυνέχομαι † δὲ ὅτι τῶν δύο,
πλεονέκτημα ἔχων εἰς τὸ ἀναλῦ-
σαι, καὶ σὺν Χριστῷ εἶναι· πολλῶ
† γὰρ μάλλον κρείττον. 24 Τὸ δὲ
ἐπιμένειν ἐν τῇ σαρκί, ἀναγκαῖόν τε-
στιν δι' ὑμᾶς. 25 Καὶ οὕτω πεποι-
θὼς οἶδμι ὅτι μετὰ καὶ συνεσθαι-
μενὰ πάντων ὑμῶν, εἰς πλεονέκτημα
κοιτύου καὶ χαρὰς τῆς πίστεως. 26 ἵνα
τὸ καύχημα ὑμῶν ἐφιασέσθῃ ἐν Χριστῷ
Ἰησοῦ ἐν ἐμοί, διὰ τῆς ἐμῆς παρου-
σίας πάλιν πρὸς ὑμᾶς.

27 Μόνον ἡξίως τῷ Εὐαγγελίῳ
τῷ Χριστῷ πολιτεύεσθε, ἵνα εἴτε
ἔλθῃ καὶ ἰδῶν ὑμᾶς, εἴτε ἀπών,
ἀκούσω τὰ ῥεῖ ὑμῶν, ὅτι στήκετε ἐν
ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθροίν-
τες τῇ πίστει τῷ Εὐαγγελίῳ. 28 καὶ
μὴ περὶ φόβου ἐν μηδενὶ ὑπὸ τῶν ἀν-
τιπικερδῶν ἢ πικρῶν ὄντων ἐν δει-
ξις ἀπολείας, ὑμῖν δὲ σωτηρίας,
καὶ οὕτω ἀπὸ Θεοῦ. 29 ὅτι ὑμῖν
ἐκχαλεῖται τὸ ὑπὲρ Χριστοῦ, καὶ ἡ μόνον

21 For to me to Live, is
Christ; and to Dy is Gain.

22 But if I live in the flesh,
this is the fruit of my Labour:
* and what I shall choose, I
know not.

23 * But I am in a strait
betwixt two, having a desire
to depart, and to be with
Christ; * for this is by far much
better.

24 But * for me to abide in
the flesh, is more needfull for
you.

25 And having this Confi-
dence, I know that I shall
abide and continue with you
all, for your furtherance and
joy of Faith:

26 That your Glorifying may
be more abundant in Christ Je-
sus for me, by my Coming to
you again.

27 Only let your Conver-
sation be as it becomes the Go-
spel of Christ; that whether I
come and see you or else be ab-
sent, I may hear, * as to your
affairs, that ye stand fast in
one spirit, with one mind striv-
ing together for the Faith of
the Gospel;

28 And in nothing terrified
by your Adversaries: which is
to them an evident token of
Perdition, but to you of Sal-
vation, and that of God.

29 For unto you it is given
in the behalf of Christ, not

ANNOTATIONS.

comparing this verse and v. 25. together. For as the Apostle says here, *I know that this shall turn to my furtherance*, so he says v. 25. *I know that I shall abide and continue with you.*

P A R A P H R A S E.

21 For the only motive to me to Live, is the service of Christ, and to Dy is my greatest Gain. 22 But if I continue to live in the Flesh, this same service of Christ in converting or strengthening others is the fruit of my Labour, i. e. is well worth my Labour: and therefore what I shall choose I know not. 23 But I am in a strait betwixt two, having on my own account a desire to depart, and to be with Christ: for this is by far much Better for Me than continuing in this Life, did I respect only my Own Ease. 24 But for me to abide in the Flesh, is more needfull for you. 25 And having this confidence, that my abiding in the Flesh will be more advantageous for you, I know that I shall abide and continue with you All for your furtherance and Joy of Faith, viz. in adhering to the Truth of the Gospel; 26 that (e) your Glorifying may be more abundant in Christ Jesus, as being not only on account of your being entitled to Salvation thro' him without the Law, but also for me, or on account of my Deliverance, who am the Principal Asserter of this Truth of so comfortable an importance to you Gentiles: on which score your Glorifying will be increas'd by my Coming to you again.

IV.
He declares to them his Readiness to Dy or Live, as shall be most for their Good and God's Glory.

27 Laying aside therefore your Sollicitous Concern for me, the Only thing I would press upon you is this, so let your Conversation be, as it becomes (ee) the Gospel of Christ, that whether I come and see you, or else be absent, I may hear, as to your Affairs, that ye stand fast in one spirit, with one mind striving together for the maintaining of the true Faith of the Gospel against the Judaizers and all other Adversaries of it; 28 and in nothing terrified by such your Adversaries: which, viz. their opposing and persecuting of you is in reference to them an evident token of their being Children of Perdition, but which, viz. your cheerfully and undauntedly adhering to the Truth of the Gospel is in reference to you an evident token of Salvation, and that of God. 29 For you must not ascribe your Constancy in the Faith to your selves, but principally to the Grace of God; for you are to know that unto you it is (f) graciously given, as a special favour, in the behalf of Christ; not only

V.
He exhorts them to stand fast in the True Faith, and to esteem it as a special Favour, to suffer for Christ.

A N N O T A T I O N S.

V. 23. † So Alex. Clerm. and all Stephens's MSS. with others; as also the Vulg. Latin Version.

Ibid. † The Alex. and several other MSS. read $\pi\delta$; as also Clemens Alexand. Ambrose, &c.

(e) I believe upon observation it will be found, that the Apostle generally, if not always, uses the verb $\kappa\upsilon\chi\alpha\iota\mu\upsilon$ and its Derivatives, either in reference to the Jews Boasting of or Glorifying in the Law, or else by way of opposition in reference to the True Christians Boasting of or Glorifying in Christ, as sufficient to Salvation without the Law.

(ee) What it is to $\pi\alpha\lambda\iota\sigma\theta\epsilon\alpha\iota$ $\alpha\lambda\iota\sigma\tau\epsilon$ $\tau\hat{\omega}$ $\epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\iota\sigma\mu\circ\varsigma$, See Coloss. 1. 10.

(f) So the word $\chi\alpha\rho\iota\sigma\mu\alpha$ properly signifies.

TEXT.

TRANSLATION.

τὸ εἰς αὐτὸν πιστεῖν, ἀλλὰ καὶ ὅ ὑπὲρ
αὐτοῦ πάσχειν· 30 τὸν αὐτὸν ἀγῶνα
ἔχοντες, οἷον εἶδτε ἐν ἐμοί, καὶ νῦν ἀκούετε
ὅτι ἐμοί. Κεφ. β'. Εἴ τις οὖν ὠδύ-
κλησις ἐν Χριστῷ, εἴ τι ὠδυνώδηον
ἀγάπης, εἴ τις κοινωνία Πνεύματος,
εἴ πια σωτήρια καὶ οἰκπρμοὶ,
2 πληρώσατέ με τὴν χαρὰν, ἵνα τὸ
αὐτὸ φρονῇτε, τὴν αὐτὴν ἀγάπην
ἔχοντες, σύμφυχοι, τὸ ἐν φρονου-
πισ, 3 μηδὲν χτ' εἰσέτιαν ἢ κενο-
δοξίαν, ἀλλὰ τῇ ὑπεικοφουσίᾳ,
ἀλλήλοις ἡγουμένοι ὑπερέχοντες
ἑαυτοῖς· 4 μὴ τὰ ἑαυτοῦ ἔχαστε
† σκοποῦντες, ἀλλὰ καὶ τὰ ἐτέρων
ἔχαστε.

5 Τῷτο γὰρ φρονεῖτω ἐν ὑμῖν,
ὅ καὶ ἐν Χριστῷ Ἰησοῦ· 6 ὅς ἐν
μορφῇ Θεοῦ ὑπαάρχων, οὐχ ἁρ-
παγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ·

only to Believe on him, but
also to Suffer for his sake;

30 Having the same con-
flict which ye saw in me, and
now hear to be in me.

Chap. II. If there be there-
fore any Consolation in Christ,
if any Comfort of Love, If any
Fellowship of the Spirit, if any
bowels and mercies;

2 Fulfill ye my joy, that
ye be like-minded, having the
same Love, being * of One
Soul, minding the One thing:

3 Minding nothing through-
strife or vain-glory, but in
lowliness of mind each esteem-
ing other better than them-
selves:

4 Looking not every man
on his Own things, but every
man also on the things of o-
thers.

5 * For let this Mind be in
you, which was also in Christ
Jesus:

6 Who being in the form
of God, thought it not Rob-
bery to be equal with God;

7 ἀλλ'

ANNOTATIONS.

V. 4. † So Alex. and Clerm. and several other MSS. as also Basil, Ambrose, &c.

(ff) The Apostle had in the beginning of this Verse exhorted them τὸ αὐτὸ
φρονεῖν to be like minded; and therefore it seems reasonable to suppose that by ex-
horting them again in the latter part of this Verse τὸ ἐν φρονεῖν he design'd somewhat
different, and what more likely than That mention'd in the Paraphrase? And
there being no other Verb or Participle to govern μηδὲν in the beginning of v. 3.
it may be well suppos'd that the Apostle refer'd the μηδὲν as well as the τὸ ἐν to the
same Participle φρονεῖν. And thus there will be no need of supposing any Ellipsis.

(g) It is evident, that, if by Christ's taking upon him the Form of a Servant,
the Apostle had meant Christ's being as Man in a Servile Condition, then the
Nature of Things as well as of a Climax would have requir'd that the Apostle
should have first mention'd Christ's being made in the Likeness of Men. Where-
fore since it is evident that the Apostle do's in the other Particulars mention'd
v. 7, 8. observe both the Natural Order of things and of a Climax, it is but Rea-
sonable to allow that he do's so here likewise. Whence it necessarily follows, that
by

PARAPHRASE.

only to Believe on him, but also to Suffer for his sake; 30 *you having with your Adversaries the same kind of Conflict, which ye saw in me when I was with you, and now hear to be in me with the same kind of Adversaries to the Faith.* Chap. II. If there be therefore any Consolation in the Gospel and Promises of Christ, if any Comfort of mutual Love between both Gentile and Jewish Converts, if any Fellowship or Partaking of the same Spirit of Love, if ye have any Bowels and Mercies, i. e. Bowels of Mercy or Pity for me the Prisoner of Christ, 2 fulfill ye my joy, that ye both Jewish and Gentile Converts be like-minded, having the same Love one toward the other, being of (ff) One Soul, minding the One thing necessary, viz. the promoting your Common Salvation, 3 and minding nothing thro' Strife one with the other, or Vain-glory, as if the Jewish Converts stood higher in the favour of God than the Gentile Converts, or these than those, but in lowliness of mind each party esteeming the other Better than themselves: 4 looking not every man on his Own things or what is for the Good of his Own party, but every man looking also on the things of others, or consulting and promoting what is for the Good of the other party, as being Fellow-members of Christ or the Christian Church. And the same Rules are very proper and necessary to be observ'd, as to the Private Behaviour of Single Persons (whether of the same or different Party) one toward the other.

5 For, as you are Christians, so you ought to follow the example of Christ, and consequently to let this Mind or the same Concern be in you, which was also in Christ Jesus, namely the Good not of the Jew only, or only of the Gentile, but of All Mankind, both Jew and Gentile; in order whereto it is necessary to be endued with the Greatest Humility or Lowliness of Mind, as Christ was: 6 Who being from all Eternity in the Form of God, i. e. Formally or (g) Essentially God, thought it not Robbery to be Equal with God, i. e. knew that he did not wrongfully assume to him-
 self

vi.

He exhorts them to Love and Humility by the Great Example of Christ; and to that end sets forth the Great Condescension and Exaltation of Christ for such his Humility & Obedience.

ANNOTATIONS.

by Christ's taking upon him the Form of a Servant, is to be understood somewhat Antecedent (in the Natural Conception of Things) to Christ's being made in the Likeness of Men, viz. Christ's taking upon him a Created Nature, whereby he became Essentially a Servant to God, whereas he was not so Before, but Equal to the Father as to his Godhead. Wherefore since $\mu\epsilon\sigma\phi\iota\ \delta\epsilon\lambda\alpha\ \nu. 7.$ is evidently oppos'd to $\mu\epsilon\sigma\phi\iota\ \Theta\epsilon\upsilon\ \nu. 6.$ and the Nature of an Antithesis requires that $\mu\epsilon\sigma\phi\iota$ should be taken in the same Sense in both places; hence it plainly follows that as $\mu\epsilon\sigma\phi\iota\ \delta\epsilon\lambda\alpha$ denotes Christ's becoming a Created Being Essentially, so $\mu\epsilon\sigma\phi\iota\ \Theta\epsilon\upsilon$ must denote Christ's being a Divine Being or God likewise Essentially. And agreeably hereto we shall find the Apostle's Climax to proceed very Naturally. For the First Degree of Christ's Humiliation consisted in this, that being in the Form of God, i. e. God Essentially or an Uncreated Being, He condescended to take on him the Form of a Servant, i. e. to become a Created Being, and so Essentially a Servant to God. And whereas Christ had thus taken on him the Form of a Servant, tho' he had been made only an Angel; therefore the Second De-

TEXT.

TRANSLATION.

7 ἀλλ' ἑαυτὸν ἐκένωσεν, μορφῇ δού-
λου λαβὼν, ὃ ὁμοίωματι ἀνθρώ-
πων γενόμενος. 8 καὶ ὁχήματι ἐν-
ρεθεὶς ὡς ἀνθρώπου, ἐταπείνωσεν
ἑαυτὸν, γενόμενος ὑπακούου μέ-
χρι θανάτου, θανάτου δὲ σταυροῦ.
9 Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύ-
ψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα
τὸ ὑπὲρ πάντων ὀνομάτων. 10 ἵνα ὅτι
τῷ ὀνόματι Ἰησοῦ πάντες γόνα καί-
ψῃ ἰσχυραίνων καὶ ὀβριγίων καὶ
καταχθονίων. 11 καὶ πάντα γλῶσ-
σα ὁμολογήσονται, ὅτι Κύριος
Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ πα-
τρὸς.

12 Ωστε, ἀγαπητοί μου, καθὼς πάν-
τοτε ὑπακούετε, μὴ ὡς ἐν τῇ παρουσίᾳ
μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν

7 But *emptied himself and took upon him the form of a Servant, and was made in the likeness of men:

8 And being found in fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross.

9 Wherefore God also has highly exalted him, and given him a Name which is above every Name:

10 That at the Name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth;

11 And that every tongue should confess, that Jesus Christ is the Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obey'd, not as in my presence only, but now much more in my ab-

τῇ

ANNOTATIONS.

gree of Christ's Humiliation consists in this, that he not only *took on him the Form of a Servant* or became a Created Being, but condescended still further to be made in the Likeness of Men, i. e. to become a Man. And being found in fashion as a Man, he humbled himself still further, even so as to become Obedient unto Death, which therefore rightly makes the Third Step of the Apostle's Climax; as Christ's *humbling himself* still further yet, namely not unto Death only, but even to the Death of the Cross, justly and naturally makes the Fourth and Last Step of the Apostle's.

As to the Expression v. 6. *ἐκ ἐπαγγέλου ἡγήσατο*, as it is capable of a Double sense, so I have inserted Both into the Paraphrase. And it needs only be observ'd here, that (whereas it is objected against the Common Translation, that ἀλλὰ in the beginning of v. 7. must agreeably thereto be taken to denote as much as ἀλλ' ἡμῖν) there are many other places in the N. T. and particularly in the Writings of St Paul himself, where ἀλλ' is plainly taken to denote ἀλλ' ἡμῖν, or But yet, or nevertheless. Thus it being said Acts 7. 47. that Solomon built him an house; it is added v. 48. *Ἀλλ' ὁ ὕψιστος* (or, But yet) the Most High dwells not ἐν αὐτῷ. See also 1 Tim. 1. 16, and 1 Cor. 14. 20. &c.

P A R A P H R A S E.

self an Equality with God the Father in respect of the Divine Nature common both to God the Father and God the Son, and therefore appear'd to the Patriarchs before his Incarnation in a Glorious manner suitable to his Godhead, and receiv'd from the said Patriarchs the Greatest Acts of Religious Worship; and accordingly might have appear'd on Earth in a like Glorious and Divine manner, without any Injury done to God the Father: however, as for the Salvation of Man he took upon him Flesh, so in order to effect our Salvation in his Flesh, he did not think fit to catch at Divine Honour, or to be in haste to have his Flesh or Humane Nature exalted likewise without any adoe to a State of Divine Honour, and to be Worshipp'd even in respect of his Manhood as God; 7 but on the contrary Voluntarily or of his Own Free Will emptied himself, i. e. did not appear in a Glorious manner as God here upon Earth, and took upon him the Form of a Servant, i. e. a created Nature, and so became in respect of the said created and assum'd Nature Essentially a Servant to God, and so Inferiour to God the Father in this respect. And tho' this alone was an infinite Condescension yet the Humility of Christ is still Greater, in that he took not upon him the Nature of Angels, but was made in the Likeness of Men, namely in All things, Sin only excepted. 8 And being found in fashion as a Man, He humbled himself still further, and became obedient to the Will of God even unto Death, and that too even the most ignominious Death of the Cross. 9 Wherefore, on account of such his infinite Condescension to the Greatest degree imaginable, God also has highly exalted him now in respect of his Humane Nature, and tho' whatever He did or suffer'd in his said Humane Nature, was no more than this Duty, consider'd as a Man, yet such his Humility and Obedience in his Human Nature was so pleasing to God, as that God has therefore graciously given him, even as a Man, a Name, i. e. Title of Dignity, which is above every Name or Title of Created Beings; 10 viz. that at the Name of Jesus, given to the Second Person of the Glorious Trinity at his Circumcision as Man, Every Knee should bow, of things in Heaven, and things on Earth, and things under the Earth, i. e. that All Created Beings, whether Angels or Men, should Worship him in respect of his Humane as well as Divine Nature; 11 and that Every Tongue, i. e. both Men and Angels should confess, that the Man Jesus Christ is now constituted the Lord over All Created Beings, to the Glory of God the Father, who has thus Graciously rewarded the Humility and Obedience of Christ in his Humane Nature, as to confer Divine Honour upon it.

12 Wherefore, my Belov'd, since Christ has given you such an Example of Love and Humility and Obedience to the Will of God, as ye have always obey'd hitherto in following the said Example of our Blessed Saviour, and that not as in my Presence only or when I was with you, but now much more in my Absence or since I left you, so I exhort you

VII.
He infers from Christ's Example their Duty to work out their Salvation with Fear and Trembling, i. e. with all Humility & Obedience, particularly as to avoiding Murmurs and Disputings.

for

TEXT.

TRANSLATION.

τῇ ἀπασίᾳ μου, μὲ φόβου καὶ τρόμου
τῷ ἑαυτοῦ σωτηρίαν καταργάσασθε.

13 Ὁ Θεὸς γὰρ ὅστις ὁ ἐνεργῶν ἐν
ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν,
ὑπὲρ τῆς εὐδοκίας. 14 Πάντα ποιεῖτε

χωρὶς γόγγυσμῶν καὶ ἀφελογισμῶν.

15 ἵνα ἡμετέριοι καὶ ἀκέραιοι,
τέκνα Θεοῦ, ἀμώμητα ἐν μέσῳ γενεᾶς
σκολιᾶς καὶ διεφραμμένης· ἐν οἷς φαί-
νεσθε ὡς φωστῆρες ἐν κόσμῳ, 16 λό-
γον ζωῆς ἐπέχοντες.

Εἰς χάρισμα ἑμοὶ εἰς ἡμέραν Χρι-
στοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, ὅδὲ
εἰς κενὸν ἐκοπίασα. 17 Ἀλλ' εἰ καὶ
ἀπένδομαι ὅτι τῇ θυσίᾳ καὶ λειτουργίᾳ
τῆς πίστεως ὑμῶν, χαίρω καὶ συχαίρω
πᾶσιν ὑμῖν. 18 Τὸ δ' ἀπὸ καὶ ὑμεῖς
χαίρετε, καὶ συχαίρετέ μοι.

19 Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ,
Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα
καὶ εὐψυχῶ, γὰρ τὰ δεῖ ὑμῶν.

20 Οὐδένα γὰρ ἔχω ἰσούψυχον, ὅστις
γνησίως τὰ δεῖ ὑμῶν μεριμνήσει.

21 Οἱ πάντες γὰρ τὰ ἑαυτῶν ζη-

fence; work out your own Sal-
vation, with fear and trem-
bling.

13 For it is God who work-
eth in you, both to Will and
to Do, of his good pleasure.

14 Do all things without
murmurings and disputings:

15 That ye may be blame-
less and harmless, the Sons of
God without rebuke in the
midst of a crooked and perverse
*generation; among whom ye
shine as Lights in the World,

16 Holding *fast the Word
of Life: that I may *glory in
the Day of Christ, that I have
not run in vain, nor labour'd
in vain.

17 Yea and if I be *pour'd
out upon the sacrifice and Ser-
vice of your Faith, I joy and
rejoyce with you All.

18 For the same cause also
do ye joy, and rejoyce with
me.

19 But I hope in the Lord
Jesus to send Timothy shortly
unto you, that I also may be
of good Comfort, when I know
your State.

20 For I have no man like-
minded, who will naturally
care for your State.

21 For all seek their Own,
τῶν,

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for the future to go on to Work out your own Salvation, with fear and
trembling, and consequently with the most humble behaviour. 13 For
as it is true that it is God, who worketh in you both to Will and to
Do, i. e. who by his preventing Grace disposes and inclines you to Will,
and by his assisting Grace enables you to Do what is Good, and that of his
own free or good pleasure; so you on your part are to concur with the
Grace

Grace of God in working out your own Salvation, i. e. in the actual performance of all such Duties as God requires of you by the Gospel, if you will be Sav'd; it being in vain for you to hope for Salvation, unless you thus work it Out by doing your Part towards it, since Christ himself was not rewarded with Happiness in his Humane Nature, till he had work'd the Work that God sent him to do in order to his Exaltation. 14 In a special manner, as one Effect of true Christian Humility and Obedience, take care ye do All things without murmurings and disputings, either with respect to God on account of the Persecutions ye may meet with, or with respect one to the other; 15 that by such a Christian behaviour ye may be Blameless and Harmless, the true Sons of God, i. e. true Christians, without being liable to Rebuke upon any account in the midst of a crooked and perverse generation of Unbelieving Jews and Gentiles, and also of False Judaizing Christians; among whom ye shine as Lights in the World, 16 holding fast the Truth of the Gospel, which may be fitly stil'd the Word of Life, forasmuch as we are thereby taught the true Way to Eternal Life.

This I exhort you to, that I may Glory in the Day of Christ, when he shall judge the World, that I have not run in vain, nor labour'd in vain, but my Labours have been successful among you unto your Salvation. 17 yea and if it so please God, that as the Wine under the Law was pour'd out upon the Sacrifice, so I be as it were pour'd out upon the Sacrifice and Service of your Faith, i. e. while I am employ'd in rendering you an acceptable Sacrifice to God, my Blood should be pour'd forth as the Libation to the said Sacrifice; or more plainly if it please God, that I lose my own Life in confirming you in the true Faith, I should esteem even this as matter of Joy, and should rejoyce with you All thereupon. 18 For the same Cause or in like manner also do ye not be afflicted and dejected, if such a thing should happen, but on the contrary joy and rejoyce with me, for the special Grace of God in thus giving or vouchsafing me the Honour to Dy in the cause of Christ.

19 But I hope in the Lord Jesus for your sake, that things will go so well here, as that I shall be able to spare, and to send Timothy shortly unto you, that He may acquaint you how things stand with me, and so ye may be comforted, and on the other hand I also may be of good comfort, when I know your State by him. 20 The reason I send him to you is, for that I have no man like-minded, or who will have an equal Concern for you as I my self have but he, who will as it were () naturally (He being as it were my Son in the Service of the Gospel) care for your State, with the same sincerity, as I (who am as it were his Father) do. 21 For all, i. e. the generality of them with me are too apt to seek their*

VIII.
He further exhorts them so to do, that he might rejoyce in the Day of Christ upon their Account.

IX.
He acquaints them with his intention to send to them Timothy and Epaphroditus.

ANNOTATIONS.

V. 15. † So the two most Ancient MSS. Alex. and Clerm. read it.
(*) Compare 1 Tim. 1. 2.

V. 24.

TEXT.

TRANSLATION.

τῶσιν, ὃ τὰ Χεῖρ^ς Ἰησοῦ. 22 Τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον, σὺ ἐμοὶ ἐδούλευσεν εἰς τὸ Εὐαγγέλιον. 23 Τῷτον μὲν οὖν ἐλπίζω πέμψαι, ὡς ἂν ἀπιδῶ τὰ πρὸς ἐμὲ, Ἰερουσαλῆμ. 24 Πέποιθα δὲ ἐν Κυρίῳ, ὅτι ἢ αὐτὸς ταχέως ἐλεύσομαι † πρὸς ὑμᾶς. 25 Αναγχαῖον δὲ ἡγοσάμην, Επαφροδίτην τὸν ἀδελφόν, καὶ συνεργόν, καὶ συγραπώτην μου, ὑμῶν δὲ Ἀπόστολον, καὶ λειτουργόν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς. 26 Ἐπειδὴ ὅτι ποτὶς ἦν πόνος ὑμῶν † ἰδεῖν, καὶ ἀδελφῶν, διότι ἠκούσατε ὅτι ἠσθένησε. 27 Καὶ γὰρ ἠσθένησε πρὸς πλησίον θανάτῳ, ἀλλ' ὁ Θεὸς αὐτὸν ἠλέησεν, ὥστε αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ὅτι λύπη ᾖ. 28 Σπουδαιοτέρως οὖν ἐπέμψα αὐτὸν, ἵνα, ἰδόντες αὐτὸν πάλιν, χαρῆτε, καὶ γὰρ ἀλυπότερόν ᾖ. 29 Περσδέχεσθε ὃν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς, ἢ τῆς ὁδοῦ ἐν ἡμῶν ἔχετε. 30 ὅτι ἂν τὸ ἔργον τῆς Χεῖρ^ς μέχρι θανάτου ἡγήσῃ, † πρὸς βολοῦσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

Κεφ. γ'. Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ. πᾶσι

not the things which are of Jesus Christ.

22 But ye know the proof of him, that as a Son with the Father, he has serv'd with me in the Gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord, that I also my self shall come shortly unto you.

25 Yet I suppos'd it necessary to send to you Eraphroditus my brother, and companion in labour, and fellow-fouldier, but your * Apostle, and Minister to my wants:

26 For he long'd * to see you all, and was full of heaviness, because that ye had heard, that he was sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, * seeing him again, ye may rejoyce, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness, and hold such in reputation:

30 Because for the Work of Christ he was nigh unto death, * hazarding his Life to supply your lack of Service toward me.

Chap. III. Finally, my Brethren, rejoyce in the Lord. To

T E X T.

T R A N S L A T I O N.

αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν write the same things to you,
οὐκ ὀνηρὸν, ὑμῖν δὲ ἀσφαλές. to me indeed is not grievous,
but for you it is safe.

2 ΒΛΕΨΕΤΕ

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their own *Ease and Safety*, not the things which are for the promoting of the Gospel of Jesus Christ. 22 But ye know the proof of him, *i. e. have prov'd by experience*, that, as a Son with the Father, in respect of *Filial Duty and Concern for whatever I am concern'd for*, he has serv'd with me in the preaching and promoting of the Gospel. 23 Him therefore I hope to send presently, so soon as I shall see how it will go with me. 24 But, notwithstanding my intention to send him presently, I trust or have confidence, in the Lord, that I also myself shall come shortly after to you. 25 Yet I suppos'd it necessary, since neither I nor Timothy can now come to you, to send to you in the mean time or now immediately Epaphroditus, my Brother and Companion in the labour of the Gospel, and fellow-souldier in Christ, but your Apostle or Bishop and Chief Governour of your Church, and Minister to my wants, *i. e. who brought your Contributions toward the Relief of my wants*. 26 For he long'd to see you All, and was full of heaviness, because he knew you would be griev'd for that ye had heard, that he was sick. 27 For indeed he was sick nigh unto Death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. 28 I sent him therefore the more carefully, *i. e. I was the more desirous to send him*, that seeing him again after his Recovery, ye may rejoyce, and that I may be the less sorrowfull, your sorrow being turn'd into joy. 29 Receive him therefore in the Lord with all Gladness, and hold such in reputation; 30 because for the work of Christ in promoting the Gospel he was nigh unto Death, hazarding his Life to supply your lack or defect of Service toward me, *i. e. which by reason of your Absence you could not perform*.

Chap. III. Finally, or what more remains to be said to you, is this, my Brethren, rejoyce in the Lord, as thro' whom alone without the Observance of the Law you are to be Sav'd. To write the same things to you, which I have formerly told you by word of mouth, to me indeed for your sake it is not grievous, but for you it is safe or requisite to keep you from

X.
He more expressly cautions them against the Judaizers.

A N N O T A T I O N S.

V. 24. † So the Alex. MS. and the Vulg. Lat. Version, and Chrysostom, &c.

V. 26. † So the two most ancient MSS. Alex. and Clerm. and some others.

V. 30. † So Alex. Clerm. MSS. as also Vulg. Lat. and Ethiop. Versions. And agreeably hereto such as expos'd their Lives by a Free and Open Profession of their being Christians, even when they were not requir'd so to do, were in the following Primitive ages stil'd *Parabolani*.

TEXT.

TRANSLATION.

2 Βλέπετε τὰς κύνας, βλέπετε τὰς κακὰς ἐργάτας, βλέπετε τὴν κατατομήν.

3 Ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ πνευμαῖοι θεῷ λατρεύοντες, καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ ἔκ ἐν σαρκὶ πεποιθότες.

4 Καὶ περ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί· εἴ τις δοκᾷ ἄλλῃ πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον· 5 περιτομὴ ὁκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βενιαμὴν, Εβραῖος ἔξ Εβραίων, καὶ ἔκ νόμου Φαρισαῖος, 6 καὶ ἐκ ζήλου διώκων τιμὴν Ἐκκλησίας, καὶ ἔκ διχαιοσύνης τῇ ἐν νόμῳ γενόμενος ἄμεμπτος. 7 Ἀλλ' ἅπανα ὧς μοι κέρδη, ὅσα ἡγήμην ἀπὸ τοῦ Χριστοῦ ζημία. 8 Ἀλλὰ μενουῦν καὶ ἡγήμην πάντα ζημία εἶναι ἀπὸ τοῦ ὑπερέχοντος τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου, δι' ὃν πάντα ἐζημιώθην, καὶ ἡγήμην σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω, 9 καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τιμὴν ἐκ νόμου, ἀλλὰ τιμὴν ἀπὸ πίστεως Χριστοῦ, τιμὴν ἐκ θεοῦ δικαιοσύνης ὅτι τῇ πίστει.

2 Beware of Dogs, beware of evil Workers, beware of the Concision.

3 For we are the Circumcision, who worship God in the Spirit, and glory in Christ Jesus, and have no Confidence in the Flesh.

4 Tho' I might also have Confidence in the Flesh. If any other man thinks, that he has whereof he might trust in the Flesh, I more :

5 Circumcis'd the eighth day, of the Stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews; as * to the Law, a Pharisee;

6 As to Zeal, persecuting the Church; as to the Righteousness which is * by the Law, blameless.

7 But what things were gain to me, those I have counted loss for Christ.

8 Yea doubtless, and I count all things but loss, for the excellency of the Knowledge of Christ Jesus my Lord : for whom I have suffer'd the loss of All things, & do count them but dung, that I may win Christ,

9 And be found in him, not having my own Righteousness which is of the Law, but that which is thro' the Faith of Christ, the Righteousness which is of God by Faith :

10 τῷ

PARAPHRASE.

from falling to the Judaizers. 2 Beware then of the Jews, who as they were wont to call the Gentiles for being out of Covenant with God, so now may be call'd themselves for the like reason Dogs; beware of such Evil Workers,

P A R A P H R A S E.

Workers, who work only to pull down or hinder the Building of the Church of Christ; beware of them, who can now be justly stil'd no more than the Concision, i. e. such as do indeed cut their Flesh, and also thereby cut themselves off from the Church; but are not now Rightly Stil'd the Circumcision. 3 For we Christians are now the only true Circumcision, i. e. circumcis'd in such a manner as is now requir'd and accepted by God, who worship God in the Spirit, i. e. by Spiritual Circumcision or in Purity of Heart, and Glory in Christ Jesus, as He alone who can recommend us to God, and have no Confidence in the Circumcision of the Flesh, as if that would any way commend us to God.

4 Tho', were this any true Ground of Confidence, I might also have Confidence in the Flesh. For if any other man thinks, that he has whereof he might trust in the Flesh, I have more reason so to do: 5 Being Circumcis'd the eighth day from my Birth, the very day appointed by the Law, of the Stock of Israel, not of Ishmael or any other Descendent of Abraham who us'd Circumcision, of the Tribe of Benjamin, which was one of the Two Tribes that adher'd to the house of David, an Hebrew of the Hebrews, i. e. both by Father and Mother, as to the observance of the Law, a Pharisee the strictest Sect of the Jews; 6 as to Zeal for the Law, I have shew'd it to the highest degree, persecuting the Church with the utmost industry; as to the Righteousness which is in or by the Law, Blameless, i. e. I never committed any such Crime, as made me obnoxious to any Punishment appointed by the Law and to be inflict'd by the Judges. 7 But what things aforementioned were formerly Gain to me, or matters of great Advantage in relation to my Spiritual Welfare or my Acceptance with God, those I have counted Loss for Christ, i. e. since my Conversion to Christianity, and in order to become a true Christian I have counted the said particulars as matters of no real Advantage towards recommending me to God. 8 Yea doubtless and I count All things but Loss, i. e. of no Advantage or such as I should readily part with for the Excellency of the true and right Knowledge of Christ Jesus my Lord: for whom I have actually suffer'd the Loss of All things relating to the Ease and Comfort of my Worldly State, and do count them but Dung, that I may win, i. e. obtain the Benefits of Christ; 9 and be found in him, i. e. a true Disciple or Member of Him, not having my Own Righteousness which is of the Law, i. e. not being Righteous only as to the Observance of the External Rites and Ordinances of the Law; (which tho' I have so observ'd, as to be Blameless in that Respect, and that too by my Own Natural Strength, whence I call it, my Own Righteousness, yet such my Own Righteousness is by no means sufficient to render me Acceptable to God unto Salvation) but having that Righteousness which is thro' the Faith of Christ, the Righteousness which is of God, both as it is by Faith, (which is the Gift of God, inasmuch as it is of his Free Mercy that he has given us

XI.
And as an argument of the Necessity of observing the Law, he urges to them his own Practice, in Renouncing his Own Righteousness which is of the Law, tho' he might boast thereof as much as any One.

TEXT.

TRANSLATION.

10 Τῷ γινῶμαι αὐτὸν, καὶ τὴν δυνάμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῆς παθημάτων αὐτοῦ, συμμορφύμενος τῷ θανάτῳ αὐτοῦ. 11 εἴ πως καταστήσω εἰς τὴν ἐξομύασιν† τὴν ἐκ νεκρῶν.

12 Οὐκ ὅτι ἤδη ἔλαβον, ἢ ἤδη πετελείωμαι· διότι δὲ εἰ καὶ κατέλαβω, ἐφ' ᾧ καὶ κατελήφην ὑπὸ τῷ Χειρὶ τοῦ Ἰησοῦ. 13 Ἀδελφοί, ἐγὼ ἐμαυτὸν οὐπω λογίζομαι κατελήφεναι. 14 ἔτι δὲ, πάλιν ὀπίσω ὀπισθομαρτυροῦμαι, τοῖς δὲ ἐμπροσθεν ἐπικεινόμενος, κατὰ σκοπὸν διώκω ὅτι τὸ βραβεῖον τῆς ἀνω κλήσεως τῷ Θεῷ ἐκ Χειρὸς Ἰησοῦ.

15 Ὅσοι οὖν τέλει, τοῦτο φρονέω· καὶ εἰς ἑτέρας φρονεῖτε, καὶ ὅτι ὁ Θεὸς ὑμῖν ὅσα καλύψει. 16 Πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ† σοιχεῖν, τὸ αὐτὸ φρονεῖν. 17 Συμμιμηταί μου γίνεσθε,

10 That I may know him, and the Power of his Resurrection, and the fellowship of his Sufferings, being made conformable unto his Death;

11 If by any means I might attain unto the Resurrection *from the Dead.

12 Not as tho' I had already attain'd, or were already perfect: but I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus.

13 Brethren, I count not* yet my self to have apprehended: but *this* one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the High Calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be *of this mind: and if in any thing ye be *of another mind, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attain'd,* walk ye according to the Same, be ye of the Same mind.

17 Brethren, be followers ἀδελφοί,

ANNOTATIONS.

V. 11. † So Alex. and Clerm. and other MSS. Also Vulg. Lat. and Syr. and Arab. Versions. Iren. Tertull. &c.

V. 16. † Neither the Alex. nor Clerm. (the two most ancient) MSS. read *καὶ*; nor yet some other MSS. Nor Hilary or Ambrose &c. It is highly probable it was first added only by way of Explication.

PARAPHRASE

the Revelation of his Will, the Object of our Faith, and also as We become thus Righteous not without the Supernatural Assistance of the Holy Spirit: 10 The Knowledge of Christ, whose Excellency I spoke of v. 8. and the Righteousness which is of God by Faith and spoken of v. 9. is by no means a bare Knowledge or Faith of Christ, but such a Knowledge and Faith as produces a Conformity and Obedience to Christ in all things; and therefore when I desire to be found having the Knowledge and Righteousness abovemention'd, I mean, that I may know Him, i. e. Christ, and also the Power of his Resurrection, i. e. so as by my Knowledge and Faith to be enabled thro' Grace to rise from the Death of Sin to the Life of Righteousness; and not only this, but if he calls me thereto, that I may know also the Fellowship of his Sufferings, i. e. that I may be ready also to Suffer, as Christ did, for the sake of the Gospel, being made conformable even unto his Death; 11 it by these or any other means I might attain unto the Resurrection, viz. an Happy Resurrection from the Dead.

12 For I look not on my self as tho' I had already attain'd to the Certainty of a Happy Resurrection, or were already Perfect or Consummate, so as to be in no Danger of forfeiting Eternal Happiness: but I follow after or pursue Eternal Happiness with all Care and Industry, if that I may at length apprehend or lay hold of that Happiness, for the obtaining of which also I am apprehended of Christ Jesus by calling me to the Knowledge and Apostleship of the Gospel. 13 Brethren, I tho' an Apostle and One that has done and suffer'd so much for Christ, nevertheless count not yet my self to have apprehended, or to be secure of Eternal Happiness; but this One thing I do, forgetting those things which are behind, i. e. which I have already done or suffer'd, and reaching or stretching forth my self unto those things which are before, i. e. being still Carefull to do what yet remains to be done or suffer'd by me, 14 I press toward the mark or End of my Christian Race for to attain the prize of the High Calling of God in Christ Jesus, i. e. for to attain that Happiness which is above in Heaven, and to which we Christians are call'd by God thro' Christ.

15 Let us therefore, as many as be Perfect, or thoroughly instructed in the Design of the Gospel, be of this mind that I have told you I am of in reference to the observance of the Law; and if in any thing else ye be of another mind from what I am of, God shall reveal even this unto you, if he sees it requisite, as he has reveal'd his Will concerning the Gentiles being under no obligation to observe the Law. 16 Nevertheless in the mean time whereto we by God's special Revelation have already attain'd, namely, as to the Certain Knowledge that it is not needfull for the Gentile Converts to be Circumcis'd, or observe the Law, walk ye according to the same, be ye of the same mind with me in this matter that has been so clearly reveal'd to me. 17 Brethren, be (as it is your special Duty

XII.

By way of Re-
proof to the Boast-
ing of the Judai-
zers, as if they
were Certain of
Salvation by being
Circumcis'd, &c.
He tells them
that notwith-
standing his Cir-
cumcision and
Righteousness
which is of the
Law, he esteem'd
himself not yet
Certain of Salva-
tion, but still la-
bour'd after it, as
the prize of the
High Calling of
God in Christ Je-
sus, i. e. as attain-
able only by Obe-
dience to the
Gospel.

XIII.

He further ex-
horts them to fol-
low his Example,
and the examples
of such others as
oppos'd the Judai-
zers, as he did.
And as a further
Encouragement
hereto,

TEXT.

TRANSLATION.

ἀδελφοί, ὃ σκοπεῖτε τὰς ἑπὶ θεοῦ
παδουῶσαι, καθὼς ἔχετε τύπον ἡμῶν.

(18 Πολλοὶ γὰρ θεοπατῶσι, ὃς
πολλάκις ἔλεγον ὑμῖν, ὡς καὶ
κλαίων λέγω, τὰς ἐχθρὰς τῷ σταυρῷ
τοῦ Χριστοῦ. 19 ὃν τὸ τέλος ἀπώ-
λεια, ὃν ὁ Θεὸς ἡ κοιλία, ὃ ἡ δόξα
ὅτι τῇ αἰσχύνῃ αὐτοῦ, οἱ παῖ ὀπί-
γεια φρονεῖτε.)

20 Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐ-
ρανοῖς ὑπάρχει, ἐξ ἧς καὶ σωτῆρα ἀπεκ-
δεχόμεθα Κύριον Ἰησοῦν Χριστόν. 21 ὃς
μετασχηματίσας τὸ σῶμα τὸ ταπεινώ-
σεως ἡμῶν ἑξ ὧν σύμμορφον τῷ σώματι τὸ
δέξης αὐτοῦ, καὶ ἑνέργειαν ἔδωκεν
αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.
Κεφ. Δ'. Ως, ἀδελφοί μου ἀγαπητοί
καὶ ἐπιποθητοί, χαρὰ καὶ στεφανὸς μου, ἑπὶ
σημεῖον ἐν Κυρίῳ, ἀγαπήσοι.

2 Εὐδοσίαν ὡραχέλω, καὶ Σιν-
τύχην παρκαλέω τὸ αὐτὸ φρονεῖν
ὡς Κύριον. 3 Ἡ Ναὶ ἐρωτῶ καὶ σέ,
σὺς γε γνήσιε, συλλαμβάνου αὐτὰς,

together of me, and mark them
who walk so, as ye have us for
an example.

(18 For many walk, of
whom I have told you often,
and now tell you even weep-
ing, that they are the Enemies
of the Cross of Christ:

19 Whose end is destru-
ction; whose God is their Bel-
ly; and whose Glory is in
their shame; who mind earth-
ly things:)

20 For our Conversation is
in heaven, from whence also
we look for the Saviour, the
Lord Jesus Christ:

21 Who shall change our
Vile Body, that it may be fa-
shion'd like unto his Glorious
Body, according to the work-
ing whereby he is able even to
subdue All things unto himself.

Chap. IV. Therefore, my Bre-
thren, dearly belov'd & long'd
for, my Joy and Crown, so
stand fast in the Lord, my dear-
ly Beloved.

2 I beseech Euodias, and
beseech Syntyche that they be
of the same mind in the Lord.

3 * Yea I intreat thee also,
true Yoke-fellow, help those
ἀγνους

A N N O T A T I O N S.

V. 21. † So it is read in Alex. Clerm. and other MSS. Also in Vulg. Latin Version, and Iren. Tertull. Ambrose.

V. 3. † So Alex. Clerm. and many other MSS. Also Vulg. Lat. Arab. and Ethiop. Versions. As likewise Theodoret, Oecumen. &c.

(gg) Compare 1 Thess. 2. 19. 20.

(h) Had this Exhortation related as to Difference of Opinion concerning the Necessity of Circumcision, or the like, the Apostle would not have us'd so gentle an Expression as *παρεκκλησάω*. Some understand *Συντάχην* to be the Accusative of the Masculine *Συντάχης*.

(i) Who is here meant by the Apostle; there is no good Account to be learnt from Antiquity.

(g) When

PARAPHRASE.

Duty on account of the Revelation made to me in this point) Followers together of me, *i. e.* do *All of you together follow or imitate my Practice in this point*, and mark or take respectfull notice also of them who walk so, as ye have us for an Example:

18 For many, *being too Zealous for the Law*; walk contrariwise; of whom I have told you often, and now tell you even weeping, that, *tho' they profess themselves Christians, yet in reality and effect they are the Enemies of the Cross of Christ*; 19 whose End is or will be Destruction, *however they may prosper at present*, whose God, *i. e.* Chief thing propos'd to themselves is the Satisfaction of their Belly or Temporal Interest, and whose Glory is in what really is or ought to be their Shame; who mind Earthly things:

XIV.

He sets before them the miserable End of such False Teachers, on the one hand:

As I therefore said afore v. 17. imitate Us: 20 For our Conversation or Citizenship is in Heaven, and consequently we chiefly mind the things of Heaven, from whence also (as a further and signal Encouragement to our Steadfastness in the Faith) we look for the Saviour, the Lord Jesus Christ; 21 Who, if he sees not fit to deliver us from Persecution and Death here, yet at the Resurrection shall change our Vile Body, or this Body wherein we Humble our selves unto Death, that it may be fashion'd or become like unto his Glorious Body; which, as it is no other than He is able to perform, according to the Working or Power wherewith he is invested, and whereby he is able to Subdue All things unto himself, and consequently Death and Corruption, so it will be a sufficient Reward for the Greatest Evils we can Suffer in the Body. Chap. IV. Therefore, my Brethren, dearly belov'd and long'd for, my Joy and Crown (gg) of Glorifying in the presence of our Lord Jesus Christ at his Coming, so as I have above given you Directions stand fast in the Lord, not complying with the Judaizers or any other Seducers, my Dearly beloved.

XV.

And on the other hand, the Happy and Glorious End of Such as shall persevere in the True Faith, even to Death it self.

SECTION II.

The Apostle gives some General and Particular Directions, together with a Commendation of their Liberality to Him, and so concludes.

2 In a particular manner I beseech Euodias and beseech Syntyche, that they be of the same mind in the Lord, *i. e.* whatever different Notions they have as to some (b) less material points relating to Christianity, yet they break not out into open dissension thereupon, but act in respect both of their Publick and Private Behaviour, as if there was no Such Difference of Opinion between them. 3 Yea I intreat thee also, true (i) Yoke-fellow or special Fellow-labourer in the Work of the Gospel, help those

I.

He gives some Directions concerning Particular Persons.

Women

TEXT.

TRANSLATION.

αἱπες ἐν τῇ Εὐαγγελίᾳ συνήλυσαν
μοι, μὲ καὶ Κλημένους, καὶ τῶν λοι-
πῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν
βίβλῳ ζῶης.

4 Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἔραθ, χαίρετε. 5 Τὸ ὅτι οἱ
ὑμῶν γνωσθέντες πάντες ἀνθρώποις· ὁ
Κύριος ἐγγύς. 6 Μὴδὲν μεριμνά-
τε· ἀλλ' ἐν παντί τῇ προσεύχῃ
καὶ τῇ δεήσει μὲν εὐχαριστίας τὰ
αἰτήματα ὑμῶν γνωρίζετε πρὸς
τὸν Θεόν. 7 Καὶ ἡ εἰρήνη τοῦ
Θεοῦ ἡ ὑπερέχουσα πάντα νοῦν,
φρουρήσῃ τὰς καρδίας ὑμῶν καὶ τὰ
νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

8 Τὸ λοιπὸν, ἀδελφαί, ὅσα ἔστιν
ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια,
ὅσα ἀγαθὰ, ὅσα προσφιλῆ, ὅσα
εὐφροσύνη, εἴτις ἀρετὴ καὶ εἴτις ἐπαι-
νή, ταῦτα λογίζεσθε. 9 ἂ καὶ
ἐμάθετε, καὶ παρελάβετε, καὶ ἠκού-
σατε, καὶ εἰδέτε ἐν ἐμοί, ταῦτα
πραΰνατε· καὶ ὁ Θεὸς τῆς εἰρή-
νης ἔσται μετ' ὑμῶν.

Women, who labour'd with me
in the Gospel, with Clement
also, and with other my Fellow-
labourers, whose names are in
the Book of Life.

4 Rejoyce in the Lord al-
way; and again I say, Rejoyce.

5 Let your *Meekness be
known unto All men. The
Lord is at hand.

6 Be careful for nothing;
but in every thing, by prayer
and supplication with thankf-
giving, let your Requests be
made known unto God.

7 And the Peace of God,
which passeth all understand-
ing, shall keep your hearts and
minds thro' Christ Jesus.

8 Finally, Brethren, what-
soever things are true, what-
soever things are honest, what-
soever things are just, whatso-
ever things are pure, whatso-
ever things are lovely, what-
soever things are of good re-
port; if there be any Virtue,
and if there be any Praise,
think on these things.

9 Those things, which ye
have both learn'd and receiv'd,
and heard and seen in me, do:
and the God of Peace shall be
with you.

10 Εὐχαριστω

ANNOTATIONS.

(4) When we find the Author of the Book of Wisdom introducing some Persons Glorifying in their Power, and resolving to sift the Temper of the Righteous man after this manner: *Let us examine him by Torture and Despitifulness*, ἵνα γινώσκωμεν τὴν ἐπιτακτικὴν αὐτοῦ, *that we may know his Meekness*, *Wisd. 2. 19.* it is not to be doubted but that Paul here alludes to this place of the Book of Wisdom; and considering that Despite and Torture with which the Philippians might now be treated, as he lately was, he advises them in the very same Expression, Τὸ

PARAPHRASE.

Women who labour'd with me in *promoting* the Gospel, *namely by ministering to me in my Persecutions and Troubles, and bearing a share of them by that means themselves*, with Clement also, and other my Fellow-labourers, whose Names are as *it were* writ in the Book of Life, *i. e. who have a Title to Eternal Life, as it is usual to write the names of the Citizens of any City in a Register, whereby is denoted their Right and Title to the Privileges of the said City, if they forfeit not that Title by any miscarriage.*

4 Rejoyce in the Lord alway, *even under the Greatest Afflictions, as what will turn to your advantage, if you persevere, and therefore again I say, Rejoyce and be by no means Dejected or Repine at your Calamities.* 5 On the contrary, let your (k) Meekness or Gentleness under Affliction be known unto All Men. *And this you have the greater encouragement to, forasmuch as the Lord is at hand to put an end to the state of the Unbelieving Jews our fiercest Enemies.* 6 Be anxiously carefull for nothing, but in every thing by Prayer & Supplication with Thanksgiving, let your Requests be made known unto God. 7 And the Peace of God, *i. e. that inward Tranquillity and Comfort of Mind, which will arise from your Living according to the Rules here given you, and from your sense of God's Favour to you thereupon, and which passes or exceeds All Understanding fully and perfectly to comprehend the Value of it,* shall keep your hearts and minds stedfast in the Faith thro' Christ Jesus. 8 Finally, *or to sum up in short what more remains to be said,* Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any *such thing as* Virtue, and if there be any *such thing as* Praise, think on these things, *which I have here laid before you in this Epistle.* 9 Also those things, which ye have formerly both learn'd and receiv'd, and heard by word of mouth, and seen in me, do ye: and the God of Peace shall be with you without fail, so as to bless you with inward Peace of Mind, if not with outward Peace and Prosperity.

II.
He exhorts to Meekness & Cheerfulness under Persecution, and to the practice of Piety in general.

10 But

ANNOTATIONS.

8 c 1

ἡμεῖς οὖν ἡμαρτῶν ἡμῶν. *Let your Meekness be known to All.* For so it evidently appears from comparing these two places together, it ought to be render'd in this Text of the Epistle to the Philippians, as well as in the other of the Book of Wisdom: Especially since the Condition of the Philippians, to whom this Epistle was writen, was a State of Persecution, at best of Toleration, and so a Proper Season for exercising the Virtue of Meekness; whereas the exercise of Moderation is proper only for such as are in Power and Prosperity. From which it appears, how wretchedly This Text has been of late years Abus'd. Of which see more in an Excellent Discourse on this Text lately preach'd and publish'd by the Reverend Mr Chibull.

TEXT.

TRANSLATION.

10 Εχάρην δὲ ἐν Κυρίῳ μέ-
 γαλως, ὅτι ἤδη ποτὲ ἀνεθάλετο
 τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ
 ἐφρονεῖτε, ἡγαυρεῖσθε δέ. 11 Οὐχ
 ὅτι κατ' ὑτέρησιν λέγω· ἐγὼ γὰρ
 ἔμαθον, ὅτι οἷς εἰμι, αὐτάρκης
 εἶναι. 12 Οἶδα ἃ καὶ ταπεινοῦ-
 σθαι, οἶδα καὶ περισσεύειν· ὅτι
 πᾶσι καὶ ἐν πᾶσι μεμύημαι καὶ
 χορτάζεσθαι καὶ πεινᾶν, καὶ περισ-
 σεύειν καὶ ὑπερεῖσθαι. 13 Πάντα
 ἰχύω ὅτι τῷ ἐνδυναμοῦντί με Χρ-
 στῷ. 14 Πλὴν καλῶς ἐποίησατε,
 συγκοινωνήσατέ μου τῇ θλίψει.
 15 Οἴδατε δὲ καὶ ὑμεῖς, Φιλιπ-
 πῆσιοι, ὅτι ἐν ἀρχῇ τοῦ Εὐαγγε-
 λίου, ὅτε ἔξηλθον ἀπὸ Μακεδονίας,
 ἐδεδεμία μοι Ἐκκλησία ἐκοινώνησεν
 εἰς λόγον δόσεως καὶ λήψεως, εἰ
 μὴ ὑμεῖς μόνοι. 16 Καὶ ἐν Θεσσα-
 λονίκῃ καὶ Ἀπαδίῃ καὶ δις εἰς τὴν
 Ἀρείαν μοι ἐπὶ τῷ φάτι. 17 Οὐχ
 ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπι-
 ζητῶ τὸν καρπὸν τὸν πλεονάζοντα
 εἰς λόγον ὑμῶν. 18 Ἀπέχω δὲ
 πάντα, καὶ περιεσπένω περὶ πληρω-
 μαί, δεξιὰ μὲν τοῦ καὶ Επαφροδι-
 τῆ τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας,
 θυσιὰν δεκτὴν, εὐάρεστον τῷ Θεῷ.
 19 Ὁ δὲ Θεός μου πληρώσῃ πάντας

10 But I rejoyced in the
 Lord greatly, that now at the
 last your care of me has flou-
 rish'd again; wherein ye were
 also carefull, but ye lack'd op-
 portunity.

11 Not that I speak in re-
 spect of Want: for I have
 learn'd, in whatsoever state I
 am, therewith to be content.

12 I know both how to be
 abas'd, and I know how to
 abound: every where, and in
 all things I am instructed both
 to be full and to be hungry,
 both to abound and to suffer
 need.

13 I can do all things thro'
 Christ who strengthens me.

14 Notwithstanding ye have
 well done, that ye did commu-
 nicate with my Affliction.

15 Now ye, Philippians,
 know also, that in the begin-
 ning of the Gospel, when I de-
 parted from Macedonia, no
 Church communicated with
 me, as to giving and receiving,
 but ye only.

16 For even in Thessaloni-
 ca ye sent once and again unto
 my necessity.

17 Not that I desire a Gift;
 but I desire Fruit that may
 abound to your account.

18 But I have all, & abound;
 I am full, having receiv'd of
 Epaphroditus the things which
 were sent from you, an odour
 of a sweet smell, a sacrifice ac-
 ceptable, well-pleasing unto
 God.

19 *And my God shall sup-

πληρῶσαι

TEXT.

TRANSLATION.

χρεῖαν ὑμῶν καὶ τὸν πληῖτον αὐτοῦ
ἐν δόξᾳ, ἐν Χειρῶν Ἰησοῦ. 20 Τῷ δὲ
Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τὰς
αἰῶνας τῶν αἰώνων. Ἀμήν.

ply all your need, according to
his riches in Glory, by Christ
Jesus.

20 Now unto God and our
Father be Glory for ever and
ever. Amen.

21 Ἀσπα-

PARAPHRASE.

10 But now having given you such Directions as I judge proper for you, I can't conclude without taking notice again of your Kindness to me: I acquaint you therefore that I rejoyced in your Liberality, not so much as it tended to my Relief, but rather as it was highly acceptable to the Lord, that now at the last your Care of me to supply my wants has flourish'd again or reviv'd, wherein ye were also carefull all along, but you lacked opportunity afore now. 11 Not that I speak this in respect of any desire in me, that you or others should supply my want: for I have learn'd in whatsoever State I am, therewith to be content. 12 I know both how to be abas'd, and I know how to abound: every where and in all things I am instructed, both to be full and to be hungry, both to abound and suffer need, in such a manner as is pleasing to God. 13 For I can do All things, behave my self as I ought in every state of Life, thro' Christ who strengthens me. 14 Notwithstanding ye have Well done, that ye did communicate with my Affliction, i. e. not only bear a part thereof by your Concern for me, but also contribute toward my Relief. 15 Now ye, Philippians, know also, that in the beginning of my preaching the Gospel in your Parts of the World, when I departed from Macedonia, No Church communicated with me as to Giving and Receiving, but ye only, i. e. I receiv'd Charitable Contributions from no Church but from you. 16 For even while I was in Thessalonica, ye sent once and again unto the supply of my necessity. 17 And this I remind you of, not that I desire a further Gift for my Own advantage, but because I desire Fruit of your Christian Charity, that may abound to your account in the day of the Lord. 18 But as for me I have All that is needfull at present, and abound: I am Full, having receiv'd of Epaphroditus the things which were sent from you, which are as an Odour of a sweet Smell, as a Sacrifice acceptable and well-pleasing unto God. 19 And therefore on the other hand my God shall supply all your Need, according to his Riches in Glory, i. e. according to the Glorious Riches of his Goodness, by Christ Jesus. 20 Now unto God and our Father be Glory for ever and ever. Amen.

III.
He commends
their Liberality
towards Him,
teaching them
that Such Cha-
rity is as a very
Acceptable Sacri-
fice to God.

21 Salute

ANNOTATIONS.

V. 12. † So Alex. Clerm. and many other MSS. and Vulg. Lat. Version, and Clem. Alexandr. and Theodoret, &c.

TEXT.

TRANSLATION.

21 Απαύσασθε πάντα ἅγιον ἐν
Χριστῷ Ἰησοῦ. ἀπαύζονται ὑμεῖς οἱ
συνὸ ἐμοὶ ἀδελφοί. 22 Απαύζονται
ὑμεῖς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ
ἐκ τοῦ Καίσαρος οἰκίας. 23 Ἡ χάρις
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τῷ
πνεύματι ὑμῶν. Ἀμήν.

21 Salute every Saint in
Christ Jesus. The Brethren,
which are with me, salute
you.

22 All the Saints salute you,
chiefly they that are of Cesar's
household.

23 The Grace of our Lord
Jesus Christ be * with your
Spirit. Amen.

Πρὸς Φιλιππησίους ἐγράφη ἀπὸ
Ρώμης δι' Ἐπαφροδίτου.

It was written to the Phi-
lippians from Rome, by
Epaphroditus.

ANNOTATIONS.

V. 23; † So Alex. Germ. and other MSS. Also Vulg. Lat. and Ethiop. Ver-
sions, and Ambrose, &c.

The C O N C L U S I O N.

21 Salute every Saint in Christ Jesus, *i. e. every True Christian who hopes for Salvation thro' Faith in and Obedience thro' Christ without observing the Law.* The Brethren, which are with me, salute you.

IV.
The Conclusion.

22 *And All the other Saints, who dwell at Rome,* salute you, chiefly they that are of Cesar's household. 23 The Grace of our Lord Jesus Christ be with your Spirit. Amen.

It, i. e. this Epistle was written to the Philippians from Rome, and sent to them by Epaphroditus.

SYNOPSIS.

S Y N O P S I S.

I. The Introduction, Chap. I. 1, 2.

1. By *thanking* God for their *Stedfastness* in the Faith hitherto, and *praying* to God for their *Continuing* so to do. Chap. I. 3 — 11.
2. By acquainting them, that what had befallen him, had fell out to the *Furtherance* (of the Truth) of the Gospel. Chap. I. 12 — 20.
3. By declaring his *Readiness* to *Dy* in defence of the Truth of the Gospel, and his *Desiring* to *Live* only on that account. Chap. I. 21 — 26.
4. By instructing them to esteem it as a *Special Favour* to suffer for the sake of Christ. Chap. I. 27 — Ch. II. 4.
5. By setting before them the *Great Example* of Christ in submitting unto the *Death* of the Cross out of *Obedience* to the Will of God. Chap. II. 5 — 16.
6. By observing to them, that without their *Perseverance* *All* his Labour upon them would be in *vain*. Chap. II. 17, 18.
7. By acquainting them, that their *Perseverance* was a Matter of so Great moment, that he intended to send *Timothy* on purpose to see how things stood with them, and to confirm them. Chap. II. 19. to the end.
8. By expressly cautioning them against the *Judaizers*, using great sharpness of speech against the said False Teachers. Chap. III. 1 — 3.
9. By urging his *Own Example* to them, in *Renouncing* his *Own Righteousness* which is of the Law, tho' he might boast thereof as much as any One; and endeavouring to secure to himself *Salvation*, only thro' Christ. Chap. III. 4 — 14.
10. By urging to them, that this Doctrine of the Gentiles being under no obligation to be Circumcis'd, was in a special manner *Reveal'd* to him, and therefore they ought to *Follow* him therein. Chap. III. 15 — 17.
11. By foretelling them of the *Miserable End* of the False Teachers, and the *Happy end* of such as should *persevere* in the Truth. Chap. III. 18 — Chap. IV. 1.

II. The Main Design of the Epistle, viz. to preserve the Philip-pians from Judaizing. Which the Apostle endeavours to do,

1. Directions concerning Particular Persons. Chap. IV. 2, 3.
2. Exhortations to Cheerfulness under Persecution, and the Practice of Piety. Chap. IV. 4 — 9.
3. A Commendation of their Liberality towards Him and the Propagation of the Gospel. Chap. IV. 10 — 20.

III. Other Particulars.

IV. The Conclusion, Ch. IV. 21. to the end.

THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
COLOSSIANS.

THE PREFACE.

THERE is a great Agreement among the Learned, ^{I.} The Place whence, and Time when this Epistle was writ. that this Epistle was written from *Rome*, in the *same year* with those to the *Ephesians* and *Philippians*; and consequently in *A. D.* 62, or 64.

The *Design* of this Epistle was likewise the Same with that ^{II.} The Design of this Epistle. of the two others aforementioned, *viz.* to preserve the *Colossians* from being seduced by the *Judaizers*, and that not only as to the Necessity of Circumcision or Keeping the Law, but also as to the Worshipping of Angels. Which last Doctrine being more insisted against in this Epistle than the Others, it is reasonable to infer therefrom, that it prevail'd more (or was at least press'd more by the False Teachers) at *Coloss* than at *Ephesus* or *Philippi*. For that it was also started there, seems probable from *Ephes.* 1. 21, 22. and *Phil.* 2. 9, 10. compar'd with *Col.* 1. 16. and 2. 10, 18, 19.

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΚΟΛΑΣΣΑΕΙΣ
ΕΠΙΣΤΟΛΗ.

THE
EPISTLE
OF
PAUL
THE APOSTLE
TO THE
COLOSSIANS.

TEXT.

TRANSLATION.

Κεφ. α'.

Chap. I.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ
Χριστοῦ, ἀπὸ θελήματος Θεοῦ,
καὶ Τιμόθεος ὁ ἀδελφός, 2 τοῖς
ἐν Κολασσαῖς ἀγίοις καὶ πιστοῖς ἀδελ-
φοῖς ἐν Χριστῷ Ἰησοῦ. χάρις ὑμῖν
καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ
Κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐχαριστοῦμεν τῷ Θεῷ καὶ πατρὶ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, πάντοτε ὑπὲρ
ὑμῶν προσευχόμενοι 4 ἀκούσαντες

PAUL an Apostle of Je-
sus Christ by the Will
of God, and Timothy
* the Brother,

2 To the Saints and Faith-
ful Brethren in Christ Jesus,
who are at Colossæ: Grace be
unto you, and Peace from God
our Father, and the Lord Je-
sus Christ.

3 We give thanks to God
and the Father of our Lord
Jesus Christ, praying always
for you;

4 Since we heard of your
τιμ

ANNOTATIONS.

V. 2. † *Ιησοῦ* is read in Alex. Clerm. and other MSS. as also in Vulg. Latin, and Syriack Versions, &c.

(a) See *Gal.* 1. 15, 16. (b) *Colossæ* was a City of *Phrygia*, not far from *Hierapolis* and *Laodicea*, which are both mention'd in this Epistle Chap. 4. 13. It is in almost All the ancient MSS. writ *Κολασσαῖς*. So that it is not unlikely that it was usually pronounc'd *Κολασσαι*, not *Κολασσαῖ*, at least by the Inhabitants of these Parts, or about that Time. See more of it in the second Part of my *Geogr. of N. T.* Chap. 4. Sect. 1. numb. 4.

(c) Whether St *Paul* had ever been himself at *Colossæ*, and there preach'd the Gospel, before he writ this Epistle, is controverted. And be that as it will, by
πίσις

THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
COLOSSIANS.

PARAPHRASE.

THE INTRODUCTION.

PAUL an Apostle of Jesus Christ by the *special* (a) Will of God, and Timothy the Brother *eminent in the Work of the Gospel*, 2. to the Saints or Christians in general, and more especially to the Faithful Brethren in Christ Jesus, (*i. e. who stand firm against the Judaizers and all other Seducers*) who are at (b) Coloss: Grace be unto you, and Peace from God our Father, and the Lord Jesus Christ.

SECTION I.

The Apostle instructs the Colossians, why they ought not to hearken to those False Teachers, as would Seduce them to be Circumcis'd and Observe the Law, and also to Worship Angels.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, 4 since we heard (c) of *the Constancy* of your

I.
The Apostle thanks God for the Colossians Steadfastness in the Faith, and commends their Piety.

ANNOTATIONS.

Here seems most reasonable to understand, not so much the Colossians First Receiving of the Faith, but rather or principally their Constancy in adhering to the True Faith that they had formerly receiv'd, or in one word their Faithfulness. For this is most agreeable to the Inscription of this Epistle to the Faithful in Christ Jesus, v. 2. And it can't be well supposed, but that the Apostle had heard, considerably afore the writing of this Epistle, of their Conversion and

TEXT.

TRANSLATION.

τὴ πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴ ἀγά-
πην τὴν ἣν ἔχετε εἰς πάντας τοὺς ἁγίους,
5 διὰ τὴν ἐλπίδα τὴν ὑποκειμένην ὑμῖν ἐν
τοῖς οὐρανοῖς, ἣν ἀκοήσατε ἐν τῷ λόγῳ
τῷ ἀληθείας, ὃ εὐαγγελίσθη ὑμῖν παρόντος
εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ.
καὶ ἐπὶ καρποφορέμενοι καὶ αὐξανόμενοι,
καθὼς καὶ ἐν ὑμῖν, ἀπ' ἧς ἡμέρας ἠκούσατε
καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ.
7 καθὼς ἐμάθετε ἀπὸ Επαφρᾶ τοῦ ἀγα-
πητοῦ συνδούλου ἡμῶν, ὅς ἐστι πιστὸς ὑπὲρ
ὑμῶν διάκονος τοῦ Χριστοῦ. 8 ὃ καὶ δηλώ-
σας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.

9 διὰ ταῦτο καὶ ἡμεῖς, ἀπ' ἧς ἡμέ-
ρας ἠκούσαμεν, ὃ παύομεθα ὑπὲρ ὑμῶν
προσευχόμενοι καὶ αἰτῶμενοι, ἵνα πλη-
ρωθῆτε τῇ γνώσει τοῦ θελήματος αὐτοῦ,
ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ.
10 ὡς ἵνα περιπατήσῃ ὑμεῖς ἀξίως τοῦ Κυρίου
εἰς πάντας ἀρέσκαις, ἐν παντὶ ἔργῳ
ἀγαθῷ καρποφορῆντες καὶ αὐξανόμενοι
ἐν τῇ γνώσει τοῦ Θεοῦ.
11 ὡς ἵνα ὑμεῖς δυναθῆτε ἐν παντί κατὰ τὸν
δόξαν αὐτοῦ, εἰς πάντας ὑπομονὴν καὶ μα-
κροθυμίαν μετὰ χαρᾶς. 12 εὐχαριστοῦντες

Faith in Christ Jesus, and of
the Love which ye have to All
the Saints;

5 For the hope which is laid
up for you in heaven; whereof
ye heard before in the Word
of the Truth of the Gospel:

6 Which is come unto you,
as it is in all the World; and
brings forth fruit & increases,
as it do's also in you, since the
day ye heard of it, and knew
the Grace of God in Truth.

7 As ye * learn'd of Epa-
phras our dear Fellow-servant,
who is for you a Faithfull Mi-
nister of Christ:

8 Who also declar'd unto
us your Love in the Spirit.

9 For this cause we also,
since the day we heard it, do
not cease to pray for you and
to desire, that ye might be
fill'd with the Knowledge of
his Will, in all Wisdom and
Spiritual Understanding:

10 That ye might walk wor-
thy of the Lord unto all pleas-
ing; (being fruitfull in every
good Work, and increasing in
the Knowledge of God;

11 Strengthen'd with all
might according to his glorious
Power, unto all patience and
long-suffering with joyfulness;

12 Giving thanks unto the

τῷ

ANNOTATIONS.

First Receiving the Faith, allowing that he did not Himself convert them. Be-
sides we find the same Expression us'd in *Ephes. 1. 15.* and yet there is no doubt,
but the Apostle converted the *Ephesians* Himself; and consequently that by their
Faith must be understood their Faithfulness. And if so, it may likewise
be understood so here; and consequently No certain Argument can be drawn
hence, that St Paul did not himself convert the Colossians, or at least had never
been

PARAPHRASE.

Faith in Christ Jesus, and of the Love which ye have to All the Saints *without distinction Uncircumcis'd as well as Circumcis'd; 5* which Faith and Love ye have for the Hope which is laid up for you in Heaven, whereof ye heard before in the Word of the Truth of the Gospel, *i. e. by the preaching of the Gospel of Truth: 6* Which by the good Providence of God is come unto you, as it is *preach'd* in all the World: and brings forth fruit and increases, as it do's also in you, since the day ye *first* heard of it, and knew the Grace, *i. e. Gracious Kindness* of God in Truth, *i. e. to be extended to you Gentiles by the Gospel as well as to the Jews. 7* As ye *(d)* learn'd of Epaphras our dear Fellow-servant, who is for you a Faithfull Minister of Christ: *8* who also declar'd unto us your Love in the Spirit, *i. e. your sincere and hearty Love to me.*

9 For this cause We also, since the day we heard it, *viz. your Love to me and Faithfulness in maintaining the Truth of the Gospel*, do not cease to pray for you and to desire, that ye might be fill'd with the Knowledge of his Will, *i. e. might fully know the Will of God in Christ or the design of the Gospel*, in all Spiritual Wisdom and Spiritual Understanding; *10* that *being thus spiritually Wise* ye might walk *(e)* Worthy of the Calling wherewith the Lord has call'd you, namely unto all Pleasing of God, being fruitfull in every Good Work, and continually increas'ing in the Knowledge of God; *11* strengthen'd with all Spiritual might according to his Glorious Power, *i. e. according to the Glorious Power of his Holy Spirit working in you and strengthening you*, unto all Patience and Long-suffering, *and that so as sa he able even with Joyfulness to undergo Affliction; 12* Giving thanks unto God the Father

II.
He prays for their further Increase in Piety, and Knowledge of the Design of the Gospel.

ANNOTATIONS.

been at Coloss. Some indeed will have the Epistle to the *Ephesians* to be that, which was written to the *Laodiceans*, and is mention'd chap. 4. 16. (concerning which more shall be there said.) But then the same Persons own that it is likely that the same Epistle, tho' first written to the *Laodiceans*, yet was afterwards by St Paul's order carried by *Tychicus* also to the *Ephesians*, and so came to be commonly inscrib'd to the *Ephesians*. And therefore *viz. Ephes. 1. 15.* must still be understood to denote, at least with reference to the *Ephesians*, nor their First Receiving of the Faith, but their First Continuance therein. And if so there, it may also be here. For further Confirmation whereof compare chap. 2. 5.

V. 4. † So Alex. Clerm. and other MSS. as also Vulg. Lat. Version, &c.

V. 6. † So Alex. Clerm. and many other MSS. Also Vulg. Latin, Syr. and Ethiop. Versions. Likewise Chrysost. Theodoret, Theophyl. Oecum. &c.

V. 7. † Καὶ is omitted in Alex. Clerm. and other MSS. as also in Vulg. Latin, Syr. and Ethiop. Versions, &c.

V. 10. † So Alex. Clerm. and many other MSS. Also Vulg. Lat. Syr. and Ethiop. Versions, with Chrysost. Ambros, &c.

(d) This that is here said, seems to be a Good Argument, that the *Colossians* were converted, not by St Paul, but by *Epaphras*.

(e) Compare *Eph. 4. 1.* and *Phil. 1. 27.*

TEXT.

TRANSLATION.

πατρὶ πατρὶ ἰσχυρότατῃ ἡμῶς εἰς τὴν
μερίδα τῆς κλήρας τῶν ἁγίων ἐν τῷ φωτί·
13 ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἑξουσίας
τῶν σκότους, καὶ μετέστησεν εἰς τὴν βασι-
λείαν τοῦ υἱοῦ τοῦ ἀγάπης αὐτοῦ· 14 ἐν
ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἀφε-
σιν τῶν ἁμαρτιῶν.

15 Ὃς ἐστὶν εἰκὼν τοῦ Θεοῦ ἀορα-
του, ὡροτόκοις πάσης κτίσεως·

16 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ
ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς,
τὰ ὀρατὰ καὶ τὰ ἀόρατα, εἴτε θρό-
νοι, εἴτε κυριότητες, εἴτε ἀρχαί, εἴτε
ἑξουσίαι· τὰ πάντα δι' αὐτοῦ, καὶ εἰς
αὐτὸν ἐκτισται· 17 καὶ αὐτός ἐστι πρὸ
πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέ-
στηκεν.

18 Καὶ αὐτός ἐστι ἡ κεφαλὴ
τοῦ σώματος τῆς Εκκλησίας, ὃς ἐστὶν
ἀρχὴ, ὡροτόκος ἐκ τῶν νεκρῶν, ἵνα

Father, who has made us meet
to be Partakers of the Inheri-
tance of the Saints in Light:

13 Who has deliver'd us
from the power of darkness,
and has translated us into the
Kingdom of his dear Son:

14 In whom we have re-
demption, even the forgiveness
of Sins.

15 Who is the Image of the
invisible God, the first-born of
every creature:

16 For by him were All
things created, that are in hea-
ven, and that are on earth,
visible and invisible, whether
they be Thrones, or Domi-
nions, or Principalities, or
Powers: All things were creat-
ed by him, and for him:

17 And he is before All
things, and by him All things
confist.

18 And he is the Head of
the Body, the Church; who
is the Beginning, the First-
born from the Dead; that in
γένηται

ANNOTATIONS.

V. 14. † So the MSS. and Versions last cited; and together with Chrysost. and Ambr. also Theophylact.

(e) As to the Expression *ὡροτόκος πάσης κτίσεως*, the Apostle has himself taken care to explain what he meant thereby, namely v. 17. where he says of Christ, *Αὐτὸς ἐστὶ πρὸ πάντων*. And yet *ὡροτόκος πάσης κτίσεως* is equivalent to *πρῶτος πρὸ πάσης κτίσεως*, is evident from *Job*. 1. 30. where *John* the Baptist says of our Saviour *πρῶτός μου ἦν*, that is, *πρῶτος μου ἦν*, and accordingly we render it; *He was before me*. So that from this Expression of *St Paul* it can't be inferr'd that Christ as to the Nature he subsist'd in, before he took Flesh, was of the Rank of Creatures, being only the First-born of Created beings or the First of That Rank; but from the Expression Rightly understood according to the Apostle's own Explanation v. 17. it may be Rightly inferr'd that He is Truly and Essentially God. For *He that is Before All Things Created*, is Himself Uncreated, and consequently Truly God.

(f) This surely is a very Considerable and Undeniable Argument of the True Divinity of Christ; and that Supreme Worship is due to Him; since Supreme Worship

P A R A P H R A S E.

ther who *by vouchsafing us the Grace of his Holy Spirit* has made us meet to be partakers of the Inheritance of the Saints in Light, *viz. the Light of the Gospel here, and Eternal Light hereafter*; 13 who has deliver'd us from the Power of Darknes, *viz. from the Power the Devil had over us by means of our Spiritual Ignorance, before we were instructed by the Gospel, and whereby he seduced us to commit Works of Darknes or such Sins as arise from Ignorance and are usually committed in the Dark, and whereby we were render'd liable to Eternal Darknes or Damnation*; and has translated us from the Power or Kingdom of the Devil into the Kingdom of his Dear Son *Jesus Christ*: 14 In whom we have Redemption from *All the Spiritual Miseries the Devil would bring upon us, the first part of which Redemption consists in this, even the Forgiveness of Sins.*

15 Who is the true and perfect Image of the invifible God, *i.e. whereas God in his own Divine Excellency is incapable of being seen by mortal Eyes, the Second Person of the Holy Trinity, who is of the same infinite Goodness, Power, &c. with the Father, and so likewise Invisibile as to his Divine Nature no less than the Father, did before his Incarnation assume to himself a Visible Glory wherein he appear'd to the Patriarchs, and at his Incarnation did assume to himself Flesh, wherein he appear'd and dwelt among us in these latter days; and the same Second Person of the Holy Trinity may also be stil'd the First-born of Every Creature, namely as in respect of his Divine Nature he was begotten of the Father before All Creatures, and as to his Humane Nature He was the First that was rais'd from the Dead, never to Dy again*: 16 As to his Divine Nature, I say He was begotten before All Creatures: for by Him were All things created, that are in Heaven, and that are on Earth, Visible and Invisibile, of which last sort are the several Orders of Angels, whether they be Thrones, or Dominions, or Principalities, or Powers: All things were created by him, and also (f) for him, *i. e. for his service and to his Glory*: 17 And it hence appears that He is before All things, and also it is to be known further that as by him All things were at first created, so by Him All things Consist or are Still preserv'd. 18 And Still further He is the Head of the Mystical Body or Spiritual Society, call'd the Church: who agreeably to such his Headship, as he was the Beginning or Person, by whom the First Creation was effected, so likewise he is the Beginning or Person by whom the Second Creation is effected, and as to his Humane Nature in particular is the First-born from the Dead, that in All things, *viz. in respect of the First and Second Creation, i. e. in respect of the Creation properly so call'd, and the Redem-*

III.
He sets before them the Excellency of our Blest Saviour, both as to his Divine and Humane Nature, thereby intimating his Ability to Save them, without the Observance of the Law, &c.

A N N O T A T I O N S.

Worship is evidently due from the Creature to Him, for whose Service and Glory the said Creature is made.

TEXT

TRANSLATION.

γίνεσθαι ὃς πᾶσιν αὐτὸς προτεύων.

19 Ὅτι ἐν αὐτῷ εὐδόκησε πᾶν ὃ πλήρωμα καθικόντων· 20 καὶ δι' αὐτοῦ ἅπαντα καταλλάξαι τὰ πάντα εἰς αὐτόν, (ἐιρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ,) εἴτε τὰ ὅτι τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς.

21 Καὶ ὑμεῖς ποτε ὄντας ἀπηλοτριωμένους καὶ ἐχθροὺς τῇ ἀγαθότητι ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἅπαντα καταλλάξεν, 22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, διὰ τῆς θανάτου αὐτοῦ, ὡς ἁγίστην ὑμᾶς ἀγίους καὶ ἀμώμους καὶ ἀνεγκλήτους καταποιῶν αὐτοῦ· 23 εἴγε ἐπιμένετε τῇ πίστι τέθειμεν μὲν οὖν καὶ ἑβραῖοι, καὶ μὴ μετὰ κινέμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου τοῦ ἡκούσατε, τῷ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν·

Ὁὕτως ἐγενόμην ἐγὼ Παῦλος διάκονος.

24 † Ὅς νῦν χαίρω ἐν τοῖς † παθήμασιν ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑπερήματα τοῦ θλίψεως τοῦ Χριστοῦ ἐν τῇ σαρκί μου, ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ Εκκλησία· 25 ἧς ἐγενόμην ἐγὼ διάκονος, καὶ τὸ οἰκοδομεῖν τὸ θεῖον, καὶ δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸ λόγον τοῦ θεοῦ.

all things he might have the Preeminence.

19 For it *seem'd good that in him should All Fulness dwell;

20 And by him to reconcile All things unto him (having made peace by the blood of his Cross; by him, I say,) whether they be things on earth or things in heaven.

21 And you that were sometime alienated, and Enemies in your mind by wicked works, yet now has he reconcil'd,

22 In the body of his *own flesh, thro' *his own death, to present you holy, and unblamable, and unreprouable in his own sight:

23 If ye continue in the faith grounded and settled, and be not mov'd away from the Hope of the Gospel, which ye have heard, and which *is preach'd to every Creature, which is under heaven: whereof I Paul am made a minister.

24 Who now rejoyce in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his Bodies sake, which is the Church:

25 Whereof I am made a Minister, according to the dispensation of God, which is given to me *toward you, to fulfill the word of God;

26 το

ANNOTATIONS.

V. 22. † So Alex. and other MSS. as also Syr. Arab. and Ethiop. Versions, together with Irenæus, &c.

V. 24. † So Clerm. and other MSS. as also Vulg. Lat. Version, &c.

Ibid.

PARAPHRASE.

Redemption or Restoration of mankind, He might have the Preeminence. 19 For it seem'd good (g) to God, that in him should All Fulness of the Divine Nature (viz. Goodness, Wisdom, Power, &c.) dwell, 20 and (as by Him All things were at first Created, and are Still preserv'd, so by Him, i. e. Christ (g) to reconcile All things unto (g) Him, i. e. God (having made Peace between God and Man, and consequently between the Holy Angels and Men, as also between Jew and Gentile, by the Blood of his Cross; by him, I say, thus to reconcile All things, viz.) whether they be things on Earth or things in Heaven.

21 And accordingly you, Colossians and other Gentiles, that were sometime alienated or strangers to the Covenant of God, and Enemies to God, in your Mind or affections which Enmity shew'd it self also by Wicked Works, yet now has he, i. e. Christ reconcil'd to God, 22 in the Body of his own Flesh thro' his own Death, in order to present you holy and unblamable, and unreprouable in his own sight: 23 if so (h) be (or forasmuch as) ye continue in the Faith, grounded and settled, and be not mov'd away by fear of Persecution from the Hope of the Gospel, which ye have heard, and which is preach'd to Every Creature, i. e. to All Mankind, which is under Heaven.

Whereof I Paul am made a Minister. 24 Who as such now rejoyce even in my sufferings for you Gentile Converts, and so go on to fill up that share which is behind of the Afflictions of Christ in his Members, by enduring my share of them in my Flesh, for his Bodies sake, which is the Church. 25 Whereof I am made a Minister, according to the Dispensation of God which is given to me particularly toward you Gentiles, to fulfill the Word of God in being sent to preach the Gospel to you

IV.
He observes to them, that they are Reconcil'd to God by Christ.

V.
He observes to them, that he was in a special Manner made a Minister of the Gospel, to publish the Mystery hid to former Ages, viz. that the Gentiles were, equally with the Jews call'd to Salvation thro' Christ; and that for preaching this it was, that he at present suffer'd Imprisonment.

ANNOTATIONS.

Ibid. † Mū is wanting in Alex. Clerm. and many other MSS. as also in Vulg. Syr. and Arab. Versions, &c.

(g) As it is not here expressly said, that it seem'd good to the FATHER, so there is no Ground in the Context for restraining it to the Father. For tho' v. 20. it is render'd in our Translation, *And by him to reconcile All things unto HIMSELF*, yet the Original Word render'd *Himself* is not *ἑαυτοῦ* or *αὐτοῦ* but *αὐτῶν* according to the universal agreement of Copies. And v. 21, 22. it is evident that the Person there more particularly spoken of by the Apostle is Christ himself, or the Second Person of the Trinity. All which particulars carry in them no contemptible Arguments for the True Divinity of Christ. And as the applying *ὑποτάκοντες* in v. 19. to the Godhead is warranted by the place parallel hereto, viz. 2 Cor. 5. 19. so that *ὑποτάκοντες αὐτῷ* (not *αὐτῷ*) is the true Reading, is confirm'd by the parallel place Eph. 5. 27. Lastly it is here observable, that it is with great reason suppos'd, that the Apostle here asserts *πάν τὸ πλῆρωμα* (viz. of the Godhead, as appears from chap. 2. 9.) to dwell in Christ, in opposition to the False Notions and Doctrins of the Gnosticks, who made the Pleroma of the Godhead to consist of Thirty Æones.

(h) *Ei* may very well be render'd likewise here, *Forasmuch as*.

TEXT.

TRANSLATION.

26 Τὸ μυστήριον τὸ ἀποκαρυμμένον
 ἀπὸ τῆς αἰῶνι καὶ ἀπὸ τῆς γενεῶν,
 νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ.
 27 οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι, τίς
 ὁ πλῆθος τῆς δόξης τῆς μυστηρίου τού-
 τῃς ἐν τοῖς ἔθνεσιν, ἡ ὅτι Χριστὸς ἐν
 ὑμῖν, ἡ ἐλπίς τῆς δόξης. 28 ὃν
 ἡμεῖς καταγγέλλομεν, νηστεύοντες
 πάντα ἄνθρωπον, καὶ διδάσκοντες πάν-
 τα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα πρᾶ-
 γίσωμεν πάντα ἄνθρωπον τέλειον ἐν
 Χριστῷ Ἰησοῦ. 29 Εἰς ὃ καὶ κοπιῶ,
 ἀγωνιζόμενος καθὰ τὴν ἐνέργειαν αὐτοῦ
 τὴν ἐνεργημένην ἐν ἐμοὶ ἐν δυνάμει.
 Κεφ. Β'. Θέλω ᾧ ὑμᾶς εἰδέναι ἡλί-
 κων ἀγῶνα ἔχω πρὸς ὑμῶν, καὶ τῆς
 ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑώρακασι
 τὸ πρῶτον μὲν ἐν σαρκί. 2 ἵνα
 ὁρμηθῶσιν αἱ καρδίαι αὐτῶν, συμ-
 βιβασθέντων ἐν ἀγάπῃ, καὶ εἰς πάντα
 πλῆτον τῆς πληροφάνειας τῆς συνέ-
 σεως, εἰς ἐπίγνωσιν τῆς μυστηρίου τῆς
 Θεοῦ καὶ πατρὸς καὶ τῆς Χριστοῦ. 3 ἐν
 ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας
 καὶ τῆς γνώσεως ἀπόκρυφοι.

4 Τοῦτο δὲ λέγω, ἵνα μηδεὶς
 ὑμᾶς παραλογίσθῃται ἐν πιθανολογίᾳ.
 5 Εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ
 τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων
 καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ

26 *Even* the Mystery, which
 has been hid from ages and
 from generations, but now is
 made manifest to his Saints:

27 To whom God would
 make known, what is the
 Riches of the Glory of this
 mystery among the Gentiles,
 which is Christ in you, the
 Hope of Glory:

28 Whom we preach, warn-
 ing every man, and teaching
 every man in all wisdom, that
 we may present every man per-
 fect in Christ Jesus:

29 Whereunto I also labour,
 striving according to his work-
 ing which worketh in me
 mightily.

Chap. II. For I would that
 ye knew, what great *striving
 I have for you, and for them
 at Laodicea, and for as many
 as have not seen my face in
 the flesh:

2 That their hearts might
 be comforted, being knit to-
 gether in Love, and unto all
 the riches of the full assurance
 of understanding, to the ac-
 knowledgment of the Mystery
 of God and the Father, and
 of Christ.

3 In whom are hid all the
 Treasures of Wisdom and
 Knowledge.

4 And this I say, lest any
 man should beguile you with
 enticing words.

5 For tho' I be absent in
 the Flesh, yet am I with you
 in the Spirit, joying and be-
 holding your order, and the

MONTAIGNE PARAPHRASE. 11

as was foretold by the Prophets, and fully to preach the same, viz. in respect of that Branch of the Gospel which is more particularly and fully reveal'd to me; 26 Even the Mystery of the Calling of the Gentiles, which has been hid from Ages and from Generations past, in comparison of the Clearness wherewith it is now reveal'd; but now is made Manifest to his Saints: by my Preaching. 27 To whom God would now make known, what is the Riches of the Glory of this Mystery among the Gentiles; which Mystery in short is Christ in you, i. e. the Preaching of Christ among you, and thro' him the Hope of Glory. 28 Whom accordingly we preach, warning every man whether Jew or Gentile, and teaching every man in all Spiritual Wisdom, that we may present every man Perfect in Christ Jesus, without having any Recourse to the observation of the Law: 29 Whereunto I also Labour earnestly, striving according to his working which worketh in me mightily, viz. both in giving me Grace to be Willing so to labour and Strive, and also in assisting me with the power of working Miracles in order to convince others of the Truth of the Gospel as preach'd by me. Chap. II. For I would that ye knew, what great striving in my Prayers I have for you, and for them at Laodicea; and for as many as have not seen my face in the flesh; 2 that their Hearts might be comforted under their Afflictions, that they may be knit together in mutual Love (especially between the Jewish and Gentile Converts) and may advance unto all the Riches of the full assurance of Understanding, i. e. to a Full understanding and assurance of the Riches of God's Mercy, and so to the acknowledgment of the Mystery of God and the Father, and of Christ, viz. the Mystery of offering Salvation to the Gentiles equally with the Jews by the Gospel of Christ: 3 In whom, i. e. in Christ or the Mystery of Saving the Believing Gentiles as well as Jews by Christ, are hid all the Treasures of Wisdom and Knowledge; which ye had need to seek after in order to your Salvation.

4 And this I say, lest any man should beguile you with enticing words, or should by (i) plausible but false Reasoning seduce you into any different Opinion, as if it was necessary to Salvation for you to know other particulars, which relate not to, and are inconsistent with the Gospel. 5 For tho' I be absent from you in the Flesh or Body, yet am I with you in the Spirit or Mind, joying and beholding, i. e. with joy beholding

VI.

He proceeds to warn them against the False Teachers among them.

A N N O T A T I O N S.

V. 27. † So Alex. and Clerm. MSS. as also Vulg. Lat. and Syr. Versions, &c.

(i) Thus παραλογίζεσθαι ἐν πιθανολογίᾳ do's properly signify, παραλογίζεσθαι being to argue wrong, and πιθανολογία being a plausible way of Discouraging, or the using of plausible Arguments, such as the Law being given by the Disposition of Angels, Act. 7. 53. Michael being call'd your Prince, Dan. 10. 21.

TEXT.

TRANSLATION.

πρέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.

6 Ὡς οὖν ᾤχεσθε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε.

7 ῥιζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, χαρὰς ἐδιδάχθητε, περισσεύετε ἐν αὐτῇ ἐν εὐχαρίστῃ. 8 Βλέπετε μή τις ὑμᾶς ἐξαίῃ ὁ συλαγωγῶν ἀφ' ἧς τὸ φιλοσοφίας, καὶ κενῆς ἀπάτης, καὶ τῆς πᾶσιν δοσιν τῆς ἀνθρώπων, καὶ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ καὶ Χριστόν.

9 Ὅτι ἐν αὐτῷ κατοικεῖ πάντῃ τὸ πλήρωμα τῆς θεότητος σωματικῶς.

10 καὶ ἐπεὶ ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ σώσης ἀρχῆς καὶ ἐξουσίας.

11 ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῃ, ἐν τῇ ἀπεικονισθῆναι τοῦ σώματος τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ. 12 σωταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ συνεγέρθητε ἀφ' ἧς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείναντος αὐτὸν ἐκ τῶν νεκρῶν. 13 Καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παρωπώμασι, καὶ τῇ ἀκροβυστίᾳ τῆς

steadfastness of your Faith in Christ.

6 As ye have therefore receiv'd Jesus Christ the Lord, so walk in him:

7 Rooted and built up in him, and stablish'd in the Faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you thro' Philosophy and vain Deceit, after the tradition of Men, after the rudiments of the World, and not after Christ:

9 For in him dwells all the Fulness of the Godhead bodily.

10 And ye are compleat in him, who is the Head of All principality and power.

11 In whom also ye are circumcis'd, with the Circumcision made without hands, in putting off the Body * of the Flesh, by the Circumcision of Christ:

12 Buried with him in Baptism, wherein also you are risen with him, thro' the faith of the operation of God, who has rais'd him from the Dead.

13 Even you being dead in your sins, has he quicken'd together with him, and that in

σάρκος

ANNOTATIONS.

V. 11. † So Alex. and Clerm. and other MSS. Also Vulg. Lat. and Ethiop. Versions, &c. τὸν ἀμορφῶν seems to be added by way of Explanation.

(*) Compare versé 17.

(kk) The Apostle having said v. 12. that the Colossians were risen with Christ, he adds here v. 13. καὶ ὑμᾶς νεκροὺς ὄντας &c. not as a new distinct particular, but only as a Further illustration of the Grace of the Gospel, viz. that God had so

quicken'd

beholding your Order and the Stedfastness of your Faith in Christ.
 6 As ye have therefore receiv'd Christ Jesus the Lord, *i. e.* as ye have been taught that your Faith in, and Obedience to Christ is sufficient to Salvation, so walk in obedience to Him as who is sufficient to save you, 7 rooted and built up in Him, and stablish'd in the Faith of Him, as ye have been taught, *viz.* that the Gospel is the only Rule you need to observe in order to be sav'd, abounding therein with Thanksgiving, *i. e.* being abundantly thankfull to God for requiring no other Terms of Salvation than those that are propos'd in the Gospel. 8 Beware lest any man spoil or as it were plunder you of True Saving Knowledge, thro' Philosophy and vain Deceit, after the Tradition of Men, after the Rudiments of the World, *i. e.* thro' any Vain Speculations or Doctrins borrow'd either from the Heathen Philosophy or the Jewish Law; and founded on mere Human Tradition or Worldly (whether Heathenish or Jewish) Customs and Rites, and not after or agreeable to the Gospel of Christ.

9 For in opposition to the False Doctrins concerning the World being made by Angels, and that in them the Godhead is to be conceiv'd to dwell in part, and that it is requisite to worship the said Angels, as inferior Deities, in opposition to these and the like Doctrins borrow'd from or agreeable to the Heathen Philosophy, you are to know and believe assuredly, that in Him, *viz.* Christ dwells all the Fulness of the Godhead (k) Bodily, *i. e.* All the Divine Perfections, *viz.* Goodness, Wisdom, Power, &c. Really and Essentially, 10 and consequently that ye are compleat, as to All requir'd to Salvation, in Believing and Obeying and Worshipping Him, who is the Head of All Principality and Power, or the several Orders of Angels.

VII.
 Particularly as to the Worshipping of Angels.

11 In whom also ye are Circumcis'd, with the true Spiritual Circumcision made without hands and now requir'd and accepted by God, and which consists in putting off the Body of the Flesh, *i. e.* in casting off the Power of Sin which dwells in the Flesh, by the Circumcision of Christ, *i. e.* by the Christian Circumcision or Baptism: 12 Being buried to sin with him, *i. e.* Christ in Baptism, wherein also ye are risen to Newness or Holiness of Life with him, *i. e.* as One part of Baptism, *viz.* the Dipping under the Water do's denote your being Dead and Buried to Sin, *i. e.* your Renouncing of Sin, so the other part of Baptism, *viz.* your Rising up from under the Water do's denote your Rising to Holiness of Life or your Sincere and Firm Resolution to live an Holy Life for the future, namely thro' the Faith of the Operation of God, who has rais'd Him, *i. e.* Christ from the Dead, and consequently can by his Grace raise us likewise from the Death of Sin to the Life of Righteousness: 13 (kk) Even you (I say) being afore dead in your Sins, has he, *i. e.* God quicken'd, *i. e.* rais'd up from the Death of Sin to the Life of Righteousness, together with him, *i. e.* as he rais'd up Christ from the

VIII.
 And as to the Necessity of Circumcision or Observing the Law.

TEXT.

TRANSLATION.

σαρκὸς ὑμῶν συνεξοιποίησεν ὑμᾶς αὐτῷ,
χαρισάμενος ἡμῖν πάντα τὰ παρα-
πτώματα. 14. Ἐξαλείψας τὸ κατ'
ἡμῶν χειρογράφοι τοῖς δεσμοσίν, ὃ ἦν
ὑποταγήν ἡμῖν, καὶ αὐτὸ ἦρκεν ἐκ
ἐξ ὑμῶν, προσηλώσας αὐτὸ τῷ σταυρῷ.
15. ἀποκαταρτίσας τοὺς ἀρχαίς καὶ τοῖς
ἐξουσίαις, ἐδηγγάρισεν ἐν σαρκήσιν,
θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

16. Μὴ οὖν τις ὑμᾶς κενεῖται ἐν
βρώσῃ ἢ ἐν ποσὶ, ἢ ἐν μέρει ἑορ-
τῆς, ἢ νομικῆς, ἢ σαββάτων.
17. ἃ ὄντι σκία τῆς μαλλονύμων, σὺν
τῷ σώματι τοῦ Χριστοῦ.

18. Μηδεὶς ὑμᾶς κατεβραβεύεται
ἐλπίσιν ἐν ταπεινοφροσύνῃ καὶ ταπεινῇ
καὶ ἀγγέλοις, καὶ μὴ ἐβραβεύεται
ἐν ταῖς ἀφ' ὧν οὐσίαις ὑποταγῆναι,
τῆς σαρκὸς αὐτοῦ, 19. καὶ ὃ κρα-
τὴν τοῦ κεφαλῆ, ὃ ἐστὶν ὁ σῶ-
μα τοῦ σώματος καὶ συνδεδεμένον ὁμο-
καρπύδιον, καὶ συναρμολογημένον,
καὶ τὸ αὐξάνειν τῷ Θεῷ.

the Uncircumcision of your
flesh, having forgiven * us All
Trespases,

14 Blotting out the hand-
writing of ordinances, that was
against us, which was contra-
ry to us; and he took it out
of the way, nailing it to his
Cross.

15 And having * divested
principalities and powers, he
made a shew of them openly,
triumphing over them * by it.

16 Let no man therefore
judge you in Meat or in Drink,
or in respect of an Holyday,
or of the New Moon, or of
the Sabbaths:

17 Which are a shadow of
things to come, but the Body
is of Christ.

18 Let no man beguile you
of your reward, * by a volun-
tary Humility and worship-
ing of Angels, intruding into
those things which he has not
seen, vainly puffed up by his
fleshly mind.

19 And not holding the
Head, from which all the Bo-
dy, by joynts and bands having,
nourishment minister'd, and
being knit together, increases
with the increase of God.

20. Εἰ

ANNOTATIONS.

quickened and raised them up together with Christ, *Even when they were Dead in their Sins.* Wherefore it in this place is best render'd, (not and, but) even; as it is in the parallel place *Ephes. 2. 5.* Moreover, the Great Design of this Epistle being to shew the *Colossians* of the No Necessity of being Circumcis'd, so much as their being Uncircumcis'd was no Bar to their becoming God's People by the Gospel; it seems not proper to refer the next clause [*καὶ ὃ κρατὴν τοῦ κεφαλῆ*] to *κρατὴν*, this serving rather to shew the Disadvantage of Uncircumcision, and to the Advantage of Circumcision, and consequently being not agreeable to the Design of the Epistle; but it seems requisite to refer the said Clause

PARAPHRASE.

dily Death, and that in the Uncircumcision of your Flesh or without requiring you to be Circumcis'd, and to become obedient to the Token of the Law, having graciously forgiven us All Trespases past and now repented of, 14 Blotting out the hand-writing, i. e. cancelling or making to cease the obligation of the Legal or Mosaical Ordinances, that was against us Gentiles, or which was contrary to us, inasmuch as it excluded us from being the People of God, and he took it out of the way, nailing it to his Cross, i. e. he put an end to the Obligation of the Law by his Death on the Cross; 15 And having divested Principalities and Powers (i. e. the Evil Spirits which deluded the Heathens,) of their Power, viz. to speak or deliver Oracles, to possess men, &c. He made a shew of this his Conquest over them Openly, viz. by publicly silencing the said Evil Spirits, and casting them out of such as were possess'd &c. triumphing, i. e. having gain'd this triumph over them by it, i. e. his Cross. From all which (said from v. 11.) it is evident, that ye are also complete in Christ without the Observance of the Law, or any Jewish Rite.

16 Let no man therefore judge you, as if ye did amiss, in not observing the Legal distinction in Meat or in Drink, or in respect of your not Observing an Holyday of Legal or Jewish institution, or of the New Moon, or of the Sabbaths observ'd by them: 17 Which Rites are only a Shadow or faint and imperfect Representation of things to come under the Gospel, i. e. of Christian Duties, but the Body is of Christ, i. e. the Substance or Real Duties and Virtues shadow'd by the Legal Rites are those which are instituted and requir'd by the Gospel.

IX.

He observes to them, that the Legal Rites were only Shadows of the Christian Duties.

18 Likewise let no man beguile you of your Reward as a Christian, by a Voluntary Humility and Worshipping of Angels, i. e. by seducing you to Worship Angels as a piece of Voluntary Humility acceptable to God, Such an one intruding into those things which he has not seen, i. e. can't have a Rational knowledge of, and acting thus as being at the bottom vainly puff'd up by his Fleishly mind, as if he made some Great Discovery or had deeper Insight into Sublime matters than others, whereas all these Speculations are grounded only on mere Fancy; 19 and He is to be not hearken'd to, as one not holding the Truth of the Gospel which teaches us that Christ is the Head, from which all the Body of the Faithful, whether Jews or Gentiles, by the Gifts of the Holy Ghost variously imparted to the several Members thereof according to their proper Offices, and by the mutual Assistance of the said Members, as it were in a Natural Body by joints and bands, having nourishment ministered, and being knit together in Love, increases with the increase of God, i. e. in all Piety and Virtue, and so in that Righteousness which is accepted by God unto Salvation, without any Heathen or Jewish Rites.

X.

He observes to them, that the worshipping of Angels was not founded on any Rational Grounds, but on Vain Fancies.

20 Where-

ANNOTATIONS.

Clause to *ourselves*, as in the Paraphrase, this exactly answering the Design of the Epistle.

(kkk) These

TEXT.

20 Εἰ οὖν ἀπεθάνετε τοῦ Χριστοῦ
 τῷ θανάτῳ τοῦ τοῦ κόσμου,
 πῶς ὡς ζῶντες ἐν κόσμῳ δογματί-
 ζεσθε; (21 Μὴ ἅψῃ, μηδὲ γέ-
 σῃ, μηδὲ θίγῃς. 22 ἃ ἔστι πάντα
 εἰς φθορὰν τῇ ἀποχρήσει,) κατὰ
 τὰ ἐντολματα καὶ διδασκαλίας τοῦ
 ἀνθρώπου. 23 ἅπνῃ ἔστι λόγον μὲν
 ἔχοντα σοφίας ἐν ἐλεοθησκείᾳ καὶ
 ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώμα-
 τος, ὅτε ἐν πνεύματι πρὸς πληρο-
 νίᾳ τῆς σαρκός.

Κεφ. γ'. Εἰ οὖν συνηγάγητε τοῦ
 Χριστοῦ, τὰ ἄνω ζητεῖτε, ὃ ὁ Χριστός
 ἔστι ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος.
 2 Τὰ ἄνω φρονεῖτε, μὴ τὰ ἑσθὶ τῆς
 γῆς. 3 Ἀπεθάνετε γάρ, καὶ ἡ ζωὴ
 ὑμῶν κενυτοῖται σὺν τῷ Χριστῷ ἐν τῷ
 Θεῷ. 4 Ὅταν ὁ Χριστὸς φανερωθῇ,
 ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ
 φανερωθήσεσθε ἐν δόξῃ.

5 Νεκρώσατε οὖν τὰ μέλη ὑμῶν
 τὰ ἑσθὶ τῇ γῆς, πορνείαν, ἀκαθαρσίαν,

TRANSLATION.

20 Wherefore if ye be dead
 with Christ from the Rudi-
 ments of the World; why, as
 tho' living in the World, are
 ye subject to Ordinances,

21 (Touch not, tast not,
 handle not:

22 Which all *tend to cor-
 ruption by the Abusing) after
 the commandments and do-
 ctrines of Men?

23 Which things have in-
 deed a shew of Wisdom in Will-
 worship and Humility, and
 neglecting of the Body, not in
 any honour to the satisfying of
 the Flesh.

Chap. III. If ye then be
 risen with Christ, seek those
 things which are above, where
 Christ sits on the right hand of
 God.

2 Set your Affection on
 things above, not on things on
 the earth.

3 For ye are dead, and your
 Life is hid with Christ in God.

4 When Christ, who is *your
 Life, shall appear, then shall ye
 also appear with him in Glory.

5 Mortify therefore your
 Members, which are upon the
 earth, fornication, uncleanness,
 &c.

ANNOTATIONS.

(kkk) These Words in the Sense follow'd in our Bible are of very mean or no
 importance; for who knows not, that what we eat or drink, is to come to Cor-
 ruption. Whereas the Words taken in the Sense follow'd in the Paraphrase, are
 of a very weighty importance, and what the *Colossians* could not know so well,
 without the Apostle's teaching them so much, viz. that Such things, tho' indif-
 ferent in themselves, yet by the *Abuse of them* in enjoining them as Necessary,
 did corrupt their whole Christianity, i. e. render them unacceptable to God.
 And this is exactly agreeable to what the Apostle teaches *Gal. 5. 2, 9.* and *1 Cor.*
5. 6. And the like Expression is us'd *Ephes. 6. v. last.* where ἀφθαρσία comes from

the

P A R A P H R A S E.

20 Wherefore if ye be Dead with Christ from the *Elements* or Rudiments of the World, *i. e.* if by taking upon you Christianity ye have renounc'd, as ye ought, the observance of *Heathen and Jewish Rites*; why, as tho' living in the World, *i. e.* as if ye were *Still Heathens or Jews*, are ye subject to the *Heathen or Jewish Ordinances*, 21 Such as are, Touch not, tast not, handle not *this or that*: 22 which all, tho' in different in themselves, yet tend to the (*kkk*) Corruption of Christianity by the Abusing of them, viz. by making them *Necessary Rites*, contrary to the intent of the Gospel, and only after the Commandments and Doctrines of Men? 23 Which things have indeed a shew of Wisdom in Will-worship, *i. e.* in paying of our own Free Will more Worship to God than he requires, and in Humility, viz. the Worshipping of Angels, and in neglecting of the Body, namely not in giving any such honour or regard to it, as tends to the satisfying of the Flesh or our *Fleshy Desires*.

XI.

He observes to them, that the Observance of Legal Rites, and the Worshipping of Angels, are utterly inconsistent with Christianity, how plausible they may seem, or in-different in themselves.

S E C T I O N II.

The Apostle lays down several Rules relating to the Publick and Private Duties of Christians.

Chap. III. If ye then be risen with Christ to an *Holy Life*, as he to a *Glorious*, which you profess by your *Baptism*, Seek by walking in *Newness and Holiness of Life* those things which are above, *i. e.* the *Happiness of Heaven*, where Christ sits at the Right hand of God. 2 And in order to your seeking them, take care to Set your Affection chiefly on things above, not on things on the Earth. 3 For as ye are *Christians*, ye are to look on yourselves as Dead to the Affection of things on the Earth; and your true Life is to be esteem'd that *Eternal Life* which ye shall enjoy in Heaven, and of which ye have no (*l*) clear Apprehension yet, but Christ has taken (*m*) possession of in your Right, whence it may be said to be hid with Christ in God forasmuch as it consists in the Fruition of the Divine Presence. 4 When Christ, who is the Author and Purchaser of your True or Eternal Life, shall appear, then shall ye also appear with him in Glory, viz. in that *Glory and State of Life* which is yet hid from you.

I.

He exhorts them to set their Affections on things above.

5 Mortify therefore, in order to your attainment of *Eternal Life*, All those *sinfull Affections* which dwell in your Members which are upon the Earth, *i. e.* in your *Earthly or Carnal Members*; such as are, For-

II.

And to mortify all Earthly and Sinfull Lusts; as being no other than they are requir'd and enabled to do by the Gospel.

A N N O T A T I O N S.

the same Primitive as *φωσ* here, and denotes *Incorruption* as *φωσ* Corruption. And therefore as by *ἀφωσμία* there is denoted, the *not Corrupting* of Christianity with Judaism, so by *φωσ* here is denoted on the contrary, the *Corrupting* of Christianity with Judaism.

(l) See 1 Joh. 3. 2. (m) See Hebr. 6. 20.

TEXT.

TRANSLATION.

πάθος, ὀπιθυμίαν κακῶν, καὶ πλεονεξίαν, ἥ τις εἰδωλολατρεία.
 6 δι' ἧς ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας· 7 ἐν οἷς καὶ ὑμεῖς ὡς ἐπατήσατέ ποτε, ὅτε ἐζῆτε ἐν αὐτοῖς. 8 Νυνὶ δὲ ἀποθέσθε καὶ ὑμεῖς πᾶσι, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογία, ἐκ τοῦ στόματος ὑμῶν. 9 Μὴ φέρετε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὴν παλαιὰν ἀνθρώπου σὺν ταῖς πράξεσιν αὐτοῦ. 10 καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινιζόμενον εἰς ὁππῶσιν καὶ εἰκόνα τοῦ κτιστοῦ αὐτοῦ.

11 Ὃτε οὔτε ἐν Ἑλλήνι καὶ Ἰουδαίῳ, ὀφισμῷ καὶ ἀκροβυστία· βάρβαρος καὶ Σκύθης· δούλος καὶ ἐλεύθερος· ἀλλὰ πᾶσι πάντα καὶ ἐν παντί Χριστός.

12 Εἰδύσατε οὖν (ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἡγαπητοὶ) πολλὰ ἰκετά, χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν, 13 ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ὡς ἡ τις ὁρὸς πῶς ἔχη μομφὴν καὶ ὁ ὁ Κύριος ἐχαρίσατο ὑμῖν, ὅτε καὶ ὑμεῖς. 14 Ἐπὶ πάντι δὲ ταῖς ταύταις ἀγάπην, ἥ ὅστις σύνδεσμος ὁ τελειότατος. 15 καὶ ἡ εἰρήνη τοῦ ἁγίου Χριστοῦ

inordinate affection, evil concupiscence, and covetousness, which is Idolatry:

6 For which things sake the Wrath of God comes on the Children of Disobedience.

7 In the which ye also walk'd some time, when ye liv'd in them.

8 But now you also put off all these: anger, wrath, malice, *evil speaking, filthy communication, out of your mouth.

9 Lay not one to another, seeing that ye have put off the Old man with his deeds;

10 And have put on the New man, which is renew'd in knowledge, after the image of him that created him:

11 Where there is neither *Gentile nor Jew, Circumcision nor Uncircumcision, Barbarian nor Scythian, bond nor free; but Christ is All, and in All.

12 Put on therefore (as the Elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering,

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as *the Lord forgave you, so also do ye.

14 And above all these things put on Charity, which is the bond of Perfection:

15 And let the Peace of

Ben-

ANNOTATIONS.

V. 13. † So Alex. and Clerm. MSS. and Vulg. Lat. Version, &c.

V. 14. † So likewise in the MSS. and Version aforesaid.

V. 15.

T A C K P A R A P H R A S E K A T

nication, Uncleanneſs, Inordinate Affection, Evil Concupiſcence, and Covetouſneſs, which is *one ſort of Idolatry, the Covetous man (mm) truſting in his Riches* : 6 For which things ſake the Wrath of God comes on the Children of Diſobedience, *i. e. ſuch as diſobey God by ſuch ſinfull practices*. 7 In the which ye alſo walk'd ſometime, when ye liv'd, *as do the Unbelieving Gentiles, in the habitual practice of them*. 8 But now you alſo, *as well as other Believers*, put away all theſe following vices, *as well as thoſe already mention'd, viz. anger, wrath, malice, evil ſpeaking, filthy communication, out of your mouth*. 9 Alſo ly not one to another, ſeeing that ye have put off the Old man with his Deeds, *i. e. have renounced all thoſe ſinfull Luſts and Practices, which ye are inclin'd to by that Corrupted State of Nature, which ye deriv'd from the Firſt or Old Adam*, 10 and have put on the New Man, *i. e. have made ſolemn Reſolutions and Vows of living New or Holy lives, by that Grace or Supernatural Aſſiſtance which ye derive from the Second or New Adam, i. e. Chriſt, and in reſpect whereof your Chriſtian ſtate may be eſteem'd a ſtate which is renew'd, i. e. reſtor'd like as in the State of Innocency in knowledge, or to the acknowledgment of God and All that is Good, after the image of Him, i. e. Chriſt that created him, viz. this New Man, i. e. that has re-inſtated us in a State of Grace, like as was Adam before the Fall*.

11 Where, or in which ſtate of Grace or the Goſpel, there is difference made neither as to Gentile nor as to Jew, neither as to Circumciſion nor Uncircumciſion; and among the Uncircumciſ'd there is difference made (neither as to Nation, viz.) neither as to the more civiliz'd Barbarian, nor as to Scythian, the moſt unciviliz'd among the Barbarians, (nor yet as to Condition, viz.) neither as to Bond or Free; but Chriſt, *i. e. the being a true Chriſtian*, is All that is requir'd in order to Salvation, and that in All ſorts of Perſons.

12 Put on therefore (as the Elect of God, *i. e. Perſons choſen to be his People or Church, and to whom now belong the titles given formerly to the Jews, viz. of Holy and Belov'd*) bowels of Mercies, Kindneſs, Humble-neſs of Mind, Meekneſs, Long-ſuffering; 13 forbearing one another, kindly forgiving one another, if any man have a ground of Quarrel againſt any; even as the Lord graciously forgave you, ſo alſo do ye one another. 14 And to this end above all theſe things afore mention'd put on Charity, or the true Love of God and your Neighbour, which is the Bond of Perfection, *i. e. that Virtue or Grace, which will moſt perfectly unite you together, and alſo unite all other Chriſtian Graces in each of you, ſo as to make you Perfect or Unblamable before God*. 15 And

III.
He obſerves, that there is no Diſtinction of Perſons under the Goſpel, as to matters relating to Salvation.

IV.
He exhorts them to Love and Peace and other Chriſtian Duties and Acts of Piety.

A N N O T A T I O N S.

V. 15. † So Alex. Clem. Vulg. Lat. Ethiop. &c.
(mm) See Mark 10. 24.

TEXT.

TRANSLATION.

βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν
 καὶ ἐκλήθητε ἐν εἰ σώματι, καὶ εὐχαριστοῦ-
 ῖτε αὐτόν. 16 Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω
 ἐν ὑμῖν πλούσιος, ἐν πάσῃ σοφίᾳ· διδά-
 σκαλλετε καὶ νουθετεῖτε ἀλλήλους ψαλμοῖς καὶ
 ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ἐν χάριτι
 ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ Θεῷ.

17 Καὶ πᾶν ὃ, πᾶν ποιῆτε, ἐν λόγῳ ἢ ἐν
 ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ Χρι-
 στοῦ, εὐχαριστοῦντες τῷ Θεῷ καὶ πατρὶ δι' αὐτοῦ.

18 Αἱ γυναῖκες, ὑποτάσσεσθε
 τοῖς ἰσχυράσιν, ὡς ἀνέκεινται κυρίῳ.

19 Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκες,
 καὶ μὴ πικραίνετε ὡς καὶ αὐτοῖς.

20 Τὰ τέκνα, ὑπακούετε κυρίῳ ἡγεῶσι
 καὶ πάντοι· τὸ τοῦ κυρίου εὐαρεσθὲν ἵνα
 Κυρίῳ. 21 Οἱ πατέρες, μὴ ἐρεθίζετε
 τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμώσιν.

22 Οἱ δοῦλοι, ὑπακούετε κυρίῳ
 πάντα τοῖς καὶ σάρκα κυρίῳ, μὴ ἐν
 ὀφθαλμοφιλίᾳ ὡς αἱ ἀνθρώποι, ἀλλ' ἐν
 ἀπλότητι καρδίας, φοβούμενοι
 τὸν Θεόν. 23 Καὶ πᾶν ὃ, πᾶν ποιῆτε,
 ὡς κυρίῳ ἐργάζεσθε, ὡς τῷ κυρίῳ καὶ
 ὡς ἀνθρώποις. 24 ὁ δὲ κυρίῳ ἐπι-
 σκεπτόμενος τὸν λόγον τῆς ἀποδο-
 ρᾶς· τῷ κυρίῳ Χριστῷ δου-
 λεύετε. 25 Ὁ δὲ ἀδίκων κομιεῖται
 ὁ ἡδύκοτος καὶ ὁ δίκαιος ἐπὶ ὡς ἀποδο-
 τῆται.

Christ rule in your hearts; to
 the which also ye are call'd in
 one Body, and be ye thankfull.

16 Let the word of Christ
 dwell in you richly in all wis-
 dom; teaching and admonish-
 ing one another in psalms and
 hymns and spiritual songs, sing-
 ing with grace in your hearts
 * to God.

17 And whatsoever ye do
 in word or deed, do All in the
 name of the Lord Jesus, giving
 thanks to God and the Father
 by him.

18 Wives, submit your selves
 unto your * husbands, as it is
 fit in the Lord.

19 Husbands, love your
 wives, and be not bitter against
 them.

20 Children, obey your Pa-
 rents in all things: for this is
 well pleasing unto the Lord.

21 Fathers, provoke not
 your Children to anger, lest
 they be discourag'd.

22 Servants, obey in all
 things your Masters according
 to the flesh; not with eye-ser-
 vice, as Men-pleasers, but in
 singleness of heart, fearing God:

23 And whatsoever ye do,
 do it heartily, as to the Lord
 and not unto men:

24 Knowing that of the
 Lord ye shall receive the re-
 ward of the inheritance: for
 ye serve the Lord Christ.

25 But he that do's wrong,
 shall receive for the wrong
 which he has done; and there
 is no respect of Persons.

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let the Peace of Christ rule in your hearts, *i. e.* let that *Godly Peace*, which Christ came to promote, be that which ye have a principal Regard to in your Actions, as being that to the which also ye are call'd in one Body, *i. e.* as being *Members of One Body*, and be ye thankfull to Christ who has thus call'd you to so happy a State of Peace. 16 Let the word, *i. e.* *Doctrin or Gospel* of Christ dwell in you richly in all Wisdom, *i. e.* bringing forth plentifully the fruits of Righteousness, as occasion shall require and Wisdom direct; among which acts of Piety is to be reckon'd the teaching and admonishing one another in Psalms and Hymns and spiritual Songs, singing with Grace in your Hearts, *i. e.* not with Lightness of Heart, but with a becoming Sincerity and Seriousness, to God. 17 And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, *i. e.* as becomes Christians, giving thanks to God and the Father by Him.

18 Wives, submit your selves unto your Husbands, as it is fit in the Lord, *i. e.* as Christianity requires you. 19 Husbands, love your Wives, and be not bitter against them, *i. e.* behave your selves not unkindly towards them.

V.
He shews in short the mutual Duties of Husbands and Wives.

20 Children, obey your Parents in all things consistent with your Obedience to God: for this is well-pleasing unto the Lord. 21 Fathers, provoke not your Children to anger by causeless or too great Severity, lest they be discourag'd, as despairing to please you, from attempting to do their Duty toward you.

VI.
Of Parents and Children.

22 Servants, obey in all things, consistent with your Obedience to God your Heavenly Master, those that are your Masters according to the Flesh, *i. e.* according to Human Laws; and that not with eye-service as Men-pleasers, but in singleness or Honesty of Heart, as fearing God who sees what you do, when you are out of your Masters sight: 23 And whatever ye are set to do, do it heartily, as doing it to the Lord and not only unto Men; 24 and as knowing accordingly that of the Lord ye shall receive the Reward of the inheritance, *i. e.* a Reward suitable to your Good and Faithful service: for by serving Dutifully your Masters ye serve the Lord Christ. 25 But he, *i. e.* that Servant that does wrong to his Master, shall receive on the other hand a suitable punishment for the wrong which he has done: and there is No Respect of Persons with Christ, who will judge both Masters and Servants according

VII.
Of Masters and Servants.

A N N O T A T I O N S.

V. 16. † So Alex. and Clerm. MSS. with others. Also Vulg. Lat. and Syr. and Ethiop. Versions, &c. See the Note on *Ephes* 5. 19.

V. 18. † So Alex. Clerm. MSS. and many other MSS. As all the four ancient Versions, Vulg. Lat. Syr. Arab. and Ethiop. &c.

V. 20. † So Alex. and Clerm. and many other MSS. and Vulg. Lat. Version. I have not alter'd the Translation, because the Sense comes to the same.

THE TEXT AND A TRANSLATION.

Κεφ. Δ'. Ὁ Κύριος, ὁ Δίκαιος καὶ ἰσότης τοῖς δούλοις πρὸς ἑαυτοὺς, οἵτις ἔχουσιν ἑαυτοὺς Κύριον ἐν οὐρανοῖς.

2 Τὴν προσευχὴν παρακαλεῖτε, καὶ προσέχετε ἐν αὐτῇ ἐν εὐχαρίστῃ.

3. προσευχόμενοι ἅμα καὶ ὑπὲρ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τῆς λόγου, λαλήσαι τὸ μυστήριον τοῦ Χριστοῦ, (ἐν ᾧ καὶ δεδεμένοι) 4 ἵνα φανερώσω αὐτὸ, ὡς δεῖ με λαλήσαι.

5. Ἐν σοφίᾳ περιπατεῖτε πρὸς τὸν ἕω, πᾶν κατὰ ἐξουσίαν ζοῦντες.

6. Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ὡς ἀπὸ ἡμετέρου, εἰδέναι πᾶς δὲ ὑμᾶς ἐν ἐκείνῳ ἀποκρίνεσθαι.

7. Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικός ὁ ἀγαπητὸς ἀδελφός, καὶ πιστὸς ἀσκούμενος, καὶ σὺνδουλός ἐν Κυρίῳ. 8 ὃν ἐπέμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνωπὴ πρὸς ὑμᾶς, καὶ ὡς ἀγαπᾷτε τὴν καρδίαν ὑμῶν. 9. σὺν Οἰσιμῷ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν. πάντα ὑμῖν γνωρίσει πρὸς ὧς ἐστὶν.

10. Αἰσάζεται ὑμᾶς Ἀρίσταρχος ὁ σωμαχμαλὼς μου, καὶ Μάρκος ὁ ἀγαπῶνς Βαρνάβαν, (ὃν ἐλάβετε ἐν πολλῇ ἐλπίδι πρὸς ὑμᾶς, δεξαμένοι αὐτόν)· αἶψα καὶ Ἰούδας ὁ λεγερέντος.

11. Chapter IV. Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.

2 Continue in Prayer, and watch in the same with thanksgiving:

3 Withall praying also for Us, that God would open unto us a door of Utterance, to speak the Myltery of Christ, (for which I am also in bonds:)

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the Time.

6 Let your speech be alway with Grace, season'd with salt, that ye may know how ye ought to answer every man.

7. All my state shall Tychicus declare unto you, who is a belov'd brother, and a faithful minister, and fellow-servant in the Lord:

8 Whom I have sent unto you for the same purpose, that ye might know my state, and he might comfort your hearts:

9. With Onesimus a faithful and belov'd Brother, who is one of you: They shall make known unto you all things which are done here:

10 Aristarchus my fellow-prisoner salutes you, and Mark sister's son to Barnabas, (touching whom ye receiv'd commandments; if he come unto you, receive him:)

11 And Jesus who is call'd

P A R A P H R A S E.

ing to the Rules of Justice. Chap. IV. *And therefore* Masters, give unto your Servants that which is just and equal, knowing that ye also have a Master in heaven.

2 Continue in *observing the Times of Prayer, whether Private or Publick,* and watch in the same so as to keep your selves attent on what ye are about, and let your Prayers for Future Mercies be accompanied with Thanksgiving for Mercies already receiv'd. 3 Withall, or among other things, praying in a special manner also for Us, that God would open unto us a Door of Utterance, *i. e.* would give me Opportunity, to speak the mystery of Christ concerning the Call of the Gentiles to Salvation as well as of the Jews, (for which I am also in bonds :) 4 that, notwithstanding my being imprison'd on that account, I may not be afraid to make it manifest, with that Boldness and Courage as I ought to speak with.

VIII.
He exhorts them to Prayer, particularly for Himself in order to the Propagation of the Gospel.

5 Walk in wisdom, *i. e.* Carry your selves with all prudence towards them that are without, *i. e.* not of the Church, whether Jews or Gentiles, redeeming the Time, (n) *i. e.* so as that ye may escape the Dangers of these Times. 6 Let your speech be always with Grace, *i. e.* courteous, season'd with salt, *i. e.* wise and discreet, that ye may know how ye ought to answer every man so as may conduce to the Credit of Christianity, and to your own safety in these Evil Times.

IX.
He recommends to them Prudence.

The CONCLUSION.

7 All my state shall Tychicus declare unto you, who is a belov'd Brother, and a Faithfull Minister, and Fellow-servant with me in the Lord: 8 Whom I have sent unto you for the same purpose, viz that ye might know my state, and that by his acquainting you, how well things are like to go with me, he might comfort your hearts: 9 I have sent him, together with Onesimus a faithfull and belov'd Brother also, who is one of you, *i. e.* of your own City Coloss: They shall make known unto you All things, which are done here.

I.
He acquaints them with the Reason of his sending Tychicus and Onesimus to them.

10 Aristarchus my fellow-prisoner salutes you, and Mark sifter's son to Barnabas (touching whom, viz. Mark, ye receiv'd Commandments, that if he come unto you, ye receive him Kindly :) 11 and Jesus who

II.
Salutations of those with Him to them and others.

18

A N N O T A T I O N S.

V. 8. † So Alex. and Clerm. and many other MSS. as also the Ethiop. Version.
(n) See the Note on Ephes. 5. 16.

TEXT.

TRANSLATION.

Ἰῆτος, οἱ ὄντες ἐκ περιτομῆς· ὅτοι
μόνοι σὺν ἐργοῖς εἰς τὴν βασιλείαν τοῦ
Θεοῦ, οἵτινες ἐγενήθησαν μοι παρη-
γορία. 12 Ἀσπάζεται σε ὁ ἑμὸν Χριστὸν, πάν-
τοτε ἐκκαυχόμενος ὑπὲρ ὑμῶν ἐν ταῖς
προσευχαῖς, ἵνα ᾤητε τέλει καὶ
πληροῦν ἐν παντί θελήματι τοῦ
Θεοῦ. 13 Μαρτυρῶ γὰρ αὐτῷ, ὅτι
ἔχει ἑπὶ πολὺ πόνον ὑπὲρ ὑμῶν, καὶ ᾧ ἐν
Λαοδικείᾳ, καὶ ᾧ ἐν Ἱερὰπόλει. 14 Ἀσπά-
ζεται σε ὁ ἑμὸν Λουκᾶς, ὁ ἰατρός ὁ ἀγα-
πητός, καὶ Δημῶς. 15 Ἀσπάζεται σε
τῆς ἐν Λαοδικείᾳ ἀδελφῆς, καὶ Νυμ-
φῆς, καὶ ἡ ἐκ τῆς οἰκίας αὐτῆς ἐκκλησία.

16 Καὶ ὅταν ἀναγνώσῃς πρὸς ὑμῖν
ἡ ἐπιστολή, ποιήσαι ἵνα καὶ ἐν τῇ Λαο-
δικείᾳ ἐκκλησίᾳ ἀναγνώσῃ. καὶ τὴν
ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνώτε.
17 Καὶ εἰπάτε Ἀρχίππῳ· Βλέπε ἡ
ἐκκλησία σου, ἵνα πρὸς ἐλπίδας οἱ Κυεῖς,
ἵνα αὐτὴν πληρῶς.

18 Ὁ ἀσπασμός τῇ ἐμῇ χειρὶ
Παύλου. Μνημονεύετέ μου τῷ δεσμῶν.
Ἡ χάρις μετὰ ὑμῶν. Ἀμήν.

Πρὸς Κολοσσαεῖς ἐγράφη ἀπὸ Ρώ-
μης ἀπὸ Τυχικῆ καὶ Ονήσιμου.

Justus, who are of the Circum-
cision. These only are my fel-
low-workers unto the King-
dom of God, who have been a
Comfort unto me.

12 Epaphras, who is one
of you, a servant of Christ, sal-
utes you, always striving fer-
vently for you in prayers,
that ye may stand perfect and
compleat in all the will of
God.

13 For I bear him witness,
that he has a great Zeal for
you, and them that are in Lao-
dicea, and them in Hierapolis.

14 Luke the belov'd Phy-
sician and Demas salute you.

15 Salute the brethren who
are in Laodicea, and Nymphas,
and the Church which is in
his house.

16 And when this Epistle
is read among you, cause that
it be read also in the Church
of the Laodiceans; and that
ye likewise read the Epistle
from Laodicea.

17 And say to Archippus;
Take heed to the ministry
which thou hast receiv'd in
the Lord, that thou fulfill it.

18 The Salutation by the
hand of me Paul. Remember
my Bonds. Grace be with you.
Amen.

Written from Rome to the
Colossians, by Tychicus
and Onesimus.

ANNOTATIONS.

V. 13. † So Alex. and agreeably Clerm. MSS. has *ἐπὶ* as Vulg. Lat. Version
has *Laborem*. It is highly probable that *ἐπὶ* was first only writ in the margin
of some Copies by way of Explication. And because it is a proper Explication
enough

P A R A P H R A S E.

is call'd Justus, who (*nm*) are of the Circumcision. These only of the Jews are my Fellow-workers unto the promoting of the Kingdom of God or the Gospel, who have been a Comfort unto me. 12 Epaphras, who is one of you, *i. e. of your City*, a servant of Christ, salutes you, always striving fervently for you in prayers, that ye may stand perfect and compleat in All the will of God. 13 For I bear him witness, that he has a great Zeal for you, and them that are in Laodicea, and them in Hierapolis. 14 Luke the belov'd Physician and Demas salute you. 15 Salute the Brethren who are in Laodicea, and Nymphas, and the Church which is in his House, *i. e. his Christian Household or the Christian Congregation that assemble together in his house*.

16 And when this Epistle is read among you, cause that it be read also in the Church of the Laodiceans; and cause that ye likewise read the (o) Epistle which shall be brought you from Laodicea, by my Order to Tychicus who brings this to you. 17 And say to Archippus, take heed to the ministry which thou hast receiv'd in the Lord, that thou fulfill it.

III.
Directions concerning reading this Epistle and another &c.

18 The Salutation by the hand of me Paul, which is a (p) sign of this Epistle coming from me. Remember my Bonds, *i. e. that I am in Prison for the sake of the Doctrine I have in this Epistle press'd upon you, as an Argument of the Truth thereof*. Grace be with you. Amen.

IV.
The Final Salutation of St Paul himself.

This Epistle was written from Rome, and sent to the Colossians by Tychicus and Onesimus.

A N N O T A T I O N S.

enough, I have not alter'd the Translation, tho' we have an English Expression, which answers to the Original Greek one, viz. *To be in Pain* (*i. e. Concern*) for One.

(*nm*) That the two last, *Mark* and *Justus*, were Jews, is certain, but whether *Archippus* was also, is not certain, but probable.

(o) It is much controverted, what Epistle this should be, which the Apostle here denotes by *ἡ ἐπὶ τῇ Λαοδικείᾳ*, which our Translators rightly render the Epistle from Laodicea. By the very manner of which Expression it is methinks evident at first sight, that thereby is not to be understood an Epistle writ to the Laodiceans, (for then doubtless the Apostle would rather have stil'd it *ἡ ἐπὶ τοῖς Λαοδικείοις*, or *ἡ ἐπὶ τῇ Λαοδικείᾳ*, or the like) but only an Epistle brought from Laodicea to Coloss, but written or inscrib'd to some others, viz. to the Ephesians. For that the Epistle to the Ephesians was the same with this here mention'd, we have the very Ancient Testimony of *Marcion*, who liv'd at no great distance either from the writing of this Epistle (for he flourish'd A. D. 140) or from Laodicea, and consequently was very capable of knowing the Truth of this matter; and tho' he was an Heretick, yet this is no Objection against the Authority of his Evidence in this Point, because it made nothing For or Against him, whether this Epistle was the same or not with that to the Ephesians. Hence Learned Men do (I think) now a-days generally look on Marcion's Testimony as Good Evidence in this point; especially when it is very agreeable to other Circumstances. For the Apostle writing to the Ephesians by *Tychicus*, and also to the Colossians by the same, and Laodicea lying in the way between Ephesus and

A N N O T A T I O N S.

and *Coloss*, (at least, not far out of it) it was very natural for *St Paul* to order *Tychicus* to carry a Copy of the Epistle to the Ephesians along with him, first to Laodicea, and (being read there) afterwards to *Coloss*, that so the Colossians might read it also, there being some Particulars more largely insisted on in the Epistle to the Ephesians than that to the Colossians, and so the Apostle designing hereby to save the Trouble of saying the same at Large in Both Epistles. For which reason likewise, (viz. to save the Trouble of writing more than Needfull) the Apostle order'd, that the Epistle to the Colossians, after it had been first read by them, to whom it was immediately sent, should be sent also to Laodicea, and read there. That the Epistles to the Ephesians and Colossians were written together, appears from the very same Expressions us'd in the one, as the other; and accordingly these Two Epistles are placed immediately one after the other in the Ancient Clermont MSS. as they were also in that Copy which *Marcion* made use of, (as appears from *Epiphanius*) which is a further Evidence of what is above-said. The Epistle to the *Philippians* came in after-times to be clapt in between, forasmuch as *Philippi* was a Greater and more Famous City than *Coloss*.

S T N O P S I S.

I. The Introduction. Chap. I. 1, 2.

1. By *thanking* God for their *Stedfastness* in the Faith hitherto, and (in order to their Continuance therein) praying for their Further Apprehension of the *True Design* of the Gospel. Chap. I. 3 — 14.
2. By setting before them the Transcendent and Divine Excellency of our Blessed Saviour, and by observing to them, that it is by Him that we are Reconcil'd to God. Chap. I. 15 — 23.
3. By observing to them, that He (viz. *St Paul*) was in a special manner intrusted by God with making known the Mystery of the *Gentiles* being Equally with the *Jews* accepted by God unto Salvation thro' *Christ*, and that He was imprison'd in the Defence of the said Truth. Chap. I. 24 — Chap. II. 3.
4. By earnestly warning them against the *Judaizers*, or those False Teachers, that would persuade them to be Circumcis'd, and observe the Legal Rites, and also to worship Angels. Chap. II. 4. to the end.

II. The Main Design, viz. to preserve the Colossians from Judaizers. Which the Apostle do's

1. To Heavenly-mindedness. Chap. III. 1 — 4.
2. To mortify Earthly or Carnal Lusts. Chap. III. 5 — 11.
3. To Love and other Christian Duties. Chap. III. 12 — 17.
4. To the Mutual Duties of Husbands and Wives, Chap. III. 18, 19. Parents and Children, Chap. III. 20, 21. Masters and Servants, Eb. III. 22 — Ch. IV. 1.
5. To Prayer, particularly for Himself as to the Preaching of the Gospel. v. 2 — 4.
6. To Prudence. v. 5, 6.

III. Rules and Exhortations, viz.

IV. The Conclusion, wherein is contain'd

1. The Reason of his sending *Tychicus*. Chap. IV. 7 — 9.
2. Salutations. Chap. IV. 9 — 15.
3. Directions concerning the Reading of this Epistle and Another &c. v. 16, 17.
4. The Final or Closing Salutation of *St Paul* himself. v. 18.

THE FIRST EPISTLE
OF
PAUL
THE APOSTLE
TO
TIMOTHY.

THE PREFACE.

THIS First Epistle of St *Paul* to *Timothy* is now ^{I.} The Time when this Epistle was writ.
adays generally agreed by the more Learned in Chronology, to have been written in (or about) *A. D. 65.* And so sometime after St *Paul's* Releasement from his First Imprisonment at *Rome.*

The Design of this Epistle we learn from St *Paul's* Own ^{II.} The Design of this Epistle.
Words, Chap. III. 14, 15. *These things write I unto thee,—that thou may'st know how thou oughtest to behave thy self in the House of God, which is the Church of the Living God: i. e. that Timothy by the Directions herein given might the better know, how to discharge aright his Episcopal Office.*

As to the Place from whence this Epistle was writ, the Learned are agreed in supposing it not to have been *Lao-dicea* (as is mention'd in the Subscription to this Epistle) but some Place in *Macedonia*, this being countenanc'd by what is said Chap. I. 3. of this Epistle. ^{III.} The Place where it was written.

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΤΙΜΟΘΕΟΝ
ΕΠΙΣΤΟΛΗ
ΠΡΩΤΗ.

THE FIRST
EPISTLE
OF
PAUL
THE APOSTLE
TO
TIMOTHY.

TEXT.

TRANSLATION.

Κεφ. α'.

Chap. I.

ΠΑΥΛΟΣ Απὸστολος Ἰησοῦ
Χριστοῦ, καὶ ὁπρωτὶ Θεοῦ
σωτὴρ ἡμῶν, καὶ Ἰησοῦ Χρι-
στοῦ, τῆς ἐλπίδος ἡμῶν. 2 Τιμοθέω
γνησίῳ τέκνῳ ᾧ πίστις, χάρις, ἔλεος,
εἰρήνη, ἀπὸ Θεοῦ πατρὸς, καὶ Χριστοῦ
Ἰησοῦ τοῦ Κυρίου ἡμῶν.

PAUL an Apostle of Je-
sus Christ *according to
the appointment of God
our Saviour, and * Je-
sus Christ, our Hope,
2 Unto Timothy my Own
son in the Faith: Grace, Mer-
cy, and Peace from God the
* Father, and Christ Jesus our
Lord.

3 Καθώς

ANNOTATIONS.

V. 1. † *Kyrie* is not read in the two most Ancient MSS. viz. Alexandrian and Clermontian, nor in some others; nor yet in the most Ancient Versions, viz. the Vulgar Latin, the Syriack, and the Ethiopick.

V. 2. † *ἡμῶν* is not read either in Alex. and Clerm. and some other MSS. nor yet in the Vulg. Lat. Version.

(a) See *Philip.* 2. 19 — 22. (b) The Reason why St Paul, to *χάρις* and *εἰρήνη* which are us'd in the Introductory Salutations of his other Epistles, adds here in a peculiar manner also *ἐλπίς*, seems to be referable to the Denomination he here gives *Timothy*, viz. that of his being his *γνήσιον τέκνον*. For it appears from the words of *Joseph* to *Benjamin* (*Gen.* 43. 29.) that the Form of Blessing us'd by Parents to their Children was this, according to the Translation of the LXX. *Ὁ Θεὸς ἐλπίσαι σοι, τέκνον*. Hence St Paul wishes not only *Grace* and *Peace*, but also *Mercy* to *Timothy*, as testifying thereby his Paternal Affection to him.

THE FIRST EPISTLE
OF
PAUL
THE APOSTLE
TO
TIMOTHY.

PARAPHRASE.

The Design of this Epistle we learn (as is observ'd in the Preface hereto) from St PAUL's Own Words Chap. III. 14, 15. These things write I unto Thee,—that thou may'st know how thou oughtest to behave thy self in the House of God, which is the Church of the Living God. Accordingly this Epistle being (in a manner) wholly taken up with Directions relating hereto, I have not distinguish'd it (nor, for the like Reason the Second Epistle to Timothy nor that to Titus, much less that to Philemon) into Sections, but only into Paragraphs.

Chap. I. **P**AUL an Apostle of Jesus Christ, according to the appointment of God our Saviour, (who separated me from my Mothers Womb, and in his due time call'd me to preach the Gospel among the Heathen Gal. 1. 15, 16. and also according to the appointment of Jesus Christ, in whom as our Mediator is founded our Hope of Salvation, and who v. 12. put me into the Ministry, 2 unto Timothy my Own or True Son in the Faith, inasmuch as He was not only converted to Christianity by me, but has also a Filial (a) Respect for me, and a Filial Concern for what He sees me to have a Concern: Grace, (b) Mercy, and Peace, i. e. I not only wish All Blessings Spiritual and Temporal, but I wish in a more (b) special manner, and with a (b) Paternal Degree of Affection, that the said Blessings may be obtain'd by Thee from God the Father, and Christ Jesus our Lord.

I.
The Introduction.

TEXT.

TRANSLATION:

3 Καθὼς πρὸς ἐπὶ ἐφέσω, πορεύμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς ποί μὴ ἐπεροδιδασκαλεῖν, 4 μηδὲ προσέχειν μύθοις, καὶ γένεαλογίαις ἀπειράτοις, αἵ πινες ζητήσεις πρέχουσι μάλλον ἢ τὴν οἰκονομίαν Θεοῦ τῇ ἐπίστεϊ. (5 Τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας, καὶ συνειδήσεως ἀγαθῆς, καὶ πίστεως ἀνυποκρίτου. 6 Ὅντινες ἀποχρήσαντες, ἤξευράπησαν εἰς ματαιολογίαν. 7 θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοουῶτες μήτε ἀλέγρουσι, μήτε πρὸς πῶν ἀναβιβασοῦνται.

3 As I besought Thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some, that they teach no other Doctrine,

4 Nor give heed to Fables, and endless Genealogies, which minister Questions rather than the * Dispensation of God, which is in Faith :

(5 Now the End of * this Charge is Charity, out of a pure Heart, and of a good Conscience, and of Faith unfeign'd.

6 From which some having swerv'd, have turn'd aside unto vain jangling :

7 Desiring to be teachers of the Law, understanding neither what they say, nor whereof they affirm.

8 Οὐδὲ μὲν

ANNOTATIONS.

V. 4. † That οἰκονομίαν, not εὐκοδομίαν, is the True Original Reading, is not to be question'd, since (as Dr Mill observes) the former is found in All the MSS. he ever met with; and also in the Arabick and Ethiopick Versions; and in the Writings of the Greeks, Chrysostom, Theodoret, Theophylact, Oecumenius, &c. Indeed εὐκοδομίαν seems only at first an Interpretation of οἰκονομίαν in some Copy, whence afterwards it was taken into the Text of the Printed Books.

(c) That which answers to the καθὼς in the beginning of this verse, is very probably thought to be what we find in the beginning of v. 18. so that All from the end of v. 4. to the end of v. 17. is to be look'd on as insert'd by way of Parenthesis; which, tho' a Long one, yet is not unusual in the Writings of this Apostle. Leaving out therefore the said Parenthesis, the Thread of the Sense seems to be thus continued, viz. As I besought thee to abide still at Ephesus — that thou mightest charge some (Θρ.) — so This charge I commit unto Thee Θρ. For it seems evident, that the ἐν τῇ τῇ παραγγελίᾳ &c. mention'd v. 18. refers to τῇ παραγγελίᾳ &c. v. 3.

(d) That by the Fables here mention'd are to be understood Jewish Fables, &c. is evident from Tit. 1. 14. where they are expressly so call'd. However this hinders not but the Apostle's Caution may be very well apply'd to the Fables and Genealogies also of the Gnosticks; forasmuch as they were in some respects Judaizers; and in all probability their Fabulous Doctrins began to be hatch'd and vented about this time; as may be inferr'd from 1 Tim. 6. 20.

(e) In.

3 (c) According as I besought or exhorted Thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some, that they teach no other Doctrine than what is agreeable to the Truth of the Gospel, 4 nor give heed to the Fables (d) and endless Genealogies of the Jews, whose Rabbies have fram'd many Fabulous or False Stories, grounding thereon foolish Rites and Ceremonies and Traditions, and who spend much Time and Pains in drawing Long Genealogies and Pedegrees, in order to prove their Descent from Abraham, or David, or the like; Neither to these Fables and Genealogies of the Jews, nor to any other, such as were the Fabulous Genealogies of the Gnosticks concerning the Æones &c. is Heed to be given; these being Points, which serve to minister Questions or cause needless Enquiries and Disputes, rather than to explain the Dispensation of God which is in Faith, i. e. the method appointed by God for bringing Men to Salvation which is only by the Belief and Obedience to the Gospel. As I besought thee, I say, to continue at Ephesus, that thou mightest thus charge some there, so by this Epistle I still commit and entrust this Charge unto Thee, (v. 18.) and for the Better execution thereof shall give thee Directions in the ensuing part of this Epistle. (5 But now it seems proper in the first place to observe unto thee, that the End (e) of this Charge, or That which I aim at in desiring Thee thus to charge others, is the Begetting in them Charity or the True Love of God, which can arise but out of a Pure Heart sincerely desirous to do the Will of God, and of a Good Conscience actually regulating so the Life and Practice, as to be Void of any wilfull Offence or Sin, and of Faith unfeign'd or a sincere Belief of the Gospel, as being that which gives us on one hand the Greatest Notion of the Love of God to us, and of the Rewards of Heaven, and so most strongly excites us to the Love of God; and on the other hand the Greatest Notion of the Punishments of Hell, so most strongly deters us from Not Loving or Disobeying God. 6 From which Christian Graces, (viz. Charity, Pureness of Heart &c.) some having swerv'd, or not obtain'd them by reason of their not (f) aiming at them aright, have turn'd aside unto Vain jangling, or Discourses concerning the foremention'd Fables and Genealogies: 7 Desiring to be Teachers or Propagators of the Observance of the Law, as requisite (in order to Salvation) to be added to the Faith of Christ, and yet understanding neither what they say, nor whereof they affirm, i. e. neither understanding the True sense or scope of the Law, nor having any Certain or Rational Knowledge of their Fabulous Traditions &c.

II.
The Apostle puts Timothy in mind, that he desir'd him to stay at Ephesus, in order to oppose the Judaizing False Teachers.

8 But

ANNOTATIONS.

(e) In seems not questionable, but the $\tau\alpha\ \mu\epsilon\gamma\alpha\lambda\iota\alpha\varsigma$ here mention'd (as well as v. 18.) was design'd by the Apostle to refer to $\tau\alpha\ \mu\epsilon\gamma\alpha\lambda\iota\alpha\varsigma$ mention'd v. 3. and therefore it ought to be render'd here agreeable thereto, as well as it is actually render'd v. 18. in our Common Translation.

(f) So the word $\alpha\sigma\chi\eta\mu\epsilon\tau\alpha\iota$ literally imports.

(g) See

TEXT.

TRANSLATION.

8 Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, εἰ πᾶς αὐτῷ νομίμως χρῆται. 9 εἰδὼς ὅτι, ὅτι δικαίῳ νόμῳ οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοστοῖς καὶ βεβήλοις, πατράδαῖς καὶ μητροκτοῖς, ἀνδροφόντοις, 10 πόρνοις, ἀρσενοκοῖταις, ἀνδραποδισταῖς, ψεύταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται, 11 τῇ κατὰ τὸ Εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ὅπτις

12 Καὶ χάριν ἔχω τῷ ἐνδυναμῶσαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστὸν με ἡγήσατο, γέμυσεν εἰς ἀγαθοῖαν, 13 ἥτις ἔμπροσθεν ὄντα βλάστημον καὶ δώκτιν καὶ ὑβριστὴν. ἀλλ' ἡλεήθην, ὅτι ἀγνοῶν ἐποίησα ὃ ἀπίστῳ. 14 ὑπερπλεόνασε δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης ἣν ἔχει Ἰησοῦς. 15 Πιστὸς ὁ λόγος, καὶ πάσης ἀποδοχῆς ἄξιός ἐστιν, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν ἐγώ εἰμι ἐν ᾧ.

8 But we know that the Law is good, if a man use it lawfully;

9 Knowing this, that the Law is not made for a Righteous man; but for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane, for murderers of Fathers & murderers of Mothers, for man-slayers,

10 For whoremongers, for them that defile themselves with *men, for men-stealers, for liars, for perjur'd persons, & if there be any thing that is contrary to *the sound Doctrin,

11 * Which is according to the Gospel * of the Glory of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who has enabled me, for that he counted me Faithfull, putting me into the ministry,

13 Who was before a Blasphemer, and a Persecutor, and injurious. But I obtain'd mercy, because I did it ignorantly in Unbelief.

14 And the Grace of our Lord was exceeding abundant, with Faith and Love which is in Christ Jesus.

15 This is a Faithfull saying, and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners; of whom I am chief.

16 ΑΛΛΑ

ANNOTATIONS.

(g) See *Matth.* 9. 13. *Mark* 2. 17. &c.

(h) The Greek word *πρῶτος* signifies *First* either in Time or Degree, and consequently the word may be here render'd (as to its own signification) either
the

P A R A P H R A S E.

8 But we know *and willingly acknowledge*, that the Law is of Good use, if a man use it Lawfully, *i. e. as a Law and so to the End for which God appointed it*: 9 *Namely if he uses it, as One knowing this, that the Law, consider'd in contradistinction to the Gospel, and so only as a Civil Instrument of the Jewish Polity or Government, is not made or appointed by God for to be the Rule of Righteousness, or that Rule, by the observance whereof a man should become a Righteous man in the sight of God, so as to be accepted by him thereupon unto Salvation: The Law was by no means (I say) intended by God as a Rule of Righteousness unto Eternal Salvation, but only for a Restraint of such Unrighteousness or Wickedness, as is inconsistent with the Temporal Welfare of the Jewish State or Government; and consequently the Law, under the consideration we are speaking of it was made but for the Lawless and Disobedient, for the Ungodly and for Sinners, for the Unholy and Profane, for murderers of Fathers and murderers of Mothers, for man-slayers, 10 for whoremongers, for them that defile themselves with Men, for men-stealers, i. e. such as Steal or trick men away, in order to sell them for slaves, for Liars, for perjur'd persons; and in short, the Law was design'd only for a Restraint as to the Outward Commission of it if there be any thing, which falls not under the foremention'd Heads, that is contrary to the Sound or Wholsome Doctrin,* 11 *which is according to the Gospel of Christ, the Observance whereof is the only means of attaining or being made Partakers of the Glory of the Blessed God in Heaven, the Preaching of which Gospel to the Gentiles was committed to my Trust.*

12 *And being faln upon the mention hereof, I can't proceed without making a Digression to thank Christ Jesus our Lord, who has enabled me, i. e. duly qualify'd me to be an Able Minister of the Gospel, for that he counted me willing to be Faithfull, as he has shewn by his putting me into the Ministry:* 13 *Me I say, who was before a Blasphemer of him, and a Persecutor of and injurious to his Church or Disciples. But I obtain'd Mercy, because I did it ignorantly in Unbelief, my Unbelief proceeding from Ignorance or a want of the Right Understanding of the Scriptures; and this my Ignorance being not absolutely wilfull, but owing in great measure, if not chiefly to the unhappy Prejudices of my Education, and so not excluding me from All Mercy, tho' making me Stand in need of more than Ordinary Mercy.* 14 *And accordingly the Grace of our Lord was exceeding abundant toward me, in so converting me and working on me, as to dispose me to embrace the Gospel with a more than ordinary degree of that Faith and Love which is in Christ Jesus.* 15 *And surely this is a Faithfull Saying, and worthy of All Acceptation, i. e. a Saying most worthy to be Believ'd, and even to be embrac'd by All men with the Firmest Assent, that Christ Jesus came into the World (not to (g) call the Righteous to Repentance, but to call thereto, and so) to save Sinners; of whom I am not only the (h) first of such Sinners or Notorious*

III.

The True and Proper End of the Jewish Law set forth and described, in contradistinction to the Gospel.

IV.

St Paul sets forth the Mercy of God towards Him, and returns his most solemn Thanks for the same.

TEXT.

TRANSLATION.

16 Αλλά διὰ τὸτο ἡλείθην, ἵνα ἐγὼ
ἐμοὶ ὁφειλόμενος ἐκδείξωμαι Ἰησοῦς Χριστὸς
τὸ πᾶσαν μακροθυμίαν ὡς ὑποτύ-
πωσιν τὸ μελλόντων πιστεύειν ἐπ' αὐτῷ
εἰς ζωὴν αἰώνιον. 17 Τῷ δὲ βασιλεῖ
τῆς αἰώνου, ἀφάρτῳ, ἀοράτῳ, μόνῳ
† Θεῷ πρὸ καὶ δεῖκα εἰς τὰς αἰῶνας
τῆς αἰώνων. Ἀμήν.)

18 Ταύτην τὴν παράκλησιν πρὸς
πᾶσιν σοι, τέκνον Τιμόθεε, κατὰ
τὰς προφητείας, ὅτι σὺ προφητείας,
ἵνα γρατεῖται ἐν αὐταῖς τίς χαλῶ
γρατεῖται, 19 ἔχων πίσιν καὶ ἀγα-
θὴν συνείδησιν. οὗτινες ἀποσάμνομι,
ὡς τίς πίσιν ἐναυάγησαν. 20 Ὡς
ὅσιν Ὑμνείος καὶ Ἀλέξανδρος. οὗς
παρέδωκα τῷ Σατανᾷ, ἵνα παιδα-
γῶσι μὴ βλασφημῶν.

Κεφ. β'. Παρακαλῶ οὖν ὡς
πάντων ποιῶν δέσεις, προσευχάς,

16 Howbeit, for this cause
I obtain'd mercy, that in me
first Jesus Christ might shew
forth all long-suffering, for a
pattern to them who should
hereafter believe on him to life
everlasting.

17 Now unto the King
eternal, immortal, invifible,
the * only God, be honour
and glory, for ever and ever.
Amen.)

18 This Charge I commit
unto thee, son Timothy, ac-
cording to the Prophecies which
went before on thee, that thou
by them mightest war a good
warfare,

19 Holding Faith and a
Good Conscience: which some
having put away, concerning
Faith have made shipwrack.

20 Of whom is Hymeneus
and Alexander: whom I have
deliver'd unto Satan, that they
may learn not to blaspheme..

Chap. II.

I exhort therefore, that first
of all, Supplications, Prayers,
ἐν τῷ ζῆλῳ,

ANNOTATIONS.

the First or *the Chief* of Sinners. That the said word is to be understood in the
Former sense, is evident from the next following verse, where it is therefore ren-
der'd by our Translators (not *Chief*, but) *First*. And thence it seems probable
to me, that the word should likewise be understood in the same sense also in this
v. 15. but yet not so as to exclude the other sense; the Apostle perhaps making
choice of this word, because it comprehends both the two foremention'd signi-
fications, viz. *the First* and *the Chief*.

V. 17. † Σοφῶ is not read, either in the two most Ancient MSS. viz. Alex.
and Clerm. nor yet in the most Ancient Versions, Vulg. Syr. and Ethiop. nor
yet in Tertull. Novat. &c. nor in the Comments of Chyloft. Theodoret. Oecum.
So that it is not to be question'd, but *μὴν Θεῷ* is the true Original Reading; and
that *σοφῶ* has been added from *Rom.* 16. 27. It is further observable, that since
the Apostle in all this Paragraph (viz. from v. 12. to v. 17. inclusively) mentions
only Christ Jesus, it may be fairly inferr'd, that the *μὴν Θεῷ* here mention'd is

spoken

PARAPHRASE.

rious Offenders, as have been call'd to Salvation by Christ, but also in my own Esteem the Chief of Sinners. 16 Howbeit for this cause I obtain'd Mercy, that in Me First, and the Chief in my own Esteem among Sinners call'd to Repentance and so to Salvation, Jesus Christ might shew forth All, i. e. the Greatest degree of Long-suffering, for a pattern thereof, viz. of his Long-suffering to them, who being Sinners of the Highest Rank should not despair, but should hereafter believe on him to the end of obtaining by such their Belief Life Everlasting. 17 Now unto the King eternal, immortal, invisible, the only God, be Honour and Glory for ever and ever. Amen.)

18 Having made this Digression from v. 4. (partly to take notice of the Charge I gave thee concerning some at Ephesus, viz. from v. 5. to v. 11. and partly to take notice of my Thankfulness to God for calling me to be an Apostle, viz. from v. 12. to v. 17.) I now proceed with the principal Subject of this Epistle. Wherefore as I besought thee (v. 3.) to abide still at Ephesus, that thou mightest charge some that they teach no other Doctrin than that of the Gospel, so I now acquaint thee, that This Charge I commit unto Thee, son Timothy, according to the Prophecies which went before on or concerning Thee, i. e. agreeably to the Directions of the Holy Spirit, who, either by the Gift of discerning Spirits vouchsaf'd to the Church, or by express Revelation and appointment, directed that thou shouldst be put into the Ministry; This Charge (I say) I commit unto thee, according to the said Prophecies, that thou being excited and encourag'd by them mightest war a good warfare, defending the Truth of the Gospel against False Teachers, 19 namely holding or maintaining the true Faith as to thy Doctrin, and a Good Conscience in living agreeably to thy Faith: which last, viz. a Good Conscience some having put away, concerning Faith also have made shipwreck, i. e. some being willing to indulge Sin and Impurity of Living, in order to defend such their Wicked Practice, have been forced to start and maintain False Doctrin's as to matters of Faith. 20 Of whom is Hymeneus and Alexander: whom by Excommunication I have deliver'd unto the Power of Satan, for to afflict their Bodies with Diseases, or to punish them with other Temporal Afflictions, that by such Punishments they may be (i) duly disciplin'd and so for the future learn not to blaspheme, i. e. speak or act any thing to the Disgrace of the Gospel, and consequently of God himself.

V.
St Paul reminds Timothy of the Charge he had committed to Him, and on what special Grounds, viz. according to the Prophecies that went afore of him.

Chap. II. I exhort therefore (viz. in order to thy duly executing the Charge I have committed unto thee, ch. i. vi. 3. and 18.) that first of all thou teachest, and as much as in thee lies, takest care, that in the Publick Service

VI.
The Apostle directs, Of what Parts the Publick Prayer or Service ought to consist, and that All Men are therein to be pray'd for.

ANNOTATIONS.

spoken by the Apostle of the same Christ Jesus; and consequently that He is in the highest and most proper Sense God, being the Only God, and so of One Undivided Substance with the Father and Holy Ghost.

(i) Compare 1 Corin. 5. 5.

TEXT.

TRANSLATION.

ἐν τεύξεις, ἐν χαρισίαις ὑπὲρ πάν-
των ἀνθρώπων· 2 ὑπὲρ βασιλέων,
καὶ πάντων τῶν ἐν ὑπερυψίᾳ ὄν-
των· ἵνα ἡρεμον καὶ ἡσύχιον βίον
ἀφ' ἡμῶν ἐν πάσῃ εὐσεβείᾳ καὶ
σεμνότητι. 3 Τὺτο γὰρ καλὸν καὶ
ἀποδεκτὸν ἐνώπιον τοῦ σωτῆρος ἡμῶν
Θεοῦ· 4 ὅς πάντας ἀνθρώπους θε-
λει σωθῆναι, καὶ εἰς ὁμολογίαν ἀλη-
θείας ἐλθεῖν. 5 Εἰς γὰρ Θεός, εἰς
καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων,
ἄνθρωπος Χριστὸς Ἰησοῦς· 6 ὁ
δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάν-
των, τὸ μαρτυρεῖν χάριτος ἰδίᾳς.
7 Εἰς ὃ ἐπέβη ἐγὼ κήρυξ καὶ Ἀπό-
στολος, (ἀλήθειαν λέγω †, ὃ ψεύ-
δομαι,) διδάσκαλος ἐθνῶν ἐν πίστι
καὶ ἀληθείᾳ.

8 Βύλομαι οὖν προσεύχεσθαι τὸς
ἄνδρας ἐν παντί τόπῳ, ἐπαίροντας
ὁσίοις χεῖρας, χωρὶς ὀργῆς ἢ ἀφ-
ροισμού. 9 Ὡσαύτως καὶ τοὶ γυ-
ναῖκες ἐν ἁγαστῇ κοσμίᾳ μὲν αὐδῶς
καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ

Intercessions, and giving of
Thanks be made for All Men:

2 For Kings, and for All
that are in Authority; that
we may lead a Quiet and
Peaceable life in all Godliness
and Honesty.

3 For this is good and ac-
ceptable in the sight of God our
Saviour:

4 Who* wills All men should
be fav'd, and should come to
the * acknowledgment of the
Truth.

5 For there is One God,
and One Mediator between
God and Men, the Man Christ
Jesus:

6 Who gave himself a Ran-
som for All, to be testified in
due time.

7 Whereunto I am ordain'd
a Preacher and an Apostle, (I
speak the Truth * and ly not)
a Teacher of the Gentiles in
Faith and Truth.

8 I will therefore that Men
pray every where, lifting up
holy hands, without Wrath
and * Distraction.

9 In like manner also, that
Women adorn themselves in
* comely apparel, with * Mo-
desty and Sobriety; not with

ἐν

ANNOTATIONS.

V. 7. † *ἔ*, *Χριστός* is not read, either in Alex. Clerm. or several other MSS. or in the Vulg. Syr. Arab. and Ethiop. Versions, or in Chrysost. Theophylact. &c. It is probably inferred from *Rom.* 9. 1.

(†) As these are the Four Parts whereof the Publick Service is to consist; so *Supplications* properly denote Petitions for the Pardon of Sins past, *Prayers* Petitions for future Mercies or Blessings, *Intercessions* Petitions in the Behalf of Others. It is very proper for Private Devotions to consist of the same Parts;

but

PARAPHRASE.

Service of the Church under thy jurisdiction (k) Supplications, Prayers, Intercessions, and giving of Thanks be made for (l) All Men, Gentile as well as Jewish Believers, nay for Unbelievers as well as Believers: 2 and in a more particular manner for Kings, and for All that are (ll) of Eminency, as being in Authority; this being requisite to the end that we may lead under them a Quiet and Peaceable life in all Godliness and Honesty. 3 For this Praying &c. for All Men is good and acceptable in the sight of God our Saviour, as being a God who wills that All men should be saved, and in order thereto should come to the (m) acknowledgement of the Truth. 5 For there is but One God both of Jews and Gentiles, of Believers and Unbelievers, and One Common Mediator between God and Men in general, the Man Christ Jesus: 6 who accordingly gave himself to Death as a Ransom for All Mankind, which Act of his infinite Love to All was to be testified in due time to All Men by the Gospel. 7 Whereunto I am ordain'd a Preacher, and that of the highest Order and Authority, viz. an Apostle, and that more especially (in which respect, notwithstanding All the Gainsaying of my Judaizing Adversaries, I speak the Truth, and ly not) a Teacher of the Gentiles in Faith and Truth, i. e. in the True Faith.

8 I will therefore, or direct according to my Apostolical Authority, that as the Publick Service is to consist of Supplications and Prayers &c. for All men, so it is perform'd by Men, (not Women v. 11, 12.) concerning the Qualifications of which men I shall speak more by and by (chap. 3.) It is sufficient to observe here in general, that they are to take care that they pray Every where, i. e. wheresoever Publick Service is perform'd, lifting up Holy hands, i. e. not contenting themselves to wash their Hands from Outward Impurity or Filthiness, as is the Custom of the Jews, but being carefull that their Hands and Hearts be clean from all Spiritual Impurity or the Commission of any Sinfull Actions; and in order hereto being carefull, that they pray without Wrath and Distraction arising from Contests and Disputings about needness matters. 9 In like manner also I will or direct according to my Apostolical Authority, that Women adorn themselves in Comely Apparel, with Modesty and Sobriety; not

VII.

He orders Men and forbids women to pray or preach in the publick Service.

ANNOTATIONS.

but that falling not so immediately under Timothy's Care or Cognisance; Publick Devotion is here primarily to be understood.

(l) One of the Doctrins of the False Teachers seems evidently hence to be this, viz. that the Christians ought not to pray for All Men, but only for Christians, and consequently not for the Heathen Emperours or Magistrates.

(ll) So the Expression literally and primarily signifies.

(m) Men may come to the Knowledge of the Truth, and yet not to the Acknowledgment of it as such. And it being this Last that proves efficacious to our Salvation, hence the Apostle seems to have express'd himself, not by γινωσκω, i. e. the Knowledge, but by ὁμολογῶ, i. e. the Acknowledgment of the Truth.

TEXT.

TRANSLATION.

ἐν πλῆγμασι καὶ χρυσῷ, ἢ μαρ-
 γαρίταις, ἢ ἱματισμῷ πολυτελεῖ,
 10 ἄλλ' (ὃ ὀρέγῃ γυναιξὶν ἐπαγ-
 γελλομένης θεοσεβείας) δι' ἔργων
 ἀγαθῶν. 11 Γυνὴ ἐν ἡσυχίᾳ μαν-
 θόμετω ἐν πάσῃ ὑποταγῇ. 12 Γυ-
 ναικὶ δὲ διδάσκειν οὐκ ἔπιτρέπω,
 ὅθεν αἰνετεῖν ἀνδρὸς, ἀλλ' εἶναι ἐν
 ἡσυχίᾳ. 13 Ἀδὰμ γὰρ ὡς τὸ
 ἐπλάσθη, εἶπα Εὐα. 14 Καὶ Ἀδὰμ
 οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἀπατη-
 θεῖσα, ἐν παραβάσει ἔχοντο. 15 σω-
 θήσεται δὲ διὰ τῆς παινογυνίας, εἴαν
 μένωσιν ἐν πίστι καὶ ἀγάπῃ καὶ ἀγα-
 σμῷ μετὰ σωφροσύνης. Κεφ. γ'.
 Πιὸς ὁ λόγος.

broider'd hair and gold, or
 pearls, or costly array;

10 But (which becomes Wo-
 men professing Godliness) with
 Good Works.

11 Let the Woman learn in
 silence with all subjection.

12 But I suffer not a Wo-
 man to teach, nor to usurp
 Authority over the Man, but
 to be in silence.

13 For Adam was first form'd,
 than Eve.

14 And Adam was not de-
 ceiv'd, but the Woman being
 deceiv'd was in the Transgres-
 sion.

15 Notwithstanding she shall
 be sav'd * by Child-bearing, if
 they continue in Faith and
 Charity, and Holiness with So-
 briety. Chap. III. This is a
 * Faithful saying.

Εἴπῃς

ANNOTATIONS.

(*) That the Exposition given of this expression, διὰ τῆς παινογυνίας in the Para-
 phrase, is most preferable, seems to appear from these (among other) Considera-
 tions: 1st, that this Expression being taken in the sense follow'd by our Transla-
 tors, viz. that Women shall be sav'd in Childbearing or going thro' (the pangs
 of) Childbearing, what is contain'd in this verse 15. will appear but Flat and Lan-
 guid, and not to answer to the Design of the Apostle. For the Apostle to con-
 vince Women of the Reasonableness of their Keeping silence and not taking upon
 them to teach, had been oblig'd to observe, that Adam was not deceiv'd, but the
 Woman being deceiv'd was in the Transgression. Having been oblig'd to make this
 severe Observation, for fear Women hereby should be too much dejected, the
 Apostle thought it advisable to subjoin immediately another Observation, which
 would as it were ballance the former, and administer Comfort enough to make
 them bear up against any too great dejecting Thoughts, that might arise from
 what he had afore observ'd. Now if by σωθήσεται διὰ τῆς παινογυνίας be understood
 no more, than that Women shall be sav'd in Childbearing, this seems not to be
 of such Importance as to be able to bear up their Spirits in reference to what he
 had afore observ'd, viz. that Woman was the Unfortunate Means of the Fall of
 Man, and so of forfeiting Eternal Happiness. Whereas if the Expression be
 taken in the sense given in the Paraphrase, it is of so High and Noble Impor-
 tance, as fully to answer the End of the Apostle; forasmuch as hereby is denoted,
 that as on the one hand the Woman was the Unhappy Means of the Fall of Man
 from Innocency and Eternal Happiness, so on the other hand she was the Happy
 Means

P A R A P H R A S E.

not setting themselves out (in any manner disagreeable to the Rules of Modesty or Sobriety) with broider'd or plaited hair and Gold, or Pearls, or costly array, 10 but (rather spending their Time and Pains in adorning themselves with that, which becomes Women professing Godliness, namely) with Good Works. 11 And as to the Publick Service, let the Woman learn in silence with all subjection. 12 But I suffer not a Woman to teach, nor to usurp any Authority over the Man, but to be in silence in Publick, and to behave her self with a due Meekness and Subjection at home. 13 For such her Behaviour is no other than is agreeable to her Creation at first, inasmuch as Adam was first form'd, then Eve out of him, and for him; whereby is denoted the Reasonableness of the Woman's being in Subjection to the Man. 14 And the Reasonableness of the Woman's not taking upon her to Teach appears from this other Consideration, viz. that Adam was not deceiv'd first or immediately by the Serpent or Devil, but the Woman being, as the weaker Vessel, attack'd by the Tempter and by him deceiv'd, was first in the Transgression, and so the Unhappy means of the Fall of Man. 15 Notwithstanding She, i. e. the Woman or Female Sex is not hereupon to look on it self, as standing less in the Favour of God, or being less capable of Salvation, than the Male Sex. To take away all grounds for such a Suspicion, the infinite Wisdom of God has so contriv'd it, that, whereas on the one hand the Woman was the Unhappy Means of drawing Man into the Transgression, and so of his Fall, on the other hand the Woman should be also the Happy Means of bringing about Man's Restoration or Redemption, and that too with this signal Difference, that to the Commission of that Sin, which caus'd the Fall of Mankind, there was the Concurrence of the Man with the Woman; whereas to the bringing into the World Him that is the Redeemer of Mankind, there was not the least Concurrence of Man with the Woman, but of the Two the Woman was the sole Means concern'd therein: The Wisdom of God seeming to design hereby, that the Man should have no just cause to object to the Woman her being the unhappy, but joynt, means of his Fall, forasmuch as she was also the more Happy, and (in respect of the Two) sole means of his Redemption, the Redeemer of the World being hence emphatically stil'd at the very first the SEED (only) of the Woman: And further the Wisdom of God designing thereby to give to the Woman a most strong Argument that she shall not be excluded from partaking of the Salvation obtain'd by the Promis'd Seed which she bare, but that as the Man, so likewise she shall be sav'd by such her (n) Child-bearing, i. e. by Christ thus born of her, and that upon the like Conditions of Salvation as the Man, viz. if they continue in Faith and Charity, and Holiness with Sobriety. Chap. III. This is a (n) Faithfull saying, i. e. this which I have here taken notice of is what is very Remarkable, and worthy to be unfeignedly Believ'd, as being most True, and carrying in it Great Comfort and certain Hopes of Salvation

TEXT.

TRANSLATION.

Εἴ τις ἐπισκοπῆς ὀρέγεται, καλῶ
 ἔργα ἐπιθυμεῖ. 2 Δὲ οὕτω τὸν ἐπι-
 σκοπον ἀνεπίληπτον εἶ), μιᾶς γυναικὸς
 ἄνδρα, νηφάλειον, σώφρονα, κόσμιον,

If a man desires the Office
 of a Bishop, he desires a Good
 Work.

2 A Bishop then must be
 blameless, the Husband of One
 Wife, sober, * prudent, of good
 φιλότητος,

ANNOTATIONS.

Means of the Restoration of Man to such a State of Righteousness, as God would accept unto Eternal Salvation. Besides the Condition annex'd for the Woman's being so sav'd as is denoted in the Text, requires that the Expression *οὐκ ἔστι τῆς παρρησίας*, should not be understood only of *safe Deliverance in Childbearing*, forasmuch as that Deliverance is Common to those Women, who *have neither Faith nor Charity &c.* Whereas Eternal Salvation, procur'd for us *οὐκ ἔστι τῆς παρρησίας*, i. e. by the Seed of the Woman without the Natural Concurrence of a Man, is actually attainable only upon the Condition specified in the following Words, viz. *if they* (Women as well as Men) *continue in Faith and Charity.*

Lastly, the sense given in the Paraphrase seems to be confirm'd by the words following after the Condition already mention'd, viz. by this Clause, *πιστὶς ἐ λόγος*. It is true indeed, that this Clause is generally by others as well as our Translators referr'd to the following words, viz. *If a Man desires the Office of a Bishop, he desires a Good Work.* But, what is asserted in these words, seem so evident and obvious to a Common Understanding, that there seems to be no Need for the Apostle to have usher'd in this Assertion after so solemn a manner, as to prefix thereto this Clause, *πιστὶς ἐ λόγος*. And this our Translators seem to have been somewhat sensible of; and therefore to have render'd the said Greek Words (not in this place, as afore Chap. 1. 15. viz. *This is a Faithfull Saying*, but) *This is a True Saying*, intimating that altho' the Assertion contain'd in the following part of Chap. 3. 1. be a *True Saying*, yet it is not properly speaking a *Faithfull Saying*, i. e. it is not what requires our Faith upon Good and Undoubted Testimony only or principally, but rather what requires our Assent upon a Clear Apprehension of the Nature of the Thing or Office therein spoken of. But now, as on this account, the said Expression *πιστὶς ἐ λόγος*, seems not properly to be referr'd to the following Assertion concerning the Office of a Bishop, so on the same account it seems to be very properly referr'd to the foregoing Assertion concerning the Eternal Salvation of Women, notwithstanding the Woman had been the Unhappy Means of the Fall of Man from a State both of Innocence and of Happiness Eternal, as well as Temporal: I say, what is said by the Apostle Chap. 2. v. 15. may be properly stil'd *πιστὶς ἐ λόγος*, as being not only a *True saying*, but properly a *Faithfull Saying*, i. e. a Saying the Truth whereof appears to Us, not so much upon the Evidence of the Terms or of the Nature of the Thing, but rather upon the Strength of the Testimony of Him who asserted it.

To All that has been hitherto said, may be further added, that the Clause *πιστὶς ἐ λόγος* was actually understood as I understand it, by some of the Primitive Fathers, particularly by St Chrysostom. And that this Clause is to be referr'd sometimes to what is said afore, is evident from Chap. 4. 9.

(e) That the words *Bishop* and *Presbyter* are sometimes in N. T. us'd promiscuously to denote the same Church-Officer, is evident from *Tit.* 1. v. 5. compar'd with v. 7. Quickly after the times of the writing of N. T. the use of the said Words began to be distinguish'd by the Church, and the Name of *Bishops* to

P A R A P H R A S E.

Salvation to the Woman or Female Sex, notwithstanding what I had occasion to say (v. 14) of the Woman's being Deceiv'd, and in the Transgression.

Having observ'd (chap. 2. 1 — 7.) of what Parts the Publick Prayers ought to consist, and for whom we are to pray; and having (ch. 2. 8 — 15.) observ'd, by what Persons Publick Service is to be perform'd, viz. not by Women, but Men: I proceed now to observe the Qualifications requisite to such Men, as are to be employ'd in the Performance of Publick Service, and also in other parts of the Ministry. For if a man desires the Office of a Bishop (o), now a-days distinguish'd by the name of a Presbyter, he desires a Good Work or Office, i. e. a Weighty One, which if well executed, will be of Great Good to the Church. And therefore Every One is not qualify'd for this Office, but Care is to be taken, that any Person willing to undertake this Weighty Office be so qualify'd as is here mention'd in the following verses. 2 A Bishop (or Presbyter) then must be blameless, the husband of (oo) One Wife, i. e. neither being marry'd to more than One Wife at a time, nor to a Second Wife upon divorcing a Former; he must also be Sober, Prudent, of Good Behaviour or one that knows

VIII.
The Qualifications requir'd in a Bishop or Presbyter.

A N N O T A T I O N S.

to be appropriated to the Highest Order of the Clergy, distinguish'd hitherto by the Name of *Apostles*; and the Name of *Presbyters* to be appropriated to the Clergy of the Second Rank or Order; as is evident from the Writings of Those who liv'd in the Second Century. Now whether St *Paul* here intended to describe the Qualifications of a Clergy-man of the Highest Rank or of the Second Rank, seems to be a Matter concerning which there is no Occasion for much Dispute. For the Two Superior Offices of the Clergy are the Same in most respects; and consequently the Qualifications requisite to Each must be much the Same. And therefore further this Portion of Scripture may very pertinently be apply'd to the Clergy of the Third or Highest Office or Order, tho' it was more particularly design'd by St *Paul* for a Description of the Qualifications of a Clergy-man of the Second Order or Office. Whence it follows, that this Portion of Scripture being appointed to be read at the Consecration of a Bishop now properly to call'd, or a Person of the Highest or Third Order, is no Argument that our First Reformers, who compil'd the Form of Consecration of Bishops, were of Opinion, that there were but Two Orders of the Clergy at the Time when St *Paul* writ this Epistle. That St *Paul* here by a *Bishop* denoted what we call now a Presbyter, is reasonable to suppose upon considering, that St *Paul* writes this to direct Timothy in the discharge of his Episcopal Office, which is taken up in ordaining Priests and Deacons much more by Far than in consecrating Other Bishops.

(oo) Besides the Expositions of this Expression given in the Paraphrase, there is also another, viz. that hereby is denoted that a Bishop or Presbyter ought not, if his Former Wife dy'd, to marry a Second, but to live a Widower: which sense must be confess'd to be most agreeable to the Sentiments of the Primitive Christians in the matter; as appears from the Apostolical Canons, &c. If the Person married, he was no longer to be esteem'd a Clergy-man.

TEXT.

TRANSLATION.

φιλόξενον, διδασκλικόν, 3 μὴ πά-
 ρεινον, μὴ πλῆκτικῶν, † ἀλλ' ὀπι-
 κῆ, ἀμαχον, ἀφιλάργυρον, 4 τῷ
 ἰδίου οἴκου χαλῶς περιετρέμων, τέ-
 κνα ἔχοντα ὡς ὑποταγῇ, μετὰ
 πάσης σεμνότητι. (5 εἰ δέ τις
 τῷ ἰδίου οἴκου περιετρέμων ὡς οἶδε,
 πῶς ἐκκλησίας Θεοῦ ὀπιμελήσεται;) 6
 μὴ νέφυτοι, ἵνα μὴ τυφωθεὶς
 εἰς κῆμα ἐμπέσῃ τῷ διαβόλου.
 7 Δὲ δὲ αὐτὸν καὶ μαρτυρίαν χα-
 λῶν ἔχειν ὑπὸ τῷ ἔξωθεν, ἵνα μὴ
 εἰς ὀνειδισμόν ἐμπέσῃ καὶ παρίδῃ τῷ
 διαβόλῳ.

8 Διακόνους ὡσαύτως σεμνοὺς,
 μὴ διλόγους, μὴ οἶνω πολλῷ παρ-
 ἔχοντες, μὴ αἰσχροκερδεῖς, 9 ἔχον-
 τες τὸ μυστήριον τῆς πίστεως ὡς
 καθαροὶ συνειδήσει. 10 Καὶ οὗτοι
 δεῖ δοκιμαζέσθωσαν πρῶτον, εἴτα
 διακονεῖν, ἀνεγκλητοὶ ὄντες.
 11 Γυναικας ὡσαύτως σεμνάς, μὴ
 διαβόλους, νηφαλέους, πιστὰς ἐν
 πᾶσι. 12 Διάκονοι ἔσθωσαν μιᾶς
 γυναικὸς ἄνδρες, τέκνων χαλῶς
 περιετρέμονι, καὶ τῷ ἰδίων οἴκων.

behaviour, given to hospitali-
 ty, apt to teach,

3 Not given to Wine, no
 striker, but * meek, not quar-
 relsome, not covetous;

4 One that rules well his
 own house, having his Children
 in subjection, with all Gravity;

(5 For if a man know not
 how to rule his own house,
 how shall he take care of the
 Church of God?)

6 Not a Novice, lest being
 lifted up with Pride, he fall into
 the condemnation of the Devil.

7 Moreover, he must have
 a Good Report of them which
 are without; lest he fall into
 Reproach, and the snare of the
 Devil.

8 Likewise must the Dea-
 cons be grave, not double-
 tongued, not given to much
 wine, not greedy of filthy lucre,

9 Holding the mystery of
 the Faith in a pure Conscience.

10 And let these also first
 be prov'd; then let them use
 the office of a Deacon, being
 found blameless.

11 Even so must * the Wo-
 men be grave, not slanderers,
 sober, faithfull in all things.

12 Let the Deacons be the
 husbands of one wife, ruling
 their children and their own
 houses well.

13 Οἱ

ANNOTATIONS.

V. 3. † Μὴ αἰσχροκερδῆ is not read either in Alex. Clerm. or other MSS. nor yet
 in any of the four most Ancient Versions, nor in any Ancient Greek or Latin
 Commentator. So that it is not to be doubted, but it has been inserted here
 from Tit. 1. 7.

(p) Namely

P A R A P H R A S E.

knows how to behave himself handsomely and gravely, given to hospitality, i. e. ready to entertain such (p) strangers as are the Proper Objects of Charity or Civility, apt or fit to teach on account of his Knowledge and Skill in Divine things, 3 Not given to excess particularly in drinking of Wine, no striker, but meek, not quarrelsome, not covetous; 4 One that rules well his own house, having his Children in due Subjection to him, and behaving himself herein with all Gravity. (5 For if a man know not how to rule his own house, how shall he take Care as he ought of the Church of God?) 6 Not a Novice or one newly Converted, lest being lifted up with Pride on account of his being promoted to so weighty an Employ in so short a time, and before Others who are Believers of a Longer standing, he fall into the Condemnation, or like Punishment with that, of the Devil who fell by his Pride. 7 Moreover, he must have a Good Report of them which are without the Church, i. e. the Unbelieving Jews or Gentiles with whom he formerly liv'd; lest he fall into Reproach among them he has the Care of, and thereby into the snare of the Devil, the Devil hence taking occasion, either to make such an one fall back from the Faith again, or else to give others an Aversion to, or Ill Opinion of the Christian Religion, wherein such a Person is thought fit to bear so Great an Office. Such are the Qualifications requisite in a Bishop or Presbyter now properly so call'd; and therefore it is obvious that the same Qualifications are requisite also to those of the Highest or Apostolical Office, now properly call'd Bishops, the Offices being the same, excepting only some few Particulars, and also the Officers of the Apostolical Rank being regularly and ordinarily to be chosen out of the Officers of the Second Rank whose Qualifications are here describ'd.

8 Likewise must the Deacons (as well as Presbyters) be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, *i. e. of getting money by unlawfull or base means, 9 but holding the mystery of the Faith, i. e. adhering to the True Doctrins of the Gospel, in a pure Conscience, i. e. in a Life so pure or free from the foremention'd or other Vices, as that his Conscience may not smite him. 10 And let these also (as well as those of the higher Offices) first be prov'd or taken under examination as to their Faith and Practice; and then let them be admitted to use the office of a Deacon, being upon examination found Blameless. 11. Even so must the Woman-Deacons, otherwise call'd Deaconesses be grave, not slanderers, sober, faithfull in all things wherein they are intrusted. 12 Let the Deacons be husbands (or) of one Wife, (as well as Bishops or Presbyters are to be, v. 2.) ruling their Children and their own houses well. 13 For altho' while they*
continue

IX.
The Qualifications requir'd in a Deacon.

A N N O T A T I O N S.

(p) Namely Christians of Foreign Countries, that travell'd abroad to preach the Gospel, or carry on some Honest Calling, or were driven abroad by some Misfortunes, or the like.

TEXT.

TRANSLATION.

13 Οἱ γὰρ χαλῶς διακονήσαντες, βαθμῶν ἑαυτοῖς χαλὸν ποιῶνται, καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

14 Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρὸς σε † ἐν τάχει. 15 Εὰν δὲ βραδύνω, ἵνα εἰδῇς ὥς εἴς ἐσὶ οἰκῶ Θεοῦ ἀνατρέφεσθαι, ἥ τις ὅστις ἐκκλησία Θεοῦ ζῶντος, σὺλῳ καὶ ἐδραῖωμα τῆς ἀλήθειας. 16 Καὶ ὁμολογῶντός μεγαλὸν ὅτι τὸ τῆς εὐσεβείας μυστήριον Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὥρθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ὁπτεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

Κεφ. δ'. Τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστερίαις καιρίαις ἀποστήσονται πνεύμασι τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις, καὶ διδασκαλίαις δαιμονίων,

13 For they that have used the office of a Deacon well, purchase to themselves *the Good Degree, and the Great Freedom of Speaking in the Faith, which is in Christ Jesus:

14 These things write I unto thee, hoping to come unto thee shortly.

15 But if I tarry long, that thou mayst know how to behave thy self in the House of God, which is the Church of the living God, the Pillar and Ground of the Truth.

16 And without controversy great is the mystery of Godlines: God was manifested in the Flesh, justified in the Spirit, seen of Angels, preach'd unto the Gentiles, believ'd on in the World, receiv'd up into Glory.

Chap. IV.

Now the Spirit speaks expressly that in the latter times some shall depart from the Faith, giving heed to seducing Spirits, and doctrines of Devils,

2 ἐν

ANNOTATIONS.

V. 14. † So the two most Ancient MSS. Alex. and Clerm. and some other.

(g) If it be consider'd that the Apostle in v. 1. of this Chapter calls the Office of a (Bishop. i. e.) Presbyter ἡγεμὸν καλόν, it will I think appear probable, that by βαθμῶν καλὸν here mention'd, the Apostle design'd to refer to the same foremention'd Office of a Presbyter; especially if it be also consider'd, that διακονήσαντες denotes such as have us'd the Office of a Deacon well, and consequently implies that they are not still Deacons; and also that the παρρησία here mention'd do's probably refer to the Teaching in Publick, which was part of the Office of a Presbyter, not of a Deacon properly or excepting only in Extraordinary Cases.

(r) This may be understood, either of some Passages of O. T. or of our Saviour's Discourses, or else of Some Revelation expressly made to St Paul himself (or some Others of the Apostles.) And some such Revelation made to St Paul is countenanc'd by what he says 2 Tim 3. 1.

(f) Mr Mede expounds this Apostacy of the Popish Doctrin concerning Invocation

PARAPHRASE.

continue Deacons, they are not properly concern'd in having any Rule or Government of the Church; yet the Knowing how to Rule or Govern is a requisite Qualification for them; inasmuch as they that have us'd the Office of a Deacon well, thereby purchase to themselves a (q) Right and Title to the Good or Honourable and more Weighty Degree of a Presbyter, and consequently the Great Freedom of speaking in or teaching in Publick the Faith which is in Christ Jesus, this being a branch of the office of a Presbyter, (v. 2.)

14 These things or directions write I unto thee, not because I have laid aside my Intention to come to thee, but hoping to come unto thee shortly my self. 15 But if it happens that I tarry long, I write these Directions that thou mayst the better know, how to behave thy self (as to thy Apostolical Office, whereunto belongs the Ordaining of Presbyters and Deacons &c.) in the house of God, which is the Church of the Living God, by the Providence of which God ever living to protect his Church, the Church shall be so protected and preserv'd thro' the several Ages of the World that the Gates of Hell shall not prevail against it, but it shall be as it were the Pillar and Ground or Stay of the Truth. i. e. the Happy means of preserving and conveying the Truth of the Gospel thro' the several Ages to come. 16 And without controversy Great or most highly valuable is the mystery of Godliness, i. e. the Truth I spoke of (v. 15.) which was hid to former ages, or not made known then so clearly as now it is; and which being thus now made known, tends mightily to promote Godliness: of which mysterious Truth the principal Articles or Heads are these, viz. that God the Son, our Blessed Lord, was manifested to Us men by his dwelling among us in the Flesh, was justified or demonstrated to be the Son of God and Saviour of the World in or by the Spirit, i. e. either by his Divine Nature, whereby he was enabled to work Miracles &c. or by the Holy Spirit, the Third Person in the Trinity, descending upon him at his Baptism, and upon his Apostles after his Ascension &c. was seen by Angels, who gave notice of his Birth to the Shepherds, and celebrated it with a Song &c. was preach'd unto the Gentiles, believ'd on in the World, receiv'd up in Glory or a glorious manner, the Angels attending thereupon, and also into Glory or a Glorious State in Heaven.

X.
The Principal Articles of the Christian Faith; and the Church the Pillar & Ground of the Truth.

Chap. IV. Now altho' the Church is the Pillar and Ground of the Truth, and the Main Articles of Christianity are thus manifestly prov'd, yet the Spirit of God speaks (r) expressly or clearly, that in the latter times, in the time of Christianity some shall depart from the Faith, giving heed to seducing Spirits and Doctrins, started by the suggestion (s) of Devils, 2 and carried on and spread abroad in the World thro' (s) the

XI.
False Teachers and Apostates from the Faith expressly foretold.

ANNOTATIONS.

vocation of Saints &c. pag. 633. &c. of his Works. But others refer it to some False Doctrins then obtaining, as appears from v. 6.

TEXT.

TRANSLATION.

2 ἐν ὑποκρίσει ψευδολόγων, κεκαυλισ-
 ειασμένων τ' ἰδίαν συνείδησιν, 3 κω-
 λούτων γαμῖν, ἀπέχεσθαι βρωμά-
 των ἃ ὁ Θεὸς ἔκτισεν εἰς μετάνι-
 ψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ
 ἐπεγνωκόσι τὴν ἀλήθειαν. 4 Οἱ
 πάντες κτίσματα Θεοῦ καλὰ, καὶ ὅθεν
 σὺβίστηνται, μετὰ εὐχαριστίας λαμ-
 βόμενοι. 5 Ἀνάξεται γὰρ ἀγα-
 λόγῳ Θεοῦ καὶ ἐντεύξεως.

6 Ταῦτα ὑποτηνέμενος τοῖς ἀδελ-
 φοῖς, καλὸς ἔσῃ ἀγαθὸν Ἰησοῦ
 Χριστοῦ, ἐνπεφόμενος τοῖς λόγοις
 τῆς πίστεως, καὶ τῆς καλῆς διδα-
 σκαλίας, ἣ πρὸς ἡκολούθησιν. 7 Τὸ
 δὲ βεβήλοισ καὶ γράσιν μύθους
 παραιτῶ· γίμναζε δὲ σεαυτὸν πρὸς
 εὐσέβειαν. 8 Ἡ γὰρ σωματικὴ
 γυμνασία πρὸς ὀλίγον ὄσιν ὠφέλι-
 μόν· ἡ δὲ εὐσέβεια πρὸς πάντα
 ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα
 ζωῆς τῆς νῦν καὶ τῆς μελλούσης.
 9 Πιστός ὁ λόγος, ὅτι πάντες σπο-
 δοχῆς ἔσονται. 10 Εἰς τὸ γὰρ
 τὸ κατῴμενον καὶ οἰκτιρόμενον, ὅτι ἡλ-
 πύκαμεν ὅτι Θεὸς ζῶν, ὅς ἐστι σω-
 τὴρ πάντων ἀνθρώπων, μάλιστα πι-
 στῶν. 11 Παράγγελλε ταῦτα, καὶ
 διδάσκει. 12 Μηδὲς ἁπλῶς ὑποτι-
 μεῖται ὁ λόγος σου, ἀλλὰ ἐκτρέφε·

2 Thro' the hypocrisy of
 Liars, having their Conscience
 fear'd with an hot iron.

3 Forbidding to marry, and
 commanding to abstain from
 meats, which God has created
 to be receiv'd with thanksgiv-
 ing of them who believe and
 * acknowledge the Truth.

4 For every Creature of
 God is good, and nothing to
 be refus'd, if it be receiv'd
 with Thanksgiving.

5 For it is Sanctified by the
 Word of God and Prayer.

6 If thou put the Brethren
 in remembrance of these things,
 thou shalt be a Good Minister
 of Jesus Christ; * nourishing
 them up in the words of Faith,
 and of Good Doctrin, where-
 unto thou hast attain'd.

7 But avoid profane and
 old-wives fables, and exercise
 thy self unto Godliness.

8 For Bodily exercise is
 * profitable for a little, but
 Godliness is profitable for all
 things, having promise of the
 Life that now is, and of that
 which is to come.

9 This is a Faithfull say-
 ing, and worthy of All ac-
 ceptation.

10 For therefore we labour
 & suffer reproach, because we
 trust in the living God, who
 is the Saviour of All men, es-
 pecially of the Faithfull.

11 These things * give in
 charge and teach.

12 Let no man despise thy

P A R A P H R A S E.

(s) the Hypocrisy of Liars, of *Men* having their Conscience *hard or senseless as if it was* fear'd with an hot iron, 3 forbidding to marry (r) and *bidding or commanding* to abstain from *such and such* meats; which *on the contrary* God has created to be receiv'd with Thanksgiving, of them who believe and acknowledge the Truth of the Gospel in this point, (as well as other) viz. that nothing is of it self Unclean. 4 For every Creature of God is good in it self, and nothing to be refus'd as *unclean*, if it be receiv'd with Thanksgiving. 5 For it is sanctified or made Lawfull to be eaten by us by the Word of God giving us leave to eat thereof, and by Prayer for a Blessing on it and Thanksgiving for it.

6 If thou put the Brethren in remembrance of these things, thou shalt be a Good Minister of Jesus Christ, nourishing them up in the words of Faith and of Good Doctrin, whereunto thou *thy self* hast attain'd. 7 But avoid *such* profane Doctrins as are afore-mention'd (v. 3.) and which are built on no better grounds than Old-wives Fables; and exercise thy self in *such things as tend* unto Godliness. 8 For that same Bodily Exercise, which consists in *humbling or afflicting the Body* by abstinence from Meats or Marriage, and on which the False Teachers lay so great Stress is profitable but for a little, (comparatively of True inward Piety or Godliness,) even when duly us'd; but Godliness is profitable for all things both of Soul and Body, having promise of the Good things of the Life that now is, and especially of that which is to come. 9 This which I said last, is a Faithfull Saying, and worthy of All Acceptation. 10 For therefore it is that we labour and suffer reproach for the sake of the Gospel, namely because we trust in the Living God, who is the Saviour of All men from those Dangers which they are sometime or other expos'd to in this Life, and is also the Saviour especially, i. e. in a most special or high manner of the Faithfull, i. e. who not only believe the Gospel, but constantly adhere to the same, inasmuch as he saves Such from Eternal Misery: in which respect he may also be said to be the Saviour of All Men, inasmuch as he wills that all should be sav'd even in this highest sense. 11 These things give in charge, and teach. 12 Let no man have just Occasion to despise thy Function because of thy Youth,

XII.
Directions to
Timothy, con-
cerning his Own
Doctrin and Pra-
ctice.

A N N O T A T I O N S.

V. 10. † Καὶ is omitted in Alex. and Clerm. MSS. and in Vulg. and Syr. Versions.

(s) The word καλούσαν is here to be look'd on as καλεῖσθαι μὴ, and consequently in the next clause as repeated without μὴ. And this way of speaking is not unfrequently to be met with in Common Authors. Thus in Satyr. 1. lib. 1. of Horace's Satyrs: -- *Nemo, quam sibi sortem seu Ratio dederit, seu Fors objecerit, illā Contentus vivat* & laudet diversa sequentes? Where altho Nemo be only express'd, yet it can't with good Sense be referr'd both to *vivat* and *laudet*; but it is to be look'd on as *Omnis non*; and as such is to be referr'd to *vivat*; and then *Omnis* (implied in the *Nemo*) is to be referr'd without *non*, to *laudet*.

TEXT.

TRANSLATION.

καταφρονείτω, ἀλλὰ τύπῳ γίνου
τῇς πίστεως, ἐν λόγῳ, ἐν ἀνατροφῇ,
ἐν ἀγάπῃ, ἐν πίστι, ἐν ἀγνείᾳ.

13 Ἐως ἔρχομαι, προσέχε τῇ ἀνα-
γνώσει, τῇ ψαλλήσει, τῇ διδα-
σκαλίᾳ. 14 Μὴ ἀμέλει τῷ ἐν σοὶ
χαρίσματι, ὃ ἐδόθη σοι ὑπὸ
προφητείας, μετὰ ἐπιθέσεως τῇς
χειρῶν τοῦ πρεσβυτερίου. 15 Ταῦ-
τα μέλετα, ἐν τοῖς ἰσθμοῖς ἵνα σε
ἡ ἀποκοπὴ φανερᾷ ἢ πᾶσιν. 16 Ἐπε-
χε σεαυτῷ, καὶ τῇ διδασκαλίᾳ.
Ἐπίμνη αὐτοῖς. Τοῦτο γὰρ ποιοῦν,
καὶ σεαυτὸν σώσεις, καὶ τοὺς ἀκούον-
τάς σου.

Κεφ. ε'. Πρεσβυτέρω μὴ ἐπι-
πλήξης, ἀλλὰ παραχάλει ὡς πα-
τέρα· νεώτερος, ὡς ἀδελφούς·
2 πρεσβυτέρας, ὡς μητέρας· νεώ-
τερας, ὡς ἀδελφάς, ἐν πάσῃ ἀγνείᾳ.
3 χήρας τίμα πᾶσι ὅντως χήρας.
4 Εἰ δέ τις χήρα τέκνα ἢ ἔκρη-
να ἔχει, μανητέπωσαν θεῶτον τὸν
ἰδίον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ὑπο-
διδόναι τοῖς παρθένοις· τοῦτο γὰρ
† ἔστιν ὑποδεκτὸν ἐνώπιον τοῦ Θεοῦ.

youth, but be thou an Example
of the Faithfull in the Word,
in Conversation, in Charity,
* in Faith, in Purity.

13 Till I come, give at-
tendance to Reading, to Ex-
hortation, to Doctrin.

14 Neglect not the Gift
which is in Thee, which was
given thee by Prophecy, with
the laying on of the hands of
the Presbytery.

15 Meditate upon these
things, give thy self * chiefly
to them, that thy * proficien-
cy may appear to All.

16 Take heed unto thy
self, and unto thy Doctrin;
continue in them: for in doing
this, thou shalt both save thy
self, and them that hear thee.

Chap. V.

Rebuke not an Elder * man,
but intreat him as a Father;
and the Younger men, as Bre-
thren:

2 The Elder women, as Mo-
thers; the Younger, as Sisters,
with all purity.

3 Honour Widows, that are
Widows indeed.

4 But if any Widow have
Children or * Grand-children,
let them learn first to shew
Piety at home, and to requite
their Parents: for that is * ac-
ceptable before God.

5 H

ANNOTATIONS.

V. 4 † καλὸν καὶ is not read, either in Alex. Clerm. and many other MSS. or
in Vulg. Syr. and Arab. Versions, or Chrysost. Theodoret. Theophyl. Occum. &c.
It has been without question inserted here from Chap. 2. v. 3.

(†) Compare 1 Tim. 1. 6.

(u) That

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Youth, but, *since thou art in years younger than it is ordinarily proper for Persons admitted unto the Apostolical Order, be thou so much the more carefull that thou become an Example of or to the Faithfull, in dispensing the Word, in integrity of Conversation, in Charity, in adhering to the True Faith, in purity of Life.* 13 *"Till I come unto thee, and so by my Presence may be the better able to inform thee in such Particulars as thou wouldst have information in, use the Common means of informing thy self, namely give attendance to Reading of the Scriptures,* and in respect of others, give attendance to Exhortation, to Doctrine, i. e. to teach and exhort them to their Duty more and more.* 14 *Neglect not to stir up the Gilt that is in thee, which was given thee of the Holy Spirit for the better Discharge of thy Apostolical (now a-days call'd Episcop- al) Function by Prophecy, i. e. according to the Prophecies that went afore of thee (chap. 1. 18.) with the laying on of the hands of the Presbytery, i. e. (1) of an Apostle or Presbyter of the Superior Order, now properly call'd a Bishop as the Outward Rite appointed for the Ordaining and Consecrating of Persons to the Ministry.* 15 *Meditate on these things aforemention'd, give thy self chiefly to them, that thy Proficiency in them may appear unto All.* 16 *Take heed unto thy self as to thy own Life and Conversation, and unto thy Doctrine as to what thou teachest others; continue in well performing them; for in doing this thou shalt both save thy self, and them that hear thee on condition of their following thy Life and Doctrine.*

XIII.

Chap. V. Rebuke not an (u) Elder Man with severity or harsh language, but intreat or exhort him as a Father to do his Duty; and the Younger men, as Brethren, being thy self but Young: 2 The Elder women, as Mothers; the Younger, as Sisters, with all Purity, i. e. let all thy Transactions with the Younger women be manag'd so prudently and cautiously, as to give no Grounds for any Scandalous Reflections upon thee. 3 Honour, i. e. Give due Respect and also Maintenance to Widows that are Widows indeed, i. e. that really answer their Name, viz. are left desolate, and so destitute of the help of Children as well as of Husband. 4 But if any Widows have Children or Grandchildren, let them (viz. their Children or Grand-children) learn, that it is their Duty, first or before they extend their Charity to others, to shew Piety at home or to their own Family, and to requite their Progenitors or Parents for their Care and Trouble in bringing them up, by contributing to their maintenance according as they are able: for this is acceptable before

Directions to Timothy, concerning his Behaviour towards Others, whether Young or Old; and especially in reference to Widows.

A N N O T A T I O N S.

(u) That *πρεσβυτερος* is here to be understood (not of a Church-Officer or Clergy-man so call'd, but) in general of any Elder or Aged man, appears not only from its opposition to *νεωτερος* in this verse, and the following verse concerning Women, Aged and Young; but also from *Tit.* 2. 2.

(x) See

TEXT.

TRANSLATION.

5 Η δὲ ὄντως χήρα καὶ μεμονω-
μένη ἤλπικει ὅτι τὸν Θεὸν, καὶ
προσμεμενέται ταῖς δεήσεσι καὶ ταῖς
προσευχαῖς νυκτὸς καὶ ἡμέρας. 6 Η
δὲ σπαταλῶσα, ζῶσα τέθνηκε.

7 Καὶ ταῦτα παρέγγελλε, ἵνα ἀνε-
πίληπτοί ᾖσιν. 8 Εἰ δὲ τις τῆς

ιδίῳ, καὶ μάλιστα τῆς οἰκείων οὐ
θενοῦ, πλὴν πίστιν ἤρνηται, καὶ
ἔστιν ἀπίστος χεῖρων. 9 Χήρα κα-

ταλεγόσθω μὴ ἑλαττοῦ ἐτῆς ἑξή-
κοντα, γεγονῆα ἐνὸς ἀνδρὸς γυνή.

10 Ὅτι ἔργοις καλοῖς μαρτυρου-
μένη, εἰ ἐτεκνοτρόφησεν, εἰ ἔξενο-
δέχσασιν, εἰ ἀγίων πόδας ἐνίψεν,
εἰ θλιβομένοις ἐπήκεσεν, εἰ παρὰ
ἔργῳ ἀγαθῷ ἐπικολάσθησε. 11 Νεω-

πτερας δὲ χήρας παραιτοῦ· ὅταν
γὰρ καταστῇνιάσῃ τῷ Χριστῷ,
γαμῶν θέλῃσιν, 12 ἔχουσαι κεί-
μα, ὅτι πλὴν θεοῦ τίς τις ἡθέ-

τησιν. 13 Αἷμα δὲ καὶ ἀργαί
μοθυάουσι, θέλει χόμηναι τὰς οἰ-
κίας· οὐ μόνον δὲ ἀργαί, ἀλλὰ
καὶ φλύαροι καὶ θέλειργοι, λαλῶ-
σαι τὰ μὴ δεόντα. 14 Βούλο-

μαι οὖν νεώτερας γαμῶν, πικρογο-
νεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορ-

5 Now she that is a Widow
indeed, and desolate, trusteth
in God, and continues in Sup-
plication and Prayers night
and day.

6 But she that liveth in plea-
sure, is dead while she liveth.

7 And these things give
in charge, that they may be
blameless.

8 But if any provide not for
his Own, and especially for
those of his own house, he has
denied the Faith, and is worse
than an Infidel.

9 Let not a Widow be taken
into the number, under three-
score years old, having been
the Wife of one man;

10 Well reported of for good
Works; *namely*, if she have
brought up Children, if she
have lodg'd Strangers, if she
have wash'd the Saints feet, if
she have reliev'd the afflicted,
if she have diligently follow'd
every good Work.

11 But the younger Widows
refuse; for when they have be-
gun to wax wanton against
Christ, they will marry,

12 Having *condemnation,
because they have cast off their
first Faith.

13 And withall they learn
to be idle, wandring about from
house to house; and not only
idle, but tattlers also, and busy-
bodies, speaking things which
they ought not.

14 I will therefore that the
younger Women marry, bear
children, guide the house, give

TEXT.

TRANSLATION.

μὴ δίδου τῷ ἀντικειμένῳ λόγον· no occasion to the adversary to
 εἰς χεῖρ. 15 Ἡδὴ γάρ πινες speak reproachfully,
 ἔκτρεψαν ὀπίσω τῷ Σατανᾷ. 15 For some are already
 turn'd aside after Satan.

6 Εἴπς

PARAPHRASE.

before God. 5 Now she that is a Widow indeed, and desolate, *i. e.* left quite alone, having no Children as well as no Husband, and so no one so nearly related, as that she may depend upon their help on the score of Natural Duty and Affection, hereupon trusteth in God alone, and so continues in Supplication and Prayers night and day unto him, as in whom alone she trusteth for Help. 6 But the whether Widow or other Woman, that liveth in pleasure or delicately eating and drinking such things as tend to excite Lust and Carnal Pleasure, is dead in a spiritual sense, while she liveth thus as to the natural life. 7 And therefore these things give in Charge, that they who are concern'd, may be blameless. 8 But if any shall have so little regard to such thy Charge, as notwithstanding to provide not for his Own Relations, and especially for those of his own house, he has in effect denied the Faith, and is worse than an Infidel, the generality of these being apt to perform these Natural Duties. 9 Let not a Widow be taken into the number of Church-Widows or such as are to be provided for by the Church-Stock, under threescore years old, having been the Wife of one Man only, not twice married; 10 well reported of for Good Works, namely, if she have brought up Children virtuously, if she have us'd hospitality and lodg'd Strangers, *i. e.* Christians that have had occasion to travel from their own homes, if she have wash'd the Saints Feet, if she have reliev'd the Afflicted, in short, if she have diligently follow'd every Good work. 11 But the Younger Widows refuse to take into the foremention'd number; for when they have begun to wax wanton against Christ, or to grow weary of his Service in the Church, they will marry, 12 having Condemnation or justly deserving to be condemn'd, because they have cast off their (x) First degree of Faith or of Love proceeding of Faith. 13 And withall they learn to be idle, wandring about from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not. 14 I will or direct therefore, that the younger Women, Widows or others, rather marry, bear children, guide the house, and thereby give no occasion to the Adversary of Christianity to speak reproachfully of it. 15 And there is too great need for such Direction, for some of the younger women are already turn'd aside after Satan, *i. e.* either after Evil Counsels and Practices disagreeable to the Christian Religion they outwardly pro-

(x) See Revel. 2. 4, 5.

TEXT.

TRANSLATION.

16 Εἴ τις πρὸς ἡ πίστιν ἔχει χήρας, ἐπαρκέτω αὐταῖς, καὶ μὴ βαρεῖσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

17 Οἱ χαλῶς ὡρεσθῶτες ὡρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. 18 Λέγει γὰρ ἡ γραφή· Βῦν ἀλοῶντα ἔφριμάσεις. Καὶ, Ἀξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. 19 Καὶ ὁ ὡρεσβυτέρου κατηγρέαι μὴ ὡραίου δέχου, ἵνα οὐκ εἴ μὴ ὅτι δύο ἢ τριῶν μαρτύρων. 20 Τὸς δὲ ἀμαρτάνοντα, ἐνώπιον πάντων ἐλέγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι. 21 Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ, καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς ὑπεκρίματός, μηδὲν ποιῶν κατὰ ὑπόκρισιν. 22 χεῖρας ταχέως μηδενὶ ἐπιτίθῃ, μηδὲ κοινῶν ἀμαρτίαις ἀλλοτρίαις.

Σεαυτὸν ἅγιον τήρη. 23 Μηκέτι ὑδροπότῃ, ἀλλ' οἶνω ὀλίγῳ καὶ διὰ τὸν στομάχόν σου, καὶ τὰς πικρίας σου ἀσθενείας.

16 If any man or woman that * is of the Faithfull, have Widows, let them relieve them, and let not the Church be charged; that it may relieve them that are Widows indeed.

17 Let the Elders that rule well, be counted worthy of Double honour, especially they who labour in the Word and Doctrin.

18 For the Scripture says : Thou shalt not muzzle the Ox, that treads out the Corn : And, The Labourer is worthy of his Reward.

19 Against an Elder receive not an Accusation, but * upon two or three witnesses.

20 * But them that sin, rebuke before All, that others also may fear.

21 I charge thee before God and the Lord Jesus Christ, and the elect Angels, that thou observe these things, without preferring one before the other, doing nothing by partiality.

22 Lay hands suddenly on no man, nor be partaker of other mens sins.

Keep thy self Pure.

23 Drink no longer water, but use a little wine, for thy stomach's sake and thy often infirmities.

24 Τινῶν

ANNOTATIONS.

(*) See Mr *Medley's* Discourse on this Text (viz. Disc. 19. B. 1. of his Works) wherein he shews, how very Ill-grounded on this Text is the Notion of the Presbyterian *Elders*; as also well observes from the word *μη* here us'd by St Paul, that the Stipends or Maintenance of Ministers is not to be esteem'd of

PARAPHRASE.

feels, or else even to the Renouncing of Christianity and openly returning to Judaism or Heathenism. 16 If any Man or Woman that is of the Faithfull have Widows *nearly related to them*, let them relieve them, *if able*, and let not the Church be charg'd, that it may be the Better able to relieve them that are Widows indeed.

17 Let the Elders (xx) of the Church that rule well, be counted worthy of Double honour, *i. e. of a Larger Stipend or Allowance*, especially they of *them* who labour in, *i. e. whose more peculiar Employ or Function is that Laborious One of preaching the Word and Doctrin.*

XIV.
Directions to Timothy concerning his Behaviour towards the Clergy and Laying on of Hands.

18 For the Scripture says: Thou shalt not muzzle the Ox *to hinder him from eating*; that treads out the Corn Deut 25. 4. And in another place Luke 10. 7. the Scripture saith: The Labourer is worthy of his Reward or Hire. 19 Against an Elder of the Church receive not an Accusation, but upon the Testimony of two or three Witnesses. 20 But such of them that are found to be guilty of Sin or any wilfull scandalous Crime, rebuke before All the Clergy or Church, that the rest or others also may fear to do the like. 21 I charge thee before God and the Lord Jesus Christ, and the elect, *i. e. unfaïn and holy Angels, who are Inspectors and Observers of what is done in the Church*, (xxx) or more peculiarly the Seven Archangels that stand before the Throne of God, and are his Chief Instruments, or Ministers, of the Divine Providence, that thou observe these things or Directions, without prejudging and so preferring one before the other, doing nothing by partiality. 22 Lay hands suddenly on no man, *either in Ordination or Absolution*, without due Enquiry first made into the Life and Conversation of the Person to be ordain'd or absolv'd; nor be partaker of other mens Sins, by ordaining or absolving them that are not fit, thro' Hastines or want of due Enquiry aforementioned.

Keep thy self Pure (xxxx) or Chast, by flying those Youthfull Lusts that are usual to be indulg'd by Persons of thy Age. 23 However I advise thee to drink no longer water only, (in order the better to preserve thy Chastity,) but use a little wine, for thy Stomach's sake, and thy often infirmities arising from ill Digestion.

XV.
Concerning Purity and his Own Health.

24 As

ANNOTATIONS.

the Nature of *Alms*, or of ordinary *Mercenary Wages*, but as a *Tribute of Honour*, Such as is given by an Inferior to his Superior.

(xxx) The referring of *Elect Angels* more particularly to the Seven Principal Angels is confirm'd by what we read Rev. 1. 4, 5. *Grace be unto you and Peace from Him which is, which was, and is to come; and from the Seven Spirits which are before his Throne, &c.* For as here Grace and Peace is pray'd for from God, as the Author and Giver; so it is likewise from the Seven Spirits, as the Principal Instruments: which Seven Spirits that they are the Seven Archangels, is plain from comparing other places of the Revelation.

(xxxx) Compare 2 Tim. 2. 21.

TEXT.

TRANSLATION.

24 Τινῶν ἀνθρώπων αἱ ἀμαρτίαι
προδηλοὶ εἰσι, προάγουσιν εἰς κρίσιν·
ποῖ δὲ καὶ ἐπακολουθεῖσιν. 25 Ὡς-
αὖτως καὶ τὰ καλὰ ἔργα προδηλά-
'ῃσι· καὶ τὰ ἄλλως ἔχοντα, κρυβήσονται
ἐν δυνάτει.

Κεφ. ε'. Οσοι εἰσὶν ὑπὸ ζυγὸν
δοῦλοι, τῆς ἰδίου δεσπότου πάσης
τιμῆς ἀξίους ἡγείσθωσαν· ἵνα μὴ
τὸ ὄνομα τοῦ ἑκείνου καὶ ἡ διδα-
σκαλία βλασφημῇται. 2 Οἱ δὲ
πιστὺς ἔχοντες δεσπότην, μὴ κατα-
φρονεῖτωσαν, ὅτι ἀδελφοὶ εἰσιν· ἀλ-
λὰ μᾶλλον δουλοῦνται, ὅτι πι-
στοί εἰσι καὶ ἀγαπητοί, οἱ τῆς ἐνερ-
γείας ἀντιλαμβανόμενοι. Ταῦτα δι-
δάσκει καὶ πρᾶξι.

3 Εἴ τις ἐποδιδασκαλῆς, καὶ μὴ
προσέρχεται ὑπαίνεσι λόγοις, τοῖς τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ καλῇ
ἐνστάσει διδασκαλίᾳ, 4 πτύφω-
ται, μηδὲν ὀφεισάμενος, ἀλλὰ νοσῶν
ὡς ζητήσεις καὶ λογομαχίας· ἐξ ὧν
γίνεται φθόνος, ἐρις, βλασφημία,
ὑπόνοια πονηρὰ, 5 ἡ δὲ διαπράττειται
διεφθαρμένων ἀνθρώπων τῇ νῦν, καὶ ἀπε-
στημένων τῆς ἀληθείας, νομιζόντων
πορισμὸν εἶναι τὴν εὐσέβειαν.

24 Some mens Sins are *ma-
nifest before hand, going be-
fore to judgment; and *to
some men, they follow after.

25 Likewise also the Good
works of some are manifest be-
forehand; and they that are
otherwise, cannot be hid.

Chap. VI.

Let as many as are Servants
under the yoke, count their
own masters worthy of all ho-
nour; that the name of the
Lord and his Doctrin be not
blasphem'd.

2 And they that have Faith-
full Masters, let them not de-
spise them, because they are
Brethren; but rather do them
service, because *they who
partake of their Good Service,
are *Faithfull and Beloved.
These things teach, and ex-
hort.

3 If any man teach other-
wise, and consent not to whol-
some words, *even* the words of
our Lord Jesus Christ, and to
the Doctrin which is according
to Godliness;

4 He is proud knowing no-
thing, but doting about Que-
stions and strifes of words:
whereof comes Envy, Strife,
Railing, Evil Sumisings.

5 Perverse Disputings of
men of Corrupt minds, and de-
stitute of the Truth, supposing
that Gain is Godliness.*

6 Εστ

ANNOTATIONS.

V. 1. † *Kuein* is the Reading of the Clermont MSS. and also of the Copy fol-
lowed by the Vulgar Latin Interpreter, and of some other Copies. And indeed
it

PARAPHRASE

24 As a further means to preserve thee from proceeding Rashly in Ordinations, or Censuring Scandalous Offenders, or in Absolution, consider that some Mens sins are manifest before hand, i. e. before any come to witness against them, going before to or for judgment, i. e. to bring the Censures of the Church upon them; and to or in respect of some Men, they, i. e. their Sins follow after, i. e. are not to be discover'd by thee, but by Witnesses impeaching and convicting them thereof. 25 Likewise also the Good Works of some are manifest beforehand, so as that less Examination or Enquiry is needfull concerning them; and they, i. e. the Good Works that are otherwise, i. e. not manifest before hand, cannot be hid long, but will come to thy Knowledge, if thou art not too hasty to ordain, censure, or absolve; but dost use due Enquiry.

XVI.
Concerning Enquiry after the Lives and Manners of Others.

Chap. VI. Let as many as are Servants under the Yoke of Bondage, count their Own tho' Heathen Masters worthy of all honour due from Servants to their Masters, and not despise their Masters as being Heathens, or think themselves by their professing Christianity freed from the subjection and service due to their Masters; that the Name of the Lord and his Doctrin be not blasphem'd or evil spoken of, upon any such account, as dissolving Civil Obligations. 2 And they that have (γ) Faithfull Masters, let them not despise them, because they are no other than their Brethren in Christ; but rather let them do them Service, such their Christian Masters, who partake of their Good Service, are Faithful and Beloved of Christ. These things teach and exhort:

XVII.
Concerning the Behaviour of Servants to their Masters.

3 If any man teach otherwise, and consent not to wholesome Words, even the Words of our Lord Jesus Christ (Matt. 20. 27. He that would be Chief among you let him be your Servant &c.) and to the Doctrin which is according to Godliness; 4 he is proud, knowing nothing, but doting about Questions and strifes of words; whereof comes Envy, Strife, Railings, Evil Surmisings, 5 perverse Disputings of men of Corrupt minds and destitute of the Truth, supposing that Gain is Godliness.

XVIII.
Opposers of the foregoing Directions, Such as were led away by the hopes of Gain, &c.

ANNOTATIONS

it seems to have been the Original, because most Proper Reading; it being the name of Christ or Christianity that would be evil spoken of by a contrary Practice.

V. 5. † So the word is writtē in a very great number of the MSS. as also in Chrysost. Theodor. Occum. Helych. and Sungas. So that it is not to be doubted but it is the True Original Reading, tho' it be not agreeable to the Analogy of the Greek Tongue, as the Common Reading.

Ibid. † This clause, *Αφιστοιχοι Χριστης*, is not read, either in the two most Ancient MSS, viz. Alex. and Clerm. or in the Vulg. Syr. and Ethiop. Versions. And therefore seems probably to have been added to the Original Text; especially because leaving out the said clause, the following words, *Εστ δ μαρονης πιστος κ υιοθετα*, evidently answers as the contrary to *μαρονης εναι τω υιοθετα*, and therefore was probably Subjoin'd immediately, without interposing the foremention'd clause.

(γ) In this and several other places of this Epistle, both before and after, the Apostle

TEXT

TRANSLATION.

6 Ἐπὶ δὲ ποιεῖσθαι μέγας ἢ εὐσεβείᾳ μὴ αὐταρκείᾳ. 7 Οὐδὲν γὰρ ἐπισπένδμεν εἰς τὸν κόσμον· ὃν δὲ οὐκ ἔστιν ἐξελκεῖν πλὴν δυνάμει. 8 ἔχοντες δὲ τροφὴν καὶ ὀψήσια, ταῖς ἀρεταῖς ἀσκεσώμεθα. 9 Οἱ δὲ βέλτεροι πλεῖστον, ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα, καὶ ὀπιθιμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν. 10 Ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία· ἧς πινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ εὐσεβείας ὁδεύουσαι πολλαῖς. 11 Σὺ δὲ, ὁ ἀνθρώπε τῷ Θεῷ, ταῦτα φεῦγε· δώκε δὲ δικαιοσύνην, εὐσεβείαν, πίσιν, ἀγάπην, ὑπομονήν, ὁρατότητα. 12 Ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ὅτι λαβὼν τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης, καὶ ὁμολόγησας τὸ καλὸν ὁμολογίαν ζωῶντων πολλῶν μαρτύρων. 13 Παραγγέλλω σοι ζωῶντων ὧν Θεῷ τῷ ζωοποιῶντι πᾶσι, καὶ Χριστῷ Ἰησοῦ τῷ μαρτυρησάντι ὅτι Πόντιου Πιλάτου τὴν καλὴν ὁμολογίαν. 14 τηρήσῃ σε τὴν ἐπιτολήν σου ἀσπολόν, ἀνεπίληπτον, μέχρι τῆς ὀπιθιμίας τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ. 15 ὃν καὶ ἱερεῖς ἰδίους δείξει ὁ μακά-

6 But Godliness with Contentment is Great Gain.

7 For we brought nothing into this world, and it is certain we can carry nothing out.

8 And having Food and Raiment, let us be therewith content.

9 But they that will be Rich, fall into temptation and a snare, and many foolish and hurtfull Lusts, which drown men in Destruction and Perdition.

10 For the Love of Money is the Root of All Evil: which while some coveted after, they have err'd from the Faith, and pierced themselves thro' with many sorrows.

11 But thou, O man of God, flee these things, and follow after Righteousness, Godliness, Faith, Love, Patience Meekness.

12 Fight the good Fight of Faith, lay hold on Eternal Life, whereunto thou art call'd, and hast profess'd a good Profession before many witnesses.

13 I give thee charge in the sight of God, who quickens All things, and before Christ Jesus, who before Pontius Pilate witness'd a Good Confession;

14 That thou keep this Commandment without spot, unrebukable, untill the appearing of our Lord Jesus Christ:

15 Which in *proper seasons he shall shew, who is the

TEXT

TRANSLATION.

ριος καὶ μόνος δυνατὴς, ὁ βασιλεὺς
τῶν βασιλευόντων, καὶ κύριος τῶν
κυριεύοντων, 16 ὁ μόνος ἔχων
ἀθάνασιν, ὥς οἰκῶν ἀπρόσιτον,
ὃν ἑίδεν ὅδεῖς ἀνθρώπων, ὅςδε

Blessed and only Potentate, the
King of Kings, and Lord of
Lords,

16 Who only has immor-
tality, dwelling in the Light
which no man can approach
unto, whom no man has seen,

ἰδέναι

PARAPHRASE.

6 But on the contrary Godliness with the Contentment that attends it is Great Gain, even in respect of living Comfortably in this World, as well as Happily in the next. 7 And such Contentment is no other than reasonable, For we brought nothing into this World, and it is certain we can carry nothing out. 8 And therefore having Food and Raiment, let us be therewith content. 9 But they that will be Rich, i. e. make this their chief End, fall into Temptation and a snare, and many foolish and hurtfull Lufts, which drown men in Destruction and Perdition. 10 For the Love of Money is the Root of All Evil: which while some coveted after, they have err'd from the Faith, and pierced themselves thro with many sorrows.

XIX.
Against the Love
of Money, or Co-
vetting to be Rich.

11 But thou, O man of God flee these things, and follow after Righteousness, Godliness, Faith, Love, Patience, Meekness. 12 Fight the Good fight of Faith, and so lay hold on Eternal Life, whereunto thou art call'd, and according to that Call hast profess'd a good Profession by courageously undergoing Persecutions for it, before many Witnesses of such thy sufferings. 13 I give thee Charge in the fight of God, who quickens All things and so can raise to Life such as suffer even Death for him, and before Christ Jesus, who before Pontius Pilate witness'd a good Confession, confirming the Truth even to Death, and so giving us his Disciples an Example how to behave our selves; 14 that thou keep this Commandment (given thee v. 11, 12.) without spot, unrebukable, unto the appearing of our Lord Jesus Christ: 15 which in proper seasons he shall shew, who is the Blessed, and only true or most Sovereign Potentate, the King of Kings, and Lord of Lords; 16 who only has immortality of himself, dwelling in the Light which no man can approach unto in this Life; and consequently whom no man

XX.
An Exhortation
to Timothy faith-
fully to discharge
his Office.

ANNOTATIONS.

Apostle uses the word πιστοί, not πιστεύοντες, to denote the True Christians: The Reason whereof seems to be this, viz. because that the False Teachers, against whom the Apostle principally designs his Cautions in this Epistle, were πιστεύοντες, or Believers, at least such as profess'd to be Believers, tho' they were not πιστοί Faithfull or True Believers.

V. 12. † Καὶ is not read, either in Alex. Clerm. and some other MSS. or in Vulg. Syr. and Ethiop. Versions.

V. 17.

N O T E S

TRANSLATION.

ἰδοὺν δυνάτα· ὃ σὺ καὶ κράτ·
αἰώνιον. Ἀμὲν.

17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι,
πράχ' ἔλλε μή ὑψηλοφρονεῖν, μήδ' ἡλ-
πικέται· ὅτι πλὺτ' ἀδηλόγητι, ἀλλ'
† ὅτι τῷ Θεῷ τῷ ζῶντι, τῷ πρέχοντι
ἡμῖν πλουσίως πάντα εἰς σπουλασιν·

18 ἀγαθοεργεῖν, πλετεῖν δ' ἔργοις
καλοῖς, εὐμεταδάσκειν, καὶ κοινωνεῖν.

19 Σπουδασαυρίζοντες ἑαυτοῖς θεμέ-
λιον καλὸν εἰς τὸ μέλλον, ἵνα ὅτι-
λάβωνται τῆς ὄντως ζωῆς.

20 Ω Τιμόθεε, τὴν παρακλιθήκητι
φύλαξον, ἐκτεπέδωτος πᾶσι βεβή-
λως κενοφωνίας, καὶ ἀντιθέσεις καὶ ὑβ-
δυνόμους γνώσεως·

21 ὡς οἱ πᾶσι ἐπαλ-
λαλόμηνοι, ὡς τὴν πίστιν ἠστόχισαν.
Ἡ χάρις μετὰ σοῦ. Ἀμὲν.

Πρὸς Τιμόθεον ἀρώτη ἐγράφη ἀπὸ
Λαοδικείας, ἥτις ἐστὶ μητρόπο-
λις Φρυγίας καὶ Πακιστιανῆς.

nor can see: to whom be Ho-
nour and Power Everlasting.
Amen.

17 Charge them that are
Rich in this world, that they
be not high-minded, nor trust
in uncertain Riches, but in the
Living God, who gives us
Richly all things to enjoy:

18 That they do Good, that
they be Rich in Good works,
Ready to distribute, willing to
communicate;

19 Laying up in store for
themselves a good Foundation
against the time to come, that
they may lay hold on * that
Life which is Life indeed.

20 O Timothy, keep that
which is committed to thy
Trust, avoiding profane and
vain Babblings, and Opposi-
tions of Science falsely so call'd:

21 Which some professing,
have err'd concerning the Faith.
Grace be with Thee. Amen.

The First to Timothy was
written from Loadicea,
which is the Chiefest Ci-
ty of Phrygia Pacatiana.

A N N O T A T I O N S.

V. 17. † So Alex. and Clerm. MSS. and so it best answers to ἐπὶ πλεονεξίᾳ
going before.

V. 19. † So Alex. Clerm. and some other MSS. as also the Vulg. Syr. and
Ethiop. Versions, with some other Authorities.

P A R A P H R A S E.

man has seen nor can see: to whom be Honour and Power Everlasting Amen.

17 Charge them that are Rich in this World, that they be not high-minded, nor trust in uncertain Riches, but in the Living God, who *is* ^{XXI.} *Rich to be Charitable.* *he that gives us All things, that we have, to enjoy;* 18 that they do Good, that they be Rich in good works, Ready to distribute, willing to communicate *to the needs of others;* 19 laying up in store for themselves a good Foundation against the time to come, *namely* that they may *thereby* lay hold on that Life which is *only to be properly esteem'd* Life indeed, *viz. Eternal Life.*

20 O Timothy, keep that *Trust of the Gospel* which is committed to thy Trust, avoiding profane and vain Babblings, and Oppositions of *(z) Science falsely so call'd, i. e. such foolish and absurd Doctrins as are oppos'd to the Truth of the Scripture, by Persons (whether Jews or Gentiles) who falsely esteem themselves to have more Knowledge than we in Spiritual matters:* 21 which some professing to have attain'd to, have err'd concerning the *True Faith.* Grace be with thee. Amen. ^{XXII.} *An Exhortation to Perseverance & Faithfulness.*

The First *Epistle* to Timothy was written from (22) Laodicea, which is the Chiefest City of Phrygia Pacatiana.

A N N O T A T I O N S.

(z) Hence it seems probable, that the Heresy of the *Gnosticks* did begin to appear in the Apostle's time, even under that very Name, to which therefore he here alludes by stiling their False Doctrines *ἀνθρώπων καὶ ἀδανήτων γνώσεις.*

(22) See the last Paragraph of the Preface prefix to this Epistle.

S Y N O P S I S.

S Y N O P S I S.

I. The Introduction. Chap. I. 1, 2.

1. With respect to Timothy himself.

1. The Apostle reminds Timothy, for *what End* he desir'd him to stay at Ephesus, viz. to put a stop to the False Teachers. Ch. I. 3, 4.
2. The Apostle reminds him that this Trust was committed unto him, according to the *Prophecies* which went afore of Him. Ch. I. 18. to the end.
3. The Apostle gives him Directions concerning his *Own Doctrin and Practice*. Ch. IV. 6. to the end.
4. The Apostle adds a Direction concerning his *Health*. Ch. V. 23.
5. The Apostle exhorts him to a *Constant, Faithfull, and Courageous Discharge* of his Trust or Episcopal Office. Ch. VI. 11—16, and 20. to the end.

II. The Main Design of the Epistle, viz. to Direct Timothy how to discharge his Episcopal Office Faithfully and Prudently. In order whereunto.

2. With respect to the Church or Faithfull the Apostle gives Directions,

1. That it ought to consist of *Supplications, Prayers, Intercessions and Thanksgivings*. Ch. II. 1.
2. That the said Prayers &c. ought to be for *All Men*, specially for Kings &c. Ch. II. 1—7.
3. That the Publick Service, (viz Praying and Teaching) ought to be perform'd by *Men*, not *Women*. Ch. II. 8. to the end.
2. Concerning the *Qualifications* of *Clergy-men*, viz.
 1. *Bishops or Presbyters*. Ch. III. 1—7.
 2. *Deacons*. Ch. III. 8—13.
3. Concerning the Principal and more Peculiar *Articles of Christian Faith*. Ch. III. 14. to the end.
4. Concerning Timothy's Behaviour to—
 1. Young and Old Men. Ch. V. 1.
 2. Young and Old Women. Ch. V. 2.
 3. Widows Young and Old. Ch. V. 3—16.
5. Concerning his Behaviour toward the *Clergy*. Ch. V. 17—21.
6. Concerning the *Laying-on of Hands*, whether for *Ordination* or *Absolution*. Ch. V. 22.
7. Concerning *Enquiry* to be made into the *Lives and Manners* of Persons. Ch. V. 24, 25.
8. Against *Coveting to be Rich*. Ch. VI. 6—10. And concerning the Duty of the *Rich to be Charitable*. Ch. VI. 17—19.

3. With respect to the *Judaizers*, or *False Teachers*

1. The Apostle explains the *True and Proper End of the Jewish Law*; whence he takes occasion to thank God for his *Own Conversion*. Ch. I. 5—17.
2. The Apostle observes that False Teachers and Apostates are *foretold*. Ch. IV. 1—5.
3. The Apostle observes that the False Teachers are *proud and ignorant* and led away by the hope of *Gain*. Ch. VI. 3—5.

III. The Conclusion by way of Exhortation and Benediction. Chap. 6. 20, 21.

THE SECOND EPISTLE
OF
PAUL
THE APOSTLE
TO
TIMOTHY.

THE PREFACE.

THIS Second Epistle is supposed by the Learned in Chronology to have been written in (or about) *A. D. 67.* Namely when St *Paul* was imprison'd at *Rome* the Second time, and after that he had had One Hearing, and thereat made his *First Defence* (*Ch. IV. 16.*) after this his Second Imprisonment; as also some considerable Time before the Winter of that Year, (as appears from *Ch. IV. 21.*) and lastly not long before St *Paul* suffer'd Martyrdom, as we learn from *Ch. IV. 6.*

I.
The Time when
this Epistle was
written.

The *Design* of this Epistle was to excite and encourage *Timothy* to Perseverance and a Faithfull Discharge of his Trust or Episcopal Office, notwithstanding All the Persecutions he might meet with from the *Judaizers* and other False Teachers or Opposers of the Gospel.

II.
The Design of it.

That this Epistle was written from *Rome*, as is mention'd in the Subscription of this Epistle is very agreeable to the History of St *Paul*, and consequently receiv'd as True.

III.
The Place whence
it was written.

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΤΙΜΟΘΕΟΝ
ΕΠΙΣΤΟΛΗ
ΔΕΥΤΕΡΑ.

THE SECOND
EPISTLE
OF
PAUL
THE APOSTLE
TO
TIMOTHY.

TEXT.

TRANSLATION.

Κεφ. α'.

Chap. I.

ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΙΗΣΟΥ
ΧΡΙΣΤΟΥ, ΔΕΧ' ΘΕΛΗΜΑΤΟΣ ΘΕΟΥ,
ΚΑΤ' ΕΠΑΓΕΛΙΑΝ ΖΩΗΣ ΤΗΣ ΕΝ
ΧΡΙΣΤΩ ΙΗΣΟΥ, 2 ΤΙΜΟΘΕΩ ΑΓΑΠΗΤΩ
ΤΕΚΝΩ, ΧΑΡΙΣ, ΕΛΕΟΣ, ΕΙΡΗΝΗ ΔΥΝΑΤΟ
ΘΕΟΥ
ΠΑΤΕΡΟΣ, ΚΥ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΕΚΚΥΕΙΝ ΗΜΑΣ.

3 ΧΑΡΙΝ ΕΧΩ ΤΩ ΘΕΩ, Ω ΛΑΤΡΕΥΩ
ΔΥΝΑΤΟ ΤΕΡΕΩΝΩΝ ΕΝ ΧΑΡΑΙ ΣΥΝΕΙΔΗΣΙ,
ΩΣ ΑΔΙΕΛΥΠΟΙ ΕΧΩ ΤΗ ΔΕΙΞΕΙ ΣΕ ΜΥΝΙΑΙ
ΕΝ ΤΑΙΣ ΔΕΗΣΕΙ ΜΕ ΝΥΚΤΟΣ ΚΥ ΗΜΕΡΑΣ.
4 ΕΠΙΠΟΘΩΝ ΣΕ ΙΔΕΙΝ, ΜΕΜΗΝΗΜΕΝΟ
ΣΕ ΤΗΣ ΔΑΚΡΥΩΝ, ΙΝΑ ΧΑΡΕΣ ΠΛΗ-
ΡΩΘΩ. 5 ΕΥΘΥΜΗΣΙΝ ΛΑΜΒΑΝΩΝ ΤΗ
ΕΝ ΣΟΙ ΑΝΥΠΟΚΡΙΤΗ ΠΙΣΤΕΩΣ, ΗΠΙΣ ΕΝΩ-
ΚΗΣΕ ΤΕΡΕΤΟΙ ΕΝ ΤΗ ΜΑΙΜΗ ΣΕ ΛΩΙΔΙ,
ΚΑΙ ΤΗ ΜΗΤΡΙ ΣΕ ΕΥΝΕΙΚΗ ΠΡΟΠΑΙΣΜΑ
ΔΕ ΟΠΙ ΚΑΙ ΕΝ ΣΟΙ.

PAUL an Apostle of Je-
sus Christ, by the will
of God, according to
the Promise of Life,
which is in Christ Jesus;

2 To Timothy *my* * be-
loved son, Grace, Mercy, and
Peace, from God the Father,
and Christ Jesus our Lord.

3 I thank God, whom I
serve from *my* forefathers with
true Conscience, that * con-
stantly I have remembrance of
thee in my Prayers night and
day:

4 Greatly desiring to see
thee, being mindfull of thy
Tears, that I may be fill'd with
joy:

5 When I call to remem-
brance the unfeigned Faith that
is in thee, which dwelt first
in thy Grandmother Lois, and
thy mother Eunice; and I am
persuaded, that in thee also.

6 Δι'

THE SECOND EPISTLE
OF
PAUL
THE APOSTLE
TO
TIMOTHY.

PARAPHRASE.

The Design of This Epistle is much of the same Nature with That of the First Epistle to Timothy, viz. to excite and encourage Timothy to Perseverance and a Faithfull Discharge of his Apostolical Office.

PAUL an Apostle of Jesus Christ, by (a) the will of God, according to, *i. e. in order to the Preaching or making known* the Promise of Life, which *Life, either Spiritual and Holy here, or Eternal and Happy hereafter, is to be attain'd only in Christ Jesus, i. e. thro' Faith in and Obedience to him:* 2 to Timothy my beloved Son, Grace, (b) Mercy, and Peace from God the Father, and Jesus Christ our Lord.

I.
The Introduction.

3 I thank God, whom I serve from my Forefathers, with a pure Conscience, *i. e. sincerely acting according to the Dictates of my Conscience*, that constantly I have remembrance of thee in my Prayers night and day: 4 Greatly desiring to see thee, being mindfull of thy Tears shed at our Parting, that *as then I was fill'd with sorrow, so at seeing thee again I may be fill'd with joy:* 5 Especially when I call to remembrance the unfeigned Faith that is in Thee, which dwelt first in thy Grandmother Lois, and thy Mother Eunice; and I am also persuaded that *it dwells in Thee also.*

II.
The Apostle's Affection to Timothy.

6 Wherefore

ANNOTATIONS.

(a) See the Paraphrase of *v. 1. ch. 1.* of the First Epistle to Timothy.

(b) See the Paraphrase of *1 Tim. ch. 1. 2.* and the Note (b) on the same.

(b) See

TEXT.

TRANSLATION.

6 Δι' ὧν αἰτίαι ἀναμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τῷ Θεῷ, ὃ ὄσιν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῆς χειρῶν μου. 7 Οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ. 8 Μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τῷ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκακοπάθησον πρὸ Εὐαγγελίου κατὰ δυνάμιν Θεοῦ, 9 τῷ σώσαντι ἡμᾶς, καὶ καλέσαντι ἡμᾶς ἀγία, ἔκατά τα ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν προθέσει καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνων. 10 φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφάνειας τῷ σωτῆρι ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντι μὲν τὸν θάνατον, φωτίσαντι δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τῆς Εὐαγγελίου. 11 εἰς ὃ ἐπέβην ἐγὼ κήρυξ καὶ διδάσκαλος καὶ διδασκαλὸς ἐθνῶν. 12 Δι' ὧν αἰτίαι καὶ ταῦτα πάσχω. ἀλλ' οὐκ ἐπαισχυνώμεθα· οἶδα γὰρ ὅτι πεπίστευκα, καὶ πέπεισμαι ὅτι δύνατός ἐστι τὸ ἐμὲ παραστήσειν μου φυλάξαι εἰς ἐκείνῃ τῇ ἡμέρᾳ. 13 Υποτύπωσις ἔχει ὑμῖν ὡς λόγον, ὡς παρ' ἐμοῦ ἤκουσας

6 Wherefore I put thee in remembrance, that thou stir up the Gift of God, which is in thee by the putting on of my hands.

7 For God has not given us the Spirit of Fear, but of Power, and of Love, and of a sound mind.

8 Be not thou therefore ashamed of the Testimony of the Lord, nor of me his Prisoner; but be thou a partaker with me of the Afflictions of the Gospel, according to the power of God,

9 Who has saved us, and call'd us with an holy Calling, not according to our Works, but according to his own Purpose and Grace, which was given us in Christ Jesus, before the world began.

10 And is now made manifest by the appearing of our Saviour Jesus Christ, who has abolish'd Death, & has brought Life and Immortality to Light thro' the Gospel:

11 Whereunto I am appointed a Preacher, and an Apostle, and a Teacher of the Gentiles.

12 For the which cause I also suffer these things; nevertheless I am not ashamed: for I know whom I have believ'd, and I am persuaded that he is able to keep that which I have committed unto him against That day.

13 Hold fast the form of sound words, which thou hast

P A R A P H R A S E.

6 Wherefore I put thee in remembrance, that thou stir up the Gift of God, which is in thee by the putting on of my hands, *i. e. that thou art careful to execute thy Apostolical (now a-days call'd, Episcopal) Office faithfully, and in order thereto to exert and make use of those Gifts of the Spirit which together with thy Episcopal Ordination thou receiv'dst by the laying on of my hands.* 7 For God has not given us the Spirit of Fear or Cowardice, but of Power or Courage, and of Love to him and his Church, and of a sound or prudent Mind. 8 Be not thou therefore ashamed of the Testimony, *i. e. of preaching the Gospel* of the Lord, nor of me his Prisoner, *out of fear of suffering for so doing*: but be thou a partaker with me of the Afflictions which arise from the preaching of the Gospel, namely according to the Spirit mention'd v. 7. of Power (&c.) given us of God, 9 who has sav'd us, *i. e. put us into a State of Salvation, and in order thereto has call'd us with an holy Calling, viz. to Christianity, and that not according to or on account of any precedent merit in our Works or in what we did before we were call'd to Christianity, but only according to his own Purpose and Grace, which was determin'd to be given us in Christ Jesus, before (bb) the World began*: 10 And is now made manifest by the appearing of our Saviour Jesus Christ, who has abolish'd or destroy'd the Power of Death by means of obtaining for us a Resurrection, and has brought Life and Immortality to Light thro' the Gospel, *i. e. hath by the preaching thereof gave men a Clearer notion of the Future Life than ever they had afore, even in respect of the Future State of the Soul; and as to the Resurrection of the Body and its Future and Eternal State, Christ has made the First Discovery thereof, at least to the Greater part of Mankind; the Gentile world, by the Gospel*: 11 Whereunto I am appointed a Preacher, and that of the highest Rank an Apostle, and more particularly a Teacher of the Gentiles. 12 For the which cause, *viz. my maintaining that the Privileges of the Gospel belong to the Gentiles without being Circumcis'd, as well as to the Jews*, I also suffer these things: nevertheless I am not ashamed of my Hope for maintaining the said Truth: for I know whom I have believ'd or trusted, and I am persuaded that he is able to keep that which I have committed unto him, *viz. my Soul or the Reward of my sufferings, against or unto That Day, i. e. the Day of Retribution or Judgement.* 13 Hold fast the (c) Form of Sound words, *i. e. the Summary of the Christian Faith or Creed* which thou hast receiv'd of me, in or with a firm

III.
Timothy is exhorted to a Faithful Discharge of his Trust or Office, by the Considerations of the Glorious Rewards of the Gospel, and the Example of St Paul himself &c.

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(bb) See the Note on Titus 1. 2.

V. 12. and 14. † (c) So it is read (and not *παρρησιασθηναι*) in the Alex. and Clarm. and several other MSS. as also in Chrysost. And the *παρρησια* here probably refers to what is said 1 Tim. 1. 18. *Ταυτην τὴν παρρησιαν παρεστήμεν σοι, τινος Τιμῆς*, which was courageously to defend the Truth of the Gospel against All False Teachers, as appears from v. 3, 4. of the same Chapter. Compare also

V. 2.

TEXT.

TRANSLATION.

ὁ πίσι καὶ ἀγάπῃ τῇ ἐν Χριστῷ
 Ἰησοῦ. 14 Τὴν καλὴν ᾠδὴν ἧκλιον
 φύλαξον διὰ Πνεύματος ἁγίου τῷ
 ἐνοικοῦντος ἐν ἡμῖν.

15 Οἶδας τῆτο, ὅτι ἀπεστράφη-
 σάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὡς
 ὅστις Φύγελλος καὶ Ἑρμωγένης. 16 Δὲν
 ἔλας ὁ Κύριος τῷ Ονησιφόρῳ οἴκῳ·
 ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν
 ἄλυσίν μου ἐκ ἐπιχωρῶν. 17 Ἀλ-
 λὰ γενόμενος ἐν Ῥώμῃ, σπουδαίοντε-
 ρον ἐζητήσέ με, καὶ εὔρε. 18 Δὲν
 αὐτῷ ὁ Κύριος εὐρεῖν ἔλεος τῷ
 Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ· καὶ
 ὅσα ἐν Ἐφέσῳ διηκόησας, βέλπον σὺ
 γινώσκεις.

Κεφ. β'. Σὺ οὖν, τέκνον μου,
 ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χρι-
 στῷ Ἰησοῦ. 2 καὶ ἀκούσας παρ'
 ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦ-
 τα ᾠδῶν πιστοῖς ἀνθρώποις, οἵ-
 πινες ἱκανοὶ ἔσονται καὶ ἐπὶ τοῖς δι-
 δάσκει. 3 Ὑποτασσάμενος, ὡς
 καλὸς συστρατώτης. Ἰησοῦ Χρι-
 στοῦ. 4 Οὐδεὶς στρατιώτης ἐμ-
 πλέκεται ταῖς τῷ βίου πραγμα-
 ταίαις, ἵνα τῷ στρατολογήσῃ ἀρέσῃ.
 5 Εἰ δὲ καὶ ἀθλήσῃ τις, οὐ σφα-
 νοῦται, εἰ μὴ νομίμως ἀθλήσῃ.

heard of me, in Faith and Love
 which is in Christ Jesus.

14 That Good thing which
 was committed unto thee, keep
 by the Holy Ghost which
 dwelleth in us.

15 This thou knowest, that
 All they that be in Asia, are
 turn'd away from me; of whom
 is Phygellus and Hermogenes.

16 The Lord grant mercy
 unto the house of Onesiphorus;
 for he oft refresh'd me, and was
 not ashamed of my chain:

17 But when he was at
 Rome, he sought me out very
 diligently, and found me.

18 The Lord grant unto
 him, that he may find Mercy of
 the Lord in that day. And in
 how many things he minister'd
 unto me at Ephesus, thou
 knowest very well.

Chap. II.

Thou therefore, my Son, be
 strong in the Grace that is in
 Christ Jesus.

2 And the things that thou
 heard of me among many wit-
 nesses, the same commit thou to
 faithful men, who shall be able
 to teach others also.

3 * Be thou partaker with
 me of Afflictions, as a good
 Fellow-souldier of Jesus Christ.

4 No man that warreth, en-
 tangles himself with the affairs
 of this Life, that he may please
 him who has chosen him to be
 a Souldier.

5 And if a man also strive
 for mastery, he is not crown'd
 except he strive lawfully.

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firm Faith, and Love which is in Christ Jesus, i. e. with a true Christian Love. 14 That Good thing (c) which was committed unto thee, *viz. the Doctrin of the Gospel*, keep by *the assistance of the Holy Ghost* which dwells in us.

15 This thou knowest, that All they of *Asia that were at first with me here at Rome* and that be now in Asia, are turn'd away from me *out of fear of Persecution*: of whom is Phygellus and Hermogenes: *From which instances thou mayst learn that it is not without cause that I give thee the foregoing Exhortations to Perseverance.* 16 The Lord grant, *i. e. shew mercy unto the house of Onesiphorus*: for he oft refresh'd me, and was not ashamed of my Chain *as the rest of the Asiatics were.* 17 But when he was in Rome, he sought me out very diligently, and found me. 18 The Lord grant unto him, that he may find Mercy of the Lord in That Day, *i. e. the day of Judgment or Recompence, as he shew'd me Mercy or Kindness.* And in how many things he minister'd unto me, *i. e. reliev'd me or others at Ephesus*, thou knowest very well.

Chap. II. Thou therefore, *whom I esteem as my Son*, do not thou turn away from me as others have done, (*mention'd chap. I. v. 15.*) but be strong in or thro' the Grace that is given thee in Christ Jesus to undergo any Afflictions for the Truth of the Gospel, as thou seest me do. 2 And the things, *i. e. the Articles and Doctrins of Christianity*, which thou hast heard of, *i. e. from me*, among many witnesses, *i. e. establish'd or confirm'd by the joynt consent of the Rest of the Apostles*, the same commit thou to Faithfull men, who shall be able to teach others also the same. 3 Be thou partaker with me of Afflictions, as a good Fellow-souldier of Jesus Christ. 4 In order hereto consider that no man that warreth, entangles himself with the other affairs of this Life, but makes Souldiery his Concern, that so he may please him, who has chosen him to be a Souldier. 5 And if a man also strive in the Olympick or the like Games for Mastery, he is not crown'd except he strive lawfully or according to the Rules of the said Games. And therefore if thou wouldst obtain a Crown of Glory, thou must suffer Afflictions, if God calls thee thereto:

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v. 2. chap. 2 of this Second Epistle. Now the *παρούσιον* here mention'd being thus to be understood of the Whole Christian Doctrin, it is very reasonable to understand the *κατάστασις* mention'd v. 13. of some short Summary of the Christian Faith, as the said word imports.

V. 3. † So it is read in the two most Ancient MSS. viz. Alex. and Clerm. and some others; and this is agreeable to chap. 1. 8. And agreeably further hereto the Clerm. MS. reads *συμπάσης*.

TEXT.

TRANSLATION.

6 Τὸν κοπιῶντα γεωργὸν διὰ πρῶ-
τον τῆς καρπῶν μετ' αὐτοῦ λαμβάνειν. 7 Νό-
η λέγω· † δώσῃ γὰρ σοι ὁ Κύριος
σωώσεις ἐν πάσι.

8 Μνημόνῳ Ἰησοῦ Χριστοῦ ἐγ-
γενημένου ἐκ νεκρῶν, ἐκ σπέρματος
Δαβὶδ, καὶ τοῦ Εὐαγγελίου μου. 9 ἐν
ᾧ καταπαύσῃ μέλει δεσμῶν, ὡς κα-
τέργηται· ἀλλ' ὁ λόγος τῆς Θεοῦ ἔ-
σθ' ἐλεύθερος. 10 Διὰ τοῦτο πάντες ὑπο-
μῖνον παθὲς ἐκλεκτοὺς, ἵνα καὶ
αὐτοὶ σωθείας τύχῃσι τῇ ἐν Χριστῷ
Ἰησοῦ, μετὰ δόξης αἰωνίης. 11 Πι-
στὸς ὁ λόγος· εἰ γὰρ σωμαπείθο-
μεν, καὶ συζηήσομεν. 12 εἰ ὑπομέ-
νομεν, καὶ συμμετασώσομεν· εἰ ἀρνή-
μεθα, καὶ ἐκείνους ἀρνήσεται ἡμᾶς·
13 εἰ ἀπιστήμεν, ἐκεῖνος πιστὸς μέλει·
ἀρνήσεται ἑαυτὸν ὁ δυνάτης.

14 Ταῦτα ἐπομίμνησκε, ἀφ-
μαρτυρήσῃς ὁπίσθιν τῷ Κυ-
ρίου μὴ λογομαχεῖν, εἰς ὅθεν
χρησιμον, ὅτι κατατροφῇ τῇ
ἀκουόντων. 15 Σπούδασον στα-
τὸν δόκιμος παρρησιασθῇς τῷ Θεῷ,
ἐργάτῳ ἀνεπαίσχυντον, ὁρθο-
μῶντα τὸν λόγον τῆς ἀληθείας.

6 The Husbandman must
* first labour, before he par-
takes of the Fruits.

7 Consider what I say, * for
the Lord shall give thee under-
standing in all things.

8 Remember that Jesus
Christ, of the Seed of David,
was rais'd from the Dead, ac-
cording to my Gospel :

9 Wherein I suffer * affli-
ction as an Evil doer, even
unto Bonds : but the word of
God is not bound.

10 Therefore I endure all
things for the Elects sakes, that
they may also obtain the Sal-
vation which is in Christ Je-
sus, with eternal Glory.

11 It is a Faithfull saying:
For if we be dead with him, we
shall also live with him :

12 If we suffer, we shall
also reign with him ; if we de-
ny him, he also will deny us :

13 If we * are not Faith-
full, yet he abideth Faithfull :
he cannot deny himself.

14 Of these things put them
in remembrance, charging them
before the Lord, that they strive
not about words, to no profit,
but to the subverting of the
Hearers.

15 Study to shew thy self
approv'd unto God, a work-
man that needeth not to be
asham'd, rightly dividing the
word of Truth.

16 Ταῖς

ANNOTATIONS.

V. 7. † So Alex. Clerm. and some other MSS. as also Vulg. Syr. and Arab. Versions. So that it is not to be doubted, but this is the Original Reading.

(d) The words according to the placing of them in the Original should rather
be

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thereto: 6 To the like purpose consider further, that the Husbandman must first labour, before he partakes of the Fruits of his Labour. 7 Consider what I say: for the Lord shall bless thy serious Consideration so as thereupon to give thee Understanding in All things requisite to the discharge of thy Duty.

8 To further strengthen thee to endure Afflictions, remember that Jesus Christ, the promis'd Messiah (d) of the Seed of David, after all his sufferings was raised from the Dead, according to my Gospel. 9 Wherein or on account of which I suffer affliction, as an Evil-doer, even unto Bonds: but the Word of God is not bound, or prejudiced by my sufferings, but rather further'd thereby. 10 Therefore I cheerfully endure all things for the Elects sakes, i. e. for the sake of the Christians as being those who are chosen to know the will of God and the way to Salvation, that they may be encourag'd by my Example to undergo afflictions and so also to obtain actually the Salvation, which is tender'd to them in Christ Jesus, with Eternal Glory: 11 It is a Faithfull saying, that Salvation is to be obtain'd thro' Christ: for if we be dead with him, i. e. dy as he did for the Truth of the Gospel we shall also live with him, i. e. shall be rais'd to a State of Happiness, as he was: 12 if we suffer as he did, we shall also reign with him; if we deny him, he also will deny us: 13 But if we are not Faithfull to him, yet he abideth Faithfull to what he has promis'd: he cannot, being Truth it self deny what Himself has promis'd:

VI.
Other Considerations to encourage Timothy to Perseverance.

14 Of these things put them under thy Charge in remembrance, Charging them before the Lord, that they mind these things as what will be of excellent use to confirm them in the Faith, and that they strive not about Words, which tends to no spiritual Profit, but to the subverting of the Hearers. 15 Study to shew thy self approv'd unto God, a workman that needeth not to be asham'd, rightly (e) dividing the word of Truth; i. e. separating foolish or unprofitable Questions from weighty and profitable Doctrines, and insisting on these and so directing them

VII.
Directions concerning what Doctrines Timothy should insist on; and what He should not meddle with.

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be render'd thus: Remember that Jesus Christ was rais'd from the Dead, (and was) of the Seed of David, according to my Gospel. Whereby the Apostle seems to denote, that as the Resurrection of Christ was oppos'd by some, so his being of the Seed of David, and consequently the True Messiah was oppos'd by others.

(e) Οὐδωροῦν is us'd in a Double acception; either to denote the Right dividing of the Sacrifice, by cutting off and severing those parts which were to be offer'd from those that were not; or else to denote the Cutting out a Right or Strait Path to walk in. According to the former Acception it may be here understood to denote the not meddling with Idle and Unprofitable Questions in Preaching, and according to the latter Acception it may be apply'd to denote here a Keeping close to the Truth of the Gospel. I have so expounded it in the Paraphrase, as to comprehend Both Acceptions, as being Both very pertinent to the Apostle's design.

TEXT.

TRANSLATION.

16 Τὰς δὲ βεβήλους κεινοφωνίας ὡφισάσου· ὅτι πλεῖον γὰρ ὡςκόψουσιν ἀσεβείας· 17 καὶ ὁ λόγος αὐτῶν ὡς γὰγγραινα νομῶ ἔξει· Ὡς ὅστιν Ὑμέναιος καὶ Φιλητὸς· 18 οἵτινες ὡς πλὴν ἀλήθειαν ἠγόχησαν, λέγοντες πλὴν ἀνάστασιν ἡδὴ γερονέσθαι· καὶ ἀνατρίψουσιν πλὴν πινὼν πίσι·

19 Ὁ μὲντοι σφραγὶς θεμέλιος τοῦ Θεοῦ· ἔσται, ἔχων πλὴν σφραγίδα τοῦτι· Εἰς Κύριος τῶν ὄντων αὐτῶν· Καὶ, Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα Κυρίου· 20 Ἐν μεγάλῃ δὲ οἰκίᾳ ὅσα ἔστι μόνον σκεῦη χρυσοῦ καὶ ἀργυροῦ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα· καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν· 21 Ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον·

22 Τὰς δὲ νεωτερικὰς ἐπιθυμίας φῶγε· διώκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην, μὲν τὴν ἐπιχαλμασμένην τῷ Κυρίῳ ἐκ καθαρᾶς καρδίας· 23 Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραισῶ,

16 But shun profane and vain babblings: for they will increase unto more ungodliness.

17 And their Word will eat as do's a canker: of whom is Hymeneus and Philetus:

18 Who concerning the truth have err'd, saying that the Resurrection is past already; and overthrow the Faith of some.

19 Nevertheless the Foundation of God standeth sure, having this seal; The Lord knows them that are His. And, Let every one that nameth the name of * the Lord depart from iniquity.

20 But in a great house there are not only vessels of Gold, and of Silver, but also of Wood and of Earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the masters use, and prepar'd unto every Good work.

22 Flee also youthfull lusts: * and follow Righteousness, Faith, Charity, Peace, with them that call on the Lord out of a pure heart.

23 But foolish and * un-instructive Questions avoid, εἰδώς

ANNOTATIONS.

(f) There being here mention made of a *Seal*, some suppose that the Apostle design'd to have these two following Sentences, *The Lord knows &c.* and, *Let Every one &c.* conceiv'd as the Two Impresses of the said Seal. And further on this score, they observe, that the word *ἡμέλιος* is or may be us'd to denote an *Obligation*.

PARAPHRASE.

them under thee in the Right way wherein they should go. 16 But shun or meddle not with profane and vain babblings: for they will increase unto more ungodliness, *i. e. tend to render men more and more ungodly.* 17 And their word, *i. e. the word of such as use the foremention'd vain babblings* will eat or corrupt the Soul; as do's a Canker or Gangreen the Body: Of whom is Hymeneus and Philetus: 18 Who concerning the Truth have err'd, saying that the Resurrection is past already; and by this Doctrine they overthrow the Faith of some.

19 Nevertheless the Foundation of God, *i. e. the Fundamental Doctrine of the Resurrection, whereon principally God has design'd the Truth of the Gospel to be built,* standeth sure or firm, having this (f) Seal, *i. e. being confirm'd after the same way, as God confirm'd the Authority of Moses and Aaron against the Gainsayings of Korah and his Companions; namely as in reply to Korah &c. Moses answer'd Numb. 16. 5. The Lord knows them that are his, i. e. God will acknowledge those who are commission'd by him to reveal his Will, and will maintain their Cause against all Opposers; so the same may be said by Us the True Apostles of Jesus Christ in opposition to the False Teachers. And likewise, as Moses then said to the Congregation of Israel in reference to Korah &c. (Numb. 16. 26. Depart from the Tents of these wicked men; so may we say to Christians in respect to the present False Teachers: Let every one that nameth the name of the Lord, depart from Iniquity, i. e. from the Doctrines of these False Teachers which tend to iniquity.* 20 But it is not to be wonder'd at, that among Christians there should be such False Teachers, and also such as should follow them: for in a Great house, such as the Church is, there are not only Vessels of Gold and of Silver, but also of Wood and of Earth; and some, *viz. the Vessels of Gold and Silver denoting the Orthodox Christian are to Honour, and some, viz. the Vessels of Wood and Earth are to Dishonour.* 21 If a man therefore purge himself from these, *i. e. keep himself pure from any such False Doctrines,* he shall be a Vessel unto Honour, sanctified and meet for the Masters use, *i. e. serviceable to Christ,* and prepar'd unto or made ready for to perform every Good Work.

22 Besides these False Doctrines, flee also youthfull Lusts, which by reason of thy youth thou mayst be more liable to: and follow Righteousness, Faith, Charity, Peace, with them that call on the Lord out of a Pure Heart. 23 But foolish and uninformative Questions avoid, know-

VIII.
A familiar Instance illustrating that it should not be Strange, that there are False as well as True Teachers in the Church.

IX.
Directions to Timothy concerning his Behaviour, especially towards Opposers.

ANNOTATIONS.

Obligation or Contract to which the said Seal is affixt. But since Seals have generally but one Impress, and since the word Seal is us'd in other places of the Writings of this Apostle to denote no more than a Confirmation; and since *Seal* is usually taken to denote a Foundation; and this sense of the Word is very applicable to the Design of the Apostle: on these Considerations I think the Sense given in the Paraphrase is to be preferr'd.

TEXT.

TRANSLATION.

εἰδὼς ὅτι γενῶσι μάχαι. 24 Δου-
λοι δὲ Κυρίου οὐ δὲ μάχεσθαι,
ἀλλ' ἥπιον εἶναι πρὸς πάντας,
διδασκικόν, ἀνεξίτητον, 25 ἐν
πραότητι παιδεύοντα τοὺς ἀντι-
παρθεμένους· μήποτε δῶ αὐτοῖς
ὁ Θεὸς μετανοίᾳ εἰς ὁπίγνωσιν ἀλη-
θείας· 26 καὶ ἀνδρῆψωσιν ἐκ
τῆς τῆς ἀβύσσου παγίδος, ἐξω-
ρημένοι ὑπὸ αὐτοῦ, εἰς τὸ ἐκεί-
νου θέλημα.

Κεφ. γ'. Τοῦτο δὲ γίνωσκε, ὅτι
ἐν ἡμέραις ἡμέραις ἐνστήσονται καιροὶ
χαλεποί. 2 Εὐνοίᾳ γὰρ οἱ ἄνθρω-
ποι φίλοι, φιλόφρονες, ἀλαζόνες,
ὑπερήφανοι, βλάσφημοι, γενεῦσαι
ἀπειθεῖς, ἀχρεῖς, ἀνόστοι, 3 ἄσπο-
ργοι, ἄσπονδοι, ἀβόλοι, ἀκεχαῖες,
ἀνήμεροι, ἀφιλάγαθοι, 4 πρῶδο-
ται, πρεπετεῖς, τυτυφώμενοι, φι-
λήδονοι μάλλον ἢ φιλόθεοι· 5 ἔχο-
ντες μαρμαίβουσιν εὐσεβείας, τιμὴν δὲ δύ-
ναμιν αὐτῆς ἠρηνημένοι. Καὶ οὕτως
ἀποστρέψου. 6 Ἐκ τούτων γὰρ εἰ-
σὶν οἱ ἐνδιδάσκοντες εἰς τοὺς οἰκίας, καὶ
ἐμψυχαίνοντες τὰ γυναικάρια σε-
σωσμένα ἀμαρτίαις, ἀρόμενα ὁπι-
θυμίαις ποικίλαις· 7 πάντες μαν-
θάνοντα, καὶ μήποτε εἰς ὁπί-
γνωσιν ἀλήθειας ἐλθῶν δυνάμενα.

knowing that they do gender
strifes.

24 And the Servant of the
Lord must not strive, but be
gentle unto all men, apt to
teach, patient,

25 In meekness instructing
those that oppose themselves;
if God peradventure will give
them Repentance to the ac-
knowledging of the Truth;

26 And that they may re-
cover themselves out of the
snare of the Devil, who *have
been taken captive by him, to
his Will.

Chap. III.

This know also, that in the
last days * there shall be peril-
ous times.

2 For men shall be lovers
of their own selves, covetous,
boasters, proud, blasphemers,
disobedient to parents, un-
thankfull, unholy,

3 Without natural affection,
truce-breakers, false-accusers,
incontinent, fierce, despisers of
those that are good,

4 Traitors, heady, high-
minded, lovers of Pleasures
more than lovers of God;

5 Having a form of Godli-
ness, and denying the Power
thereof: from such turn away.

6 For of this sort are they
who creep into houses, and
lead captive silly women laden
with sins, led away with di-
vers lusts;

7 Ever learning, and never
able to come to the acknow-
ledgment of the Truth.

8 Οἱ πρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέ-
στησαν Μωυσῆ, ὥτως καὶ ἔτι ἀνίστασθαι
τῇ ἀληθείᾳ, ἀνθρώποι κατεργαζόμενοι

8 Now as Jannes and Jam-
bres withstood Moses, so do
these also * withstand the
Truth, men of corrupt minds,

τον

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ing that they do *but* gender or *beget* strifes. 24 And the Servant of the Lord must not strive but be gentle unto All men, apt to teach, patient, 25 in meekness instructing those that oppose themselves *to the Gospel*, if God peradventure will give them Repentance to the acknowledging of the Truth; 26 and that they may recover themselves (*or awake*) out of the snare of the Devil, who have been taken captive by him, and may turn to the performance of his, *i. e.* God's Will.

Chap. III. This know also, that in the Last days, *i. e.* even in the Days of Christianity, (*notwithstanding the Design of our Holy Religion is to remedy all such mischiefs, and would do so, would such as profess it, live up to the Rules thereof; yet for want of this*) there shall be not always peaceable Times agreeable to the Design of the Gospel, but ever and anon thro' the several Ages of the World, Perilous times. 2 For there will be never wanting men, who tho' they profess Christianity yet shall be Lovers of their own selves, *i. e.* of their Own Pleasures or Profits without any regard to the Welfare of others, covetous, boasters, proud, blasphemers, *i. e.* Evil speakers, disobedient to Parents, unthankfull, unholy, 3 without natural affection, truce-breakers, false-accusers, incontinent, fierce or cruel, despisers or not lovers of those that are Good, 4 traytors, heady, high-minded, lovers of Pleasures more than lovers (*not only of others but even*) of God himself; 5 having nevertheless and indeed in order to their better bringing about their ill designs, a Form or outward shew of Godliness, but denying by the wickedness of their Principles or Practices or both the Power thereof, *i. e.* not letting the Gospel to have its due Power over or Effect upon them, so as to make them frame their Principles and Practices agreeable to the Doctrine of the Gospel: from such turn away. 6 For there is occasion to give thee this precept, inasmuch as of this sort are they, who in these very times creep into houses, and lead captive to their party silly women, laden with sins, led away with divers lusts, whereat these *sophistical Teachers* connive; 7 Ever learning or pretending to be desirous to know their Duty more and more, and yet by reason of their own insincerity and the Ignorance of their Teachers never able to come to the Knowledge, or at least to the Acknowledgment of the Truth. 8 Now as Jannes and Jambres two Egyptian Magicians withstood Moses, when by the miracles he wrought, he endeavour'd to convince Pharaoh of his being sent to him from the only true God; so do these also withstand the Truth of the Gospel, being men of

X.

False Teachers
and Christians,
no other than
Such as are fore-
told should come;
and their Cha-
racter.

TEXT.

TRANSLATION.

τὸν ἰουῶ, ἀδοκίμοι ὡς τὴν πίστιν.

9 ΑΛΛ' ὅτε ὁρῶσιν ἐπὶ πλεονίᾳ ἢ ὅτι ἀνοία αὐτῶν ἐκδηλὸς ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.

10 Σὺ δὲ πῆνολόγησάς με τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ πορεύσει, τῇ πίστι, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, 11 τοῖς διωγμοῖς, τοῖς παθήμασι οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἷς διωγμὸς ὑπήνεγκε, καὶ ἐκ πάντων με ἐρύσσει ὁ Κύριος. 12 Καὶ πάντες δὲ οἱ θελόντες εὐσεβεῖς ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται. 13 Πονηροὶ δὲ ἀνθρώποι καὶ ῥήτες ὁρῶσιν ἐπὶ ὅτι χεῖρον, πλανῶντες καὶ πλανώμενοι.

14 Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐκτελέεις, εἰδὼς ὅτι πᾶσι τῷ ἔμαθες. 15 καὶ ὅτι ἀπὸ βρέφοις καὶ ἱεροῖς γράμμασι οἶδας, καὶ δυνάμει σε σοφίσαι εἰς σωτηρίαν, ἀφ' ἧς πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. 16 Πᾶσα γραφὴ θεόπνευστος, καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγχόν, πρὸς ἐπαμύνησιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ. 17 ἵνα ἄρπῃ ἡ ὁ τοῦ θεοῦ ἀνθρωπίνος, πρὸς πᾶν ἔργον ἀγαθὸν ἐκρηγνύμενος.

reprobate concerning the Faith.

9 But they shall proceed not * much further: for their folly shall be manifest unto all men, as theirs also was.

10 But thou hast fully known my Doctrine, manner of Life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions which came to me at Antioch, at Iconium, at Lystra; what persecutions I endur'd: * and out of them all the Lord deliver'd me.

12 Yea, and all that will live Godly in Christ Jesus, shall suffer persecution.

13 But evil Men and Seducers shall wax worse and worse, deceiving and being deceiv'd.

14 But continue thou in the things which thou hast learn'd, and hast been assur'd of; knowing of whom thou hast learn'd them;

15 And that from a Child thou hast known the Holy Scriptures, which are able to make thee Wise unto Salvation, thro' Faith which is in Christ Jesus.

16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

17 That the man of God may be perfect, thoroughly furnish'd unto every Good work.

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of corrupt minds, reprobate concerning the Faith, *i. e. who, on account of such their opposing the Truth, are by the just judgment of God become destitute of Faculties rightly dispos'd for duly examining, and consequently of embracing the Faith.* 9 But they shall proceed not much further to seduce persons: for their Folly shall be in a little time manifest unto All Men as theirs, *i. e. the Folly of Janes and Janibres* also was.

10 But, for thy encouragement to persevere in the Truth, thou hast (g) fully known my Doctrin, my manner of Life, my purpose to adhere to the Truth of the Gospel both in my Doctrin and Life, my Faith, *i. e. Faithfulness*, Long-suffering, Charity, Patience, 11 Persecutions, Afflictions which came to me at Antioch in Pisidia, at Iconium, at Lystra; What persecutions I there and elsewhere endur'd: and how that out of them all the Lord deliver'd me. 12 Yea and thou must know that as this has been my case, so All that will live Godly in Christ Jesus, shall suffer Persecutions of one sort or other. 13 But on the other hand and as a Confirmation of what I have just said concerning Godly mens suffering Persecution, it is observable, that in the several ages of the World Evil Men and Seducers or Imposters shall be so far from being reclaim'd by any methods, that they shall wax or grow worse and worse, deceiving more and more and being more and more themselves deceiv'd.

XI.
Exhortation to
Perseverance from
St Paul's own
Example.

14 But continue thou in the things which thou hast learn'd, and hast been assur'd of, as well knowing of whom thou hast learn'd them, viz: of me: 15 And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, thro' Faith which is in Christ Jesus. 16 All the holy Scripture is given by inspiration of God, and is profitable for Doctrin or to teach men what they are to Believe, for Reproof or to convince men of their Errors, for Correction or to reform the Vices of men, for Instruction in the way of Righteousness, or to instruct men what they are to do: 17 that so by the use of the Scriptures the Man of God, *i. e. every Pastor or Preacher of the Gospel* may be perfect both as to his own Practice and his Teaching others, and so may be thoroughly furnish'd unto every Good work, belonging to his Office.

XII.
From the Consi-
deration that the
Holy Scripture is
the Word of God.

Chap.

A N N O T A T I O N S.

V. 14. † The Alex. and one more MS. reads *τιν*. And tho' this seems to be the True Original Reading (forasmuch as Timothy was taught not only by St Paul, but also by his Grandmother and Mother, as follows in the next verse) yet I would not alter the Common Text without Greater Authority.

(g) *Παροικησέν* do's primarily or literally signify to follow; and in this Sense it is here applicable to several of the Instances following; but because it is not applicable to All of 'em, therefore Commentators and Interpreters are agreed in judging the Word ought here to be taken in a Secondary sense, viz. wherein it signifies to know fully or the like.

TEXT.

TRANSLATION.

Κεφ. δ'. Διαμαρτύρομαι τ' ἐνώπιον
 τοῦ Θεοῦ, καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, τοῦ μέλ-
 λοντος κρίνειν ζῶντας καὶ νεκρούς, κατὰ τὴν
 ὁπφάτειαν αὐτοῦ καὶ τῆς βασιλείας αὐτοῦ.
 2 Κήρυξον τὸ λόγον, ἐπίσημι εὐχαί-
 ρως, ἀχαίρως· ἐλεγξον, ἐπιτίμησον,
 παρηγάλεσον ἐν πάσῃ μακροθυμίᾳ καὶ
 διδασκίᾳ. 3 Ἐσται γὰρ καιρὸς, ὅτε τῆς
 ὑκαινύσης διδασκαλίας ἔκ ἀνέξονται,
 ἀλλὰ κατὰ τὰς ὁπιθυμίας τὰς ἰδίας
 ἐαυτοῖς ἐπιπαρέουσιν διδασκάλας, κη-
 γόμενοι τ' ἀκρόν. 4 Καὶ ἀπὸ μὲν τῆς
 ἀληθείας τ' ἀκρόν ἀποτρέψουσιν, ὅτι
 οὗτοι τοὺς μύθους ἐκτραπήσονται.
 5 Σὺ δὲ νῆφε ἐν πᾶσι, κακοπάησον,
 ἔργον ποίησον Εὐαγγελιστοῦ, τὸ ἀγα-
 γοῖαν σὺ πληροφόρησον.

6 Ἐγὼ γὰρ ἤδη ἀπένδομαι, καὶ ὁ
 καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφύγηκε.
 7 Τὴν ἀγῶνα τὸν καλὸν ἠγωνίσασα,
 τὸν ἀγῶνα πετέλεκα, τὴν πίστιν τε-
 τηρήκα. 8 Λοιπὸν, ἀποκεῖται μοι
 ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀπο-
 δώσῃ μοι ὁ Κύριος ἐν ἐκείνῃ τῇ
 ἡμέρᾳ, ὁ δίκαιος κριτής· ὃς μόνον
 οὐ μοι, ἀλλὰ καὶ πᾶσι τοῖς ἡγαπῶ-
 κός τι τὴν ὁπφάτειαν αὐτοῦ.

9 Σπουδάσον ἐλθεῖν πρὸς με
 ταχείως. 10 Δημάς γὰρ με ἐγ-
 γατελίπεν, ἀγαπήσας τὸν νῦν αἰῶνα,

Chap. IV.

I charge thee * before God,
 and the Lord Jesus Christ, who
 shall judge the quick and the
 dead at his Appearing and his
 Kingdom:

2 Preach the word, be in-
 stant in season, out of sea-
 son; reprove, rebuke, exhort
 with all long-suffering and
 doctrine.

3 For the time will come,
 when they will not endure
 sound doctrine; but after their
 own lusts shall they heap to
 themselves Teachers, having
 itching ears.

4 And they shall turn away
 their ears from the Truth, and
 shall be turn'd unto Fables.

5 But watch thou in all
 things, endure afflictions, do
 the work of an Evangelist,
 * fulfill thy Ministry.

6 For I am now ready to
 be offer'd, and the time of my
 Departure is at hand.

7 I have fought a good
 Fight, I have finish'd my
 Course, I have kept the
 Faith.

8 Henceforth there is laid
 up for me a Crown of Righte-
 ousness, which the Lord the
 Righteous Judge shall give me
 at that day; and not to me
 only, but unto all them also
 that love his Appearing.

9 Do thy diligence to come
 shortly unto me.

10 For Demas has forsaken
 me, having lov'd this present

PARAPHRASE.

Chap. IV. I charge thee therefore (*i. e. forasmuch as thou art thus thoroughly furnish'd to perform the several parts of thy Office*) before God and the Lord Jesus Christ, who shall judge the Quick and the Dead, at his Appearing and his Kingdom, *i. e. at his appearing to execute those two principal Acts of Kingly Power, viz. punishing the Rebellious and Rewarding the Faithfull*: 2 I charge thee, I say, that thou preach the Word, and in so doing be instant in season, *i. e. not only at the set times, but also out of season, i. e. at all other times*: reprove, rebuke, exhort with all long-suffering in respect of such as regard not thy Exhortations, and with all Doctrin or proper Instruction. 3 There is, I say, the more reason for thee to be thus instant in season and out of season, for that the time will come shortly when they will not endure sound Doctrin, as being contrary to their wicked Designs and Practices, but after their own Lusts shall they heap to themselves Teachers, having itching Ears, *i. e. they shall forsake their Rightfull Ministers that shall be duly placed over them, because of their Teaching such Doctrins as are not pleasing to them, and shall choose to themselves other Teachers, and shall teach such Doctrin as is agreeable to their own Lusts or Sinfull Desires and Practices, and thereby shall gratify and as it were tickle their Ears or Hearing*. 4 And they shall turn away their ears from the Truth of the Gospel, as being ungratefull to them, and shall be turn'd so as to give heed unto Fables, *i. e. the False Doctrins of the Judaizers, which are founded on Fabulous Traditions*. 5 But as it is therefore the more requisite for thee to watch, so watch thou in all things relating to thy office; be willing to endure afflictions, rather than not do the work of an Evangelist, *i. e. Preacher of the Gospel, and fulfill thy ministry*.

XIII.
Further Exhortation to a Faithfull Discharge of his Office; with a further Description of the Opposers of the Gospel.

6 For to encourage thee so to do, consider that on the like account I am now ready to be offer'd, *i. e. put to death for the testimony of the Gospel, and the time of my Departure is at hand*. 7 But it is my Comfort, that I have fought a good fight as a souldier of Christ, I have finish'd my Course that God set me, I have kept the Faith. 8 So that henceforth there is laid up for me a Crown of Righteousness which the Lord the Righteous Judge shall give me at That day, *i. e. the Day of Judgment*; and not to me only, but unto All them also that love his appearing, as being duly prepar'd for it; which therefore is the Greatest Encouragement that can be, for thee likewise to keep the Faith even unto Death.

XIV.
Timothy is encourag'd in the last place to Perseverance by St Paul's Own Readiness to Dy for the Gospel, and his Certainty of a Glorious Reward.

9 Do thy diligence to come shortly unto me. 10 For Demas has forsaken or left me, having lov'd this present World, *i. e. his Temporal safety,*

XV.
Directions as to some Common Affairs; and Information as to what Demas had done, &c.

ANNOTATIONS.

V. 1. † *On this is not read*, either in Alex. Clerm. or several other MSS. or in Vulg. Syr. and Ethiop. Version. Also Alex. and Clerm. read *εὐχόμενος ὡς τὸ πρὸς βασιλείαν*.

TEXT.

TRANSLATION.

καὶ ἐπορεύθη εἰς Θεσσαλονίκην· Κρή-
σης εἰς Γαλατίαν, Τίτος εἰς Δαλ-
ματίαν. 11 Λουκᾶς ὄντι μόνος μετ'
ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ
σεαυτοῦ· ἔστι γὰρ μοι εὐχρηστὸς εἰς
διῃκοσίαν. 12 Τυχικὸν δὲ ἀπέστει-
λα εἰς Εφεσον. 13 Τὸν φαιλόνην,
ὃν ἀπέλιπον ἐν Τρωάδι ὡς Κάρ-
πων, ἐρχόμενος φέρε, καὶ τὰ βιβλία,
μαλίστα τὰς μεμβράνας.

14 Ἀλέξανδρος ὁ χαλκεὺς πολλὰ
μοι κακὰ ἐνεδείξατο. † ἀποδώσῃ αὐ-
τῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ. 15 ὃν
καὶ σὺ φυλάσσου. λίαν γὰρ ἀνέστηκε
τοῖς ἡμετέροις λόγοις.

16 Ἐν τῇ πρώτῃ μου ἀπολογίᾳ
οὐδεὶς μοι συμπαρέγενετο, ἀλλὰ πάν-
τες με ἐγκατέλιπον· μὴ αὐτοῖς λο-
γασθῆναι. 17 Ὁ δὲ Κύριός μοι πρέ-
σθη, καὶ ἐνεδυνάμωσέ με, ἵνα δι'
ἐμοῦ τὸ κήρυγμα πληροφρηθῇ, καὶ
ἀκούσῃ πάντα τὰ ἔθνη· καὶ ἑρρύ-
διον ἔκ στόματος λεοντῶν. 18 Καὶ
ῥυσατά με ὁ Κύριος ἀπὸ παντὸς
ἔργου ποιησέ, καὶ σώσῃ εἰς τὴν
βασιλείαν αὐτοῦ τὸν ἐπουράνιον ὃν
ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἀμήν.

19 Ἀσπασίη Πρίσκαν καὶ Ἀκύ-
λαν, καὶ τὸν Οἰκισφόρου οἶκον.

World, and is departed un-
to Thessalonica: Crescens
to Galatia, Titus unto Dal-
matia.

11 Only Luke is with me.
Take Mark & bring him with
thee: for he is usefull to me
for the Ministry.

12 And Tychicus have I
sent to Ephesus:

13 The Cloke that I left at
Troas with Carpus, when thou
comest, bring *with thee*, and
the books, *but* especially the
parchments.

14 Alexander the Copper-
smith did me much Evil: The
Lord *shall reward him ac-
cording to his works.

15 Of whom be thou aware
also; for he has greatly with-
stood our words.

16 At my first Answer no
man stood with me, but all for-
sook me: *May it not be laid
to their charge.

17 Notwithstanding the
Lord stood with me, and
strengthen'd me, that by me,
the Preaching might be fully
known, and *all the Gentiles
might hear: and I was deli-
ver'd out of the mouth of the
Lion.

18 And the Lord shall deli-
ver me from every evil work,
and will preserve me unto his
heavenly kingdom: to whom
be Glory for ever and ever.
Amen.

19 Salute Prisca and Aquila,
and the household of One-
siphorus.

P A R A P H R A S E.

safety, and is departed unto Thessalonica of his own head: Crescens is gone to Galatia, Titus unto Dalmatia by my direction or approbation for the propagation of the Gospel. 11 Only Luke is with me, so that I have the more need of Thee. And when thou comest take Mark and bring him with thee: for he is usefull to me for the Ministry. 12 And Tychicus have I sent to Ephesus. 13 The Cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the Books, but especially the parchments.

14 Alexander the Copper-smith did me much evil. The Lord shall reward him according to his works. 15 Of whom be thou aware also, for he has greatly withstood our Words, *i. e. Preaching*. XVI.
Of Alexander an
Oppoler of the
Gospel.

16 At my first Answer or Defence of my self at Rome no man of my Acquaintance, or of them from whom it might have been reasonably expected, stood with me or appear'd in my behalf, but all forlook me for fear of what might follow. May it not be laid to their Charge. 17 Notwithstanding the Lord stood with me, and strengthen'd me, so as not to fear the worst that could befall me, that by me thus strengthen'd and so persevering, the Preaching of the Gospel might be fully known or confirm'd, and all the Gentiles might hear the Truth of the Gospel and be confirm'd therein by my courageous Defence thereof: and I was deliver'd out of the mouth (b) of the Lion, *i. e. out of that imminent Danger of Death I was then in*. 18 And the Lord shall continue to deliver me from every Evil Work, especially from that of Fearing to appear in defence of the Faith, and will preserve me unto his Heavenly Kingdom: to whom be Glory for ever and ever. Amen. XVII.
How things went
with St Paul at
his first Defence.

19 Salute (i) Prisca and Aquila, and the household of Onesiphorus. XVIII.
The Conclusion.

A N N O T A T I O N S.

V. 14. † So it is read in Alex. and Clerm. and some other MSS. as also in the Vulg. and Syr. Versions, in Chrysost. &c.

(b) Some by the Lion understand more particularly the Emperor Nero. And agreeably hereto they observe, that Esther speaking of Artaxerxes says, Put a Word into my mouth before the Lyon, Esth. 14. 13. And that when Tiberius died, Marjyas said to Agrippa; The Lyon is dead.

(i) It is not to be doubted, but the Prisca here mention'd with Aquila, was the same Person that is elsewhere call'd Priscilla, this latter being only the Diminutive of the former Name, and both being perhaps promiscuously given her. Indeed there are not wanting some MSS. which expressly read Priscilla; as also do's the Syr. and Arab. Versions. But because it is read Hejoman in the most Ancient MSS. viz. Alex. and Clerm. and in the far greatest Number of the rest; as also in Vulg. Lat. Version, &c. therefore it is most likely that this is the True Original Reading, and that the same Person was indifferently call'd Prisca or Priscilla.

TEXT.

TRANSLATION.

20 Ερατος ἔμενεν ἐν Κορίνθῳ. Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενούντα. 21 Σπούδασον πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεται σε Εὐβουλος, καὶ Πύδης, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. 22 Ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. Ἡ χάρις μετὰ ὑμῶν. Ἀμήν.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greets thee, and Pudens, and Linus, and Claudia, and all the Brethren.

22 The Lord Jesus Christ be with thy Spirit. Grace be with you. Amen.

Πρὸς Τιμόθεον δούτρου, τῆς Ἐφελίων ἐκκλησίας πρῶτον ὁπίσκοπον χειροτονηθέντα, ἐγράφη ἀπὸ Ῥώμης, ὅτε ἐκ δούτερου πρῆσσι Παῦλῳ τῷ Καίσαρι Νέρωνι.

The second Epistle unto Timothy, ordain'd the First Bishop of the Church of the Ephesians, was written from Rome, when Paul was brought before Nero the Emperor the second time.

P A R A P H R A S E.

20 Erastus abode at Corinth ; but Trophimus have I left at Miletum sick. 21 Do thy diligence to come before winter. Eubulus greets thee, and Pudens, and Linus, and Claudia, and all the Brethren. 22 The Lord Jesus Christ be with thy Spirit. Grace be with you. Amen.

The Second Epistle to Timothy, ordain'd the First Bishop of the Ephesians, was written from Rome, when Paul was brought before Nero the Emperor the Second Time.

SYNOPSIS.

S Y N O P S I S.

I. The Introduction. Chap. I. 1, 2.

1. Minds Timothy of the *Tender Affection* He had for him. Chap. I. 3—5.

II. The Main Design of this Epistle, viz. to exhort and encourage Timothy to Constancy and Perseverance, and a Prudent and Faithfull Discharge of his Office. In order where- to St Paul

1. Of the Assistance of the Holy Spirit. Ch. I. 6, 7.
 2. Of the Rewards of the Gospel. Chap. I. 8—10.
 3. Of the Example of Him Paul. Chap. I. 11—14. and Ch. III. 10—12. and Ch. IV. 5—8.
 4. Of the Example of Onesiphorus's Steadfastness. Ch. I. 15. to the end; and Ch. IV. 10—17.
 5. Of the Examples of Souldiers, Husbandmen &c. Ch. II. 1—7.
 6. Of the Example of Jesus himself &c. Ch. II. 8—13.
 7. Of the Scriptures being the Word of God, and sufficient to perfect him &c. Ch. III. 14. to the end.
 8. Of the Future Judgment. Ch. IV. 1.
3. Gives him Directions concerning his Doctrin and Behaviour. Chap II. 15, 16, and 22. to the end, and Chap. IV. 2.
4. Observes that False Teachers were to come, and by a Familiar instance illustrates, that it should seem no strange thing, that among such as profess Christianity there should be Bad Men as well as Good. Chap. II. 20, 21. and Chap. III. 1—9.

III. Occasional Directions concerning some Common Affairs; and Occasional Informations. Chap. IV. 9—18.

IV. The Conclusion. Chap. IV. 19. to the end.

T H E

THE EPISTLE
OF
PAUL
THE APOSTLE
TO
TITUS.

THE PREFACE.

THE Writing of this Epistle is referr'd by the more ^{I.} Learned in Chronology to *A. D. 65.* that is, to ^{The Time when this Epistle was written.} the same Year, to which the writing of the First Epistle to *Timothy* is referr'd by the same Learned

Persons.

The Design of this Epistle is of the same Nature with that ^{II.} of the First Epistle to *Timothy*, namely to give *Titus* Directions, whereby he might the Better know how to discharge his Episcopal Office, both with respect to the Faithfull, and also with respect to the False Teachers and Opposers of the Gospel. ^{The Design of it.}

As to the Place, from whence it was written, it is said in the Subscription (or Remark subjoin'd to the End of the Epistle) that it was *Nicopolis* of *Macedonia*; which seems to be founded on what is said *Chap. III. 12.* Whereas it being said in that Verse; *For I have determin'd there (not here) to Winter*, the same is on the contrary an Argument, that *St Paul* was not at *Nicopolis*, when he writ this Epistle. Some conjecture it was writ at *Coloss*; but there seems to be nothing of Certainty as to this Point. ^{III.} ^{The Place where it was written.}

ΠΑΥΛΟΥ THE EPISTLE
 ΤΟΥ ΑΠΟΣΤΟΛΟΥ OF
 Η ΠΡΟΣ PAUL
 ΤΙΤΟΝ THE APOSTLE
 ΕΠΙΣΤΟΛΗ ΤΙΤΟΥ TO
 EPISTOLH TITUS.

TEXT.

TRANSLATION.

Κεφ. α'.

Chap. I.

ΠΑΥΛΟΣ ΔΟΥΛΟΣ Θεοῦ,
 ἀποστόλου δι' Ἰησοῦ Χρι-
 στοῦ, καὶὰ πίστιν ἐκλεκτῶν
 Θεοῦ, καὶ ὁμολογῶν ἀληθείας τῆς
 κατ' εὐσέβειαν. 2 ἐπ' ἐλπίδι ζωῆς
 αἰωνίου, ἣν ἐπηγγέλατο ὁ ἁψευδὴς
 Θεὸς παρὰ χρόνον αἰώνιον, 3 ἐφα-
 νέρωσι δι' ἡμεῖς ἰδίους τὸν λόγον
 αὐτοῦ, ὃς κηρύττει τὸ ὁμολογεῖν

PAUL a Servant of God,
 and an Apostle of Je-
 sus Christ, according
 to the Faith of God's
 Elect, and the acknowledging
 of the Truth which is after
 Godliness,

2 In hope of Eternal Life,
 which God that cannot lie,
 promis'd before the World be-
 gan;

3 * And has in * proper sea-
 sons manifested his Word thro'
 Preaching, which is commit-

ἐλπίδι

ANNOTATIONS.

(a) See note (b) on *Rom. i. i.*

(aa) By this expression, *πρὸ χρόνου αἰώνιον*, Dr Hammond, Dr Whately, &c. choose to understand, not *Any time before* the Creation of this World, but only *some Long time agoe since* the Creation; and the same was the Opinion of the Greek Commentators cited by them. Namely, because God is here said to *promise* Eternal Life, they suppose it necessary for the said Promise to be made to *Some one or more Men*, that liv'd in the more Early Ages of the World, as *Adam, Abraham, &c.* But since we are expressly told *Ephes. i. 4.* that God *chose us in Christ, πρὸ καταβολῆς κόσμου, before the Foundation of the World*; and since this Election was founded on the mutual Compact or Agreement made between God the Father and God the Son; and since in All Compacts there is somewhat *promis'd* on each side; and That, which was principally *promis'd* to God the Son by the Father in this particular Compact, was the Giving of *Eternal Life* to

All

THE EPISTLE
OF
PAUL
THE APOSTLE
TO
TITUS.

PARAPHRASE.

The Main Design of this Epistle is, to instruct and encourage Titus in a Faithfull Discharge of his Episcopal Office.

PAUL a Servant (a) *in a more peculiar manner or Minister of* God, and an Apostle of Jesus Christ, according to, *i. e. in order* ^{I. The Introduction.} *to the preaching of the Faith of God's Elect, i. e. the Faith whereby we become Christians and so the Elect or Chosen People of God, and in order to bring men, by the preaching of the said Faith, to the Acknowledging of the Truth, which is after Godliness, 2 namely in hope of Eternal Life, which God that cannot ly, promis'd before the World began, (at the (aa) Agreement made between God the Father and the Son,) should be conferr'd on such as truly believ'd in Christ, Gentiles as well as Jews: 3 And accordingly God has in proper seasons manifested this his Word or Promise thro' Preaching of the Gospel unto the Gentiles as well as Jews; which preaching unto the Gentiles more*

ANNOTATIONS.

All that should truly believe in Christ; hence I see nothing that can reasonably hinder, why this expression, *αὐτὸς ἡγοῦναι αἰώνιον*, should not be here understood in its literal and more obvious Sense, viz. *Before All the several Ages of this World*, And the like is to be said as to the same Expression, in reference to 2 Tim. 1. 9. For the plain meaning of these words, *According to his Purpose and Grace which was given us in Christ Jesus, before the World began*, seems to be no other than this, viz. *According to the Grace, which he purpos'd, before the World began, to give us in Christ Jesus.*

T E X T.

TRANSLATION.

ἐγὼ καὶ ὁπίταγνὺ τῷ σωτῆρι ἡμῶν
Θεοῦ. 4 Τίτῳ γνησίῳ τέκνῳ καὶ
κοινῷ πίστιν, χάρις ἡ καὶ εἰρήνη ἀπὸ
Θεοῦ πατρὸς, καὶ Κυρίου Ἰησοῦ Χρι-
στοῦ τῷ σωτῆρι ἡμῶν.

5 Τύτῃ χάριν κατέλειπον σε ἐν
Κρήτῃ, ἵνα τὰ λείποντα ὁπιδιορθώ-
σῃ, καὶ καταστήσῃς καὶ πάλιν πρεσ-
βυτέρους, ὡς ἐγὼ σοι διευτάξαμι.

6 εἰ τις ὅστιν ἀνέγκλητος, μᾶς γυ-
ναικὸς ἀνὴρ, τέκνα ἔχων πιστὰ, μὴ
ἐκ κατηγόριας ἀσωτίας, ἢ ἀνυπό-
βουτος. 7 Δὲ γὰρ τὸν ὁπίσκοπον
ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον,
μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάρεν-
νον, μὴ πλήκτιν, μὴ αἰσχροκερδῆ.
8 ἀλλὰ φιλόξενον, φιλόστονον, σώ-
φρονα, δίχαιον, ὅσιον, ἐγκρατῆ,
9 ἀνιπρόμουν τῷ καὶ πῶς διδα-
χῇ πιστοῦ λόγου, ἵνα δυνατὸς ᾖ
καὶ ὠφελῆσαι ἐν τῇ διδασκαλίᾳ
τῇ ὑπαινύσει, καὶ τοὺς ἀνιπλέρον-
τας ἐλέγχειν.

10 Εἰσὶ γὰρ πολλοὶ ἄνυπό-
βουτοι, ματαιολόγοι, καὶ φρενα-
πάται, μάλιστα οἱ ἐκ περιτομῆς.

11 οὓς δεῖ ὁπίσκομεν. οἱ πῖνες
ὅλοις οἴκοις ἀνατρέπουσι, διδάσκον-
τες ἂ μὴ δεῖ, αἰσχροῦ κέρδους χάριν.

ted unto me, according to the
appointment of God our Sa-
viour :

4 To Titus my own Son
after the common Faith : Grace
and Peace from God the Fa-
ther, and the Lord Jesus Christ
our Saviour.

5 For this cause left I thee
in Crete, that thou shouldst
set in order the things that are
wanting, and ordain Elders in
every City, as I had appointed
thee.

6 If any be blameless, the
husband of one wife, having
faithfull children, not accus'd
of riot, or unruly.

7 For a Bishop must be
blameless, as the Steward of
God ; not self-will'd, nor soon
angry, not given to wine, no
striker, not given to filthy
lucre :

8 But a lover of hospita-
lity, a lover of good men,
* prudent, just, holy, tem-
perate,

9 Holding fast the Faith-
full Word, as he has been
taught, that he may be able
by sound doctrin, both to ex-
hort and convince the gain-
sayers.

10 For there are many un-
ruly, and vain talkers, and de-
ceivers, especially they of the
Circumcision :

11 Whose mouths must
be stopt ; who subvert whole
houses, teaching things which
they ought not, for filthy lu-
cre's sake.

TEXT.	TRANSLATION.
12 Εἰπέ τις ἐξ αὐτῶν, ἴδιος αὐ- τῶν θεοφάνης. Κρήτις ἀεὶ ψευ- σαι, καὶ θηρία, γαστέρες ἀργοί.	12 One of themselves, <i>even</i> a Prophet of their Own, said : The Cretians are always liars, evil beasts, flow bellies.
	13 H

PARAPHRASE.

more peculiarly is committed unto me, according to the (b) appointment of God our Saviour: 4 To Titus my own Son after the Common Faith: Grace and Peace from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldst set in order the things that are *yet* wanting and *left unsettled by me*, and ordain Elders in every City, as I had appointed thee. 6 *Namely*, if any be blameless, the husband of (c) one wife, having Faithfull (if any) children, *that are* not accus'd of riot, or unruly. 7 For a Bishop must be blameless, as being the Steward of God, not self-will'd, not soon angry, not given to wine, no striker, not given to filthy lucre; 8 but a lover of Hospitality, a lover of Good men, prudent, just, holy, temperate; 9 holding fast the faithfull word, *i. e. Faith of the Gospel*, as he has been taught of us the true Apostles of Christ, that he may be able by sound Doctrin both to exhort and convince the Gain-sayers.

10 For there are many unruly, and vain Talkers, and Deceivers, especially they of the Circumcision; 11 whose mouths must be stoppt, *i. e. All proper means are to be us'd to stop their mouths, particularly by endeavouring to convince them of their Errors, or else to convince others thereof so as they may not be subverted by these False Teachers*; who subvert whole houses, teaching things which they ought not, and that for filthy lucre's sake. 12 One of themselves, *i. e. of the Cretians*, even Epimenides a Prophet of their One, *i. e. one who was esteem'd by them to have foretold several things*, said of them; The Cretians are always Liars, evil beasts, *i. e. wicked beastly people*, flow Bellies, *i. e. idle lazy fellows*,

II.
The Qualifica-
tions requisite in
a Bishop or Pres-
byter.

III.
Of the False
Teachers, and of
the Cretians in
general.

ANNOTATIONS.

V. 4. † Εἰς is not read, either in the Clermontian (one of the Two most Ancient) and in some other MSS. or in Vulg. Syr. Ethiop. Versions, or in Chrysostom, Ambrose, Jerom, &c. And Origen on the Epistle to the Romans taking notice of the several Forms of (Introductory) Salutations us'd by Paul, observes that in the two Epistles to Timothy, the Salutation runs thus: *Grace, Mercy, and Peace &c.* but in the Epistle to Titus thus: *Grace and Peace &c.* Whence it appears more than probable, that the word εἰς was here inserted from the Epistles to Timothy, and that not long after the time of Chrysostom: forasmuch as the Alexandrian MS. reads εἰς.

V. 10. † καὶ is not read in the Alex. and several other MSS. nor in Syr. Arab. and Ethiop. Versions; nor in Clem. Alex. Theoph. Oecumen. &c.

(b) See the Paraphrase on 1 Tim. 1. 1. (c) See the Paraphrase on 1 Tim. 3. 2. and also the Note thereon.

TEXT.

TRANSLATION.

13 Η μαρτυρία αὕτη ὅτιν' ἀληθής· δι' ἧς αἰτίαι ἐλεγχε αὐτοὺς σπουδῶς, ἵνα ὑγιαίνωσιν ἐν τῇ πίστεϊ.

14 μὴ παροξύνοντες Ἰουδαίκοις μύθοις, καὶ ἐντολαῖς ἀνθρώπων σπουδαστοῦντων τιλῶ ἀλήθειαν. 15 Πάντα μὲν καθαρά τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις ὁδὸν καθαρὸν, ἀλλὰ μεμιόνται αὐτῆς καὶ ὁ νῦν καὶ ἡ συνειδήσις. 16 Θεὸν ὁμολογῶσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνέονταί, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς, καὶ πρὸς πάντας ἔργον ἀγαθὸν ἀδόκιμοι.

Κεφ. β'. Σὺ δὲ λάλη εἰς τρέψαι τῇ ὑγιαίνουσῃ διδασκαλίᾳ. 2 Πρεσβύτας νηφαλίους εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνοντάς τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ. 3 Πρεσβυπίδας ὡσαύτως εἶναι καθαρήματι ἱεροπρεπεῖς, μὴ αἰσχρολόγους, μὴ οἶνω πολλῷ δεδωλωμένους, καλοδιδασκάλους. 4 ἵνα σωφρονίσωσι τὰς νέας, φιλόανδρους εἶναι, φιλοτέκνους, 5 σώφρονας, ἀγνάς, οἰκουρούς, ἀγαθὰς, ὑποτασσόμενάς τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημηθῇ. 6 Τοὺς νεωτέρους ὡσαύτως πειθαρχεῖν σωφρονεῖν, 7 πρὸς πάντα σεαυτὸν παρεχόμενον τύπον καλῶν ἔργων,

13 This witness is true: wherefore rebuke them sharply, that they may be found in the Faith:

14 Not giving heed to Jewish Fables, and the Commandments of men that turn from the Truth.

15 Unto the pure all things are pure: but unto them that are defil'd and *unfaithfull, is nothing pure; but even their Mind and Conscience is defil'd.

16 They profess that they know God; but in Works they deny him, being abominable and disobedient, and unto every good work reprobate.

Chap. II.

But speak thou the things, which become sound Doctrin:

2 That the aged men be sober, grave, *prudent, sound in faith, in charity, in patience.

3 The aged women likewise, that they be in behaviour as becomes holiness, not false accusers, not given to much wine, teachers of good things;

4 that they may teach the younger women to be sober, to love their husbands, to love their children,

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed.

6 Young men likewise exhort to be sober-minded:

7 In all things shewing thyself a pattern of Good works;

TEXT.	TRANSLATION.
ὅτι τῇ διδασκαλίᾳ ἀδιαφθοραῖαι, † σεμνότητι, 8 λόγον ὑγιᾶ, ἀ- κατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐ- παπῇ, μηδὲν ἔχων εἰς ὑμῶν λέ- γειν φάλλον.	in doctrin shewing uncorrupt- ness, gravity,* 8 Sound speech that cannot be condemn'd; that he that is of the contrary part, may be asham'd, having no evil thing to say of you.

9 Δύλας

PARAPHRASE.

fellows, good for nothing but their Gut. 13 This Witness or Character of them is true: wherefore *since mildness is not likely to work on such,* rebuke them sharply, that they may be found in the Faith, 14 *particularly* not giving heed to Jewish Fables, and the Commandments of men, that turn from the Truth. 15 *For notwithstanding All such Men say or command concerning Unclean Meats, or Persons or Things (ἑκ); it is to be known, that unto the pure Christian, Jew or Gentile, who useth nothing but agreeably to the Rules of the Gospel, viz. to Temperance &c. All things that he so useth, are pure or not sinfull in their use: but unto them that are defil'd by their wicked practices and Unfaithfull, is nothing, not even those things which they esteem pure or clean, pure or perform'd by them without sin; but even their Mind and Conscience is defil'd, and thereby their Actions:* 16 They profess that they know God, but in *their works or practice* deny him, *living so as plainly shews that they have not a Right knowledge of God,* being abominable and disobedient, and unto every good work (d) reprobate.

Chap. II. But speak thou the things, which become sound Doctrin; viz. 2 That the Aged men be sober, grave, prudent, found in faith, in charity, in patience. 3 *And as for the Aged women likewise, teach* that they be in Behaviour as becomes Holiness, not false Accusers, not given to much wine, teachers of Good things; 4 that they may teach the younger women to be sober, to love their Husbands, to love their Children, 5 to be discreet, chaste, keepers at home, good, obedient to their own Husbands, that *so the Word of God or Gospel be not blasphem'd or evil spoken of on account of any misbehaviour in them.* 6 Young men likewise exhort to be sober-minded: 7 in all things shewing thy self a Pattern of Good works; in Doctrin shewing uncorruptness, gravity, 8 sound speech that cannot be condemn'd; that he that is of the contrary part, may be asham'd, having no evil thing to say of you.

9 Exhort

ANNOTATIONS.

V. 7. † *Αφθαρσίαι* is not read in the Alex. and some other MSS. or in Vulg. and Ethiop. Versions; or in Chrysost. Theophyl. Oecum. &c. It seems to have been a Marginal Note in reference to *ἀδιαφθοραῖαι*. and from thence to have crept into the Text. (d) Read the Paraphrase on 2 Tim. 3. 8.

V. 10.

IV.
Directions concerning Persons of the Laity, both Young and Old.

TEXT.

TRANSLATION.

9 Δούλους ἰδίοις δεσπόταις ὑποτάσσασθαι, ἐν πᾶσι εὐαρέσκειν αὐτοῖς, μὴ ἀντιλέγοντας, 10 μὴ νοστιζομένους, ἀλλὰ πίμπρῃσι πᾶσαν ἐνδεικνυμένην ἀγαθήν· ἵνα † διδασκαλίαν † τὴν ἑ σωτῆρος ἡμῶν Θεοῦ κοσμήσιν ἐν πᾶσιν.

11 Επεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις· 12 παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὸ ἀσεβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι· 13 προσδεχόμενοι τὴν μακαρίαν ἐλπίδα, καὶ ὁπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· 14 ὃς ἑδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃαι ἡμᾶς ἀπὸ πάσης ἀνομίας, καθαρίσῃ ἑαυτὸν λαὸν ὡς ἑαυτὸν, ζηλωτὴν καλῶν ἔργων.

15 Ταῦτα λέλειψ, καὶ παραινεῖς, καὶ ἐλεγχε μετὰ πάσης ἐπιταγῆς. Μηδεὶς σε ὡς φρονεῖτω. Κεφ. γ'. Υπομύνησκει αὐτοὺς ἀρχαῖς καὶ ἑξουσίαις ὑποτάσσασθαι, πεφυλαχέν, πρὸς πᾶν ἔργον ἀγαθὸν ἐποίμεις εἶναι, 2 μηδεὶς βλασφημεῖν, ἀμάχοις εἶναι, ὁπιτε-

9 *Exhort* Servants to be obedient unto their own Masters, *and* to please *them* well in all things, not answering again,

10 Not *filching, but shewing all good fidelity; that they may adorn the Doctrine of God our Saviour in all things.

11 For the Grace of God that brings Salvation, has appear'd to all men;

12 Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present World;

13 Looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ:

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of Good works.

15 These things speak, and exhort, and rebuke with all Authority. Let no man despise thee.

Chap. III.

Put them in mind to be subject to Principalities & Powers, to obey Magistrates, to be ready to every Good work,

2 To speak evil of no man, * not to be quarrellous, *but* *κῆς,*

ANNOTATIONS.

V. 10. † So Alex. Clerm. and some other MSS. as also Chrysost. and Theodor. (e) Μὴ ἀντιλογούμενος may be render'd, either *Not answering again*, or *not contradicting*; I have insert'd Both into the Paraphrase, because it is not unlikely the Apostle might design to comprehend Both; *Not contradicting* being a Duty requisite in Servants in many Cases, as well as *Not answering again*.

(f) I have

P A R A P H R A S E.

9 Exhort servants to be obedient unto their own masters, and to please them well in all things, (e) not answering again or *contradicting*, 10 not (f) filching, but shewing all good fidelity; that *by such their Dutifull behaviour towards their Masters* they may adorn the Doctrin of God our Saviour in All things relating to them.

V.
Concerning the
Duty of Servants.

11 For the Grace or Gospel of God, that brings Salvation, has appear'd to All men, *Servants as well as Masters, and that of all Nations*; 12 Teaching us that denying ungodliness, and worldly lusts, we should live soberly *in respect of our selves*, Righteously *in respect of others* (and consequently under this Branch of the Gospel is contain'd the Duty of Servants, mention'd v. 9, 10.) and Godly *in respect more immediately to God*, in this present world, 13 as being sufficiently invited to withstand all Temptations to the contrary by our Looking for that Blest Hope of Eternal Life, which is promis'd to us by the Gospel upon our Obedience, and for the Glorious appearing of the (ff) Great God and our Saviour Jesus Christ, *when the Hop'd for Blessing shall be conferr'd upon us by Christ*: 14 who gave himself to Death for us, that he might redeem us from all Iniquity, *i. e. might obtain Pardon for the Guilt of our Sins past upon Repentance*, and purify unto himself a Peculiar People, zealous of Good Works, *i. e. might obtain for us the Gracious Assistance of the Holy Spirit, to enable us to withstand Sin for the future, and to excite in us a Zeal for God, expressing it self in the practice of All that is Good, that so we might become God's People in a peculiar manner or in a manner above All other People, as being those for whom he has a Peculiar Love, and on whom he will bestow Peculiar and most signal Blessings.*

VI.
An excellent
Description of
the End (or De-
sign) & Doctrin
of the Gospel.

15 These things speak and exhort, and rebuke all Opposers with all Authority. Let no man despise thee for want of putting thy Ecclesiastical Authority in execution. Chap. III. It is also highly requisite, (as to teach Servants their Duty to their Masters Chap. 2. 9, 10. so also) to put them, *i. e. the Cretians in general* in mind to be subject to Principalities and Powers, *i. e. the Sovereign Power over them*, to obey the Magistrates that are set over them by the said Sovereign Power, to be ready or dispos'd and willing to do every Good Work, *i. e. whatever their Magistrates shall command and is not contrary to the Law of God*; 2 as also to speak evil of no man, especially of no Magistrate, not to be quarrel-
som,

VII.
Directions to
Titus concerning
his Doctrin and
Own Behaviour;
and the Beha-
viour of Others,
particularly to-
ward Magistrates.

A N N O T A T I O N S.

(f) I have chang'd the word *Purloining*, and substituted instead thereof its Synonymous *Filching*, only because the former is an Old word, whose signification is now adays understood but by Few, whereas *Filching* is (I think) generally us'd instead thereof, denoting the *Using or Conveying away any thing* without the Master's Knowledge or Consent.

(ff) The Title, *Great God*, is here referr'd to our Saviour by Clemens of Alexandria in his Protept.

T E X T.

T R A N S L A T I O N.

κεῖς, πᾶσαι ἐνδουκυμύες πρὸς πάντας ἀνθρώπους. 3 Ἡμεῖς γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δαλεύοντες ὀπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ, καὶ φθόνῳ διέχοντες, συγχεῖ, μισῶντες ἀλλήλους.

4 Ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλοφροσύνη ἐπεφάνη ἡμῶν σωτῆρος ἡμῶν Θεοῦ, 5 οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποίησαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς, διὰ τοῦ ἁγίου Πνεύματος καὶ ὕδατος ὁροῦ, καὶ ἀνακαινώσεως Πνεύματος ἁγίου, 6 ὃ ἐξέχεεν ἐφ' ἡμᾶς πλησίως, διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν. 7 ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρονομοί γενόμεθα κατὰ ἐλπίδα ζωῆς αἰωνίου. 8 Πρὸς ὃ λόγον καὶ δεῖ τέτων βύλομαί σε διαβεβαιώσασθαι, ἵνα φροντίζῃς καλῶν ἔργων πρῶτα, οἱ πεπιστευκότες τῷ Θεῷ. Ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.

9 Μωραὶς δὲ ζητήσεις, καὶ γενεαλογίας, καὶ ἔρεις, καὶ μάχας νομικαὶς δεύσασθαι· εἰς γὰρ ἀνωφελεῖς καὶ μάταιαι. 10 Αἵρετικὸν ἀνθρώπον

gentle, shewing all meekness unto all men.

3 For we also, were sometime foolish, disobedient, deceiv'd, serving divers lusts and pleasures, living in malice and envy, hatefull and hating one another.

4 But after that the Kindness, and Love of God our Saviour, toward Man appear'd,

5 Not by works of Righteousness, which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly, thro' Jesus Christ our Saviour:

7 That being justified by his Grace, we should be made heirs according to the hope of eternal Life.

8 This is a faithfull saying; and these things I will that thou thou affirm constantly, that they who have believ'd in God, may be careful to maintain Good works. These things are good and profitable unto Men.

9 But avoid foolish Questions, and Genealogies, and Contentions, and Strivings about the Law: for they are unprofitable and vain.

10 A man that is an Here-

κτ

A N N O T A T I O N S.

(fff) Read Discourse 17. Book I. of Mr *Mede's* Work, wherein he has well observ'd and shewn, that as in Baptism the Sign is *Washing with Water*, so the ἀντιστοιχείον invisible and celestial Thing figur'd thereby or which answers thereto

P A R A P H R A S E.

Tom, especially not to be ready to take up arms and fight against their Magistrates, but to be gentle, shewing all meekness unto All Men, Unbelievers as well as Believers &c. 3 For, to shew the Reasonableness of this Duty of behaving our selves Meekly and Obediently even to Heathen and yet Unbelieving Magistrates, let it be consider'd, that we (Cre- tians who are now Believers) also were sometime so foolish, as to be dis- obedient unto God himself, being deceiv'd into Idolatry, and therein serving divers Lufts and Pleasures of sin, particularly living in Malice and Envy, hatefull unto and hating one another.

4 But after that the Kindness and Love of God our Saviour toward Man appear'd, by the Preaching of the Gospel, not by the merits of any Works of Righteousness which we have done of our Own Natural Strength without the Grace or Assistance of the Holy Spirit, but accord- ing to his Mercy, i. e. the Merciful Terms of the Gospel he saved us, 5 viz. by the Washing (fff) of Baptism, which Washing is the Outward Sign of that Sacrament, and of our Regeneration thereby, and by the Renewing of the Holy Ghost, which Renewing is the Inward and Spi- ritual Grace of the said Sacrament of Baptism: God, I say, has saved us, i. e. put us into a State or Capacity of Salvation, by means of the Baptis- mal Covenant and Sacrament, and of the Holy Ghost then vouchsaf'd unto us as a Principle of a New or Holy Life. 6 Which mercifull Gift of the Holy Ghost He, i. e. God shed on us abundantly, not thro' the Law, but only thro' Jesus Christ our Saviour: 7 that being justified by his Grace, i. e. being enabled by the Assistance of his Holy Spirit to perform All such Good Works as are requir'd by the Gospel, and so being justified or declar'd Righteous (at the day of Judgment) according to the Mercifull Terms of the Gospel, we should be then actually made Heirs of Eternal Life, according to the Hope of Eternal Life we now have. 8 This I have here said is a Faithfull saying; and these things I will that thou affirm constantly, that they who have believ'd in God may be carefull to maintain the necessity of Good Works, as well as of Faith, to justification. These things are good and profitable unto Men, to be earnestly press'd and insisted on.

9 But avoid foolish Questions and Genealogies, and contentions and strivings about the Law: for they are unprofitable unto Salvation, and so vain or insignificant. 10 A man, that is an Heretick, after the first and

VIII.
Of the Manner
of Justification, &
the Necessity of
Good Works there-
unto.

IX.
What Doctrines
and Persons are to
be rejected or
avoided.

A N N O T A T I O N S.

is the Spirit or Holy Ghost: Namely, as the Body is cleans'd without by Wash- ing, so the Soul is cleans'd and renew'd within by the Spirit. As for the Blood of Christ, it concurs in the Ministry of Baptism by way of Efficacy and Merit, but not as the thing there figur'd, this being according to the Scriptures the Spirit. It is also well observ'd that Washing with Water is therefore made the Outward Sign of Baptism, in allusion to the Custom of Washing Infants from the Pollution of the Womb, when they are first born.

TEXT.

μὲν μίαν καὶ δευτέραν νουθεσίαν παρὰ
 τοῦ. 11 εἰδὼς ὅτι ἔξτραπὼν ὁ τοιοῦ-
 τος, καὶ ἀμαρτάνῃ, ὡς αὐτοκατάκριτος.

12 Όταν πέμψω Ἀρτεμῆαν πρὸς
 σε καὶ Τυχικόν, ἀνέδρασον ἐλθεῖν πρὸς
 με εἰς Νικόπολιν· ἐκὰς γὰρ κέκρικα
 παρὰ χειμάσας. 13 Ζηνᾶν τὸν νομι-
 κὸν καὶ Ἀπολλῶν ἀνδραίως φρόνεμενον,
 ἵνα μηδὲν αὐτοῖς λείπῃ. 14 Μόμ-
 θανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν
 ἔργων θεωρίαις εἰς ταῖς ἀναγκαίαις
 χρείαις, ἵνα μὴ ὦσιν ἀχερποὶ. 15 Α-
 παύζονταί σε οἱ μέν· ἐμὲ πάντες. Α-
 παύσαι τὰς φιληντάς ἡμᾶς ἐν πίστι.
 Ἡ χάρις μετὰ πάντων ὑμῶν. Ἀμήν.

Πρὸς Τίτον τῆς Κρήτων ἐκκλη-
 σίας πρῶτον ἐπίσκοπον χειρο-
 τνηθέντα, ἐγράφη ἀπὸ Νικοπό-
 λεως τῆς Μακεδονίας.

TRANSLATION.

tick, after the first and second
 admonition, reject :

11 Knowing that he that is
 such, is subverted, and sinneth,
 being condemn'd of himself.

12 When I shall send Arte-
 mas unto thee, or Tychicus, be
 diligent to come unto me to
 Nicopolis: for I have deter-
 min'd there to winter.

13 Bring Zenas the lawyer,
 and Apollos on their journey
 diligently, that nothing be
 wanting unto them.

14 And let ours also learn
 to maintain good works for
 necessary uses, that they be not
 Unfruitfull.

15 All that are with me Sa-
 lute thee. Salute them that love
 us in the Faith. Grace be with
 you all. Amen.

It was written to Titus, or-
 dain'd the First Bishop of
 the Church of the Cre-
 tians, from Nicopolis of
 Macedonia.

P A R A P H R A S E.

and second admonition, reject, *i. e. have no more to do with him but excommunicate him*; 11 Knowing that he that is such, is subverted or turn'd away from the Truth so as not to be reclaim'd, and sinneth in the highest manner, as sinning against his own Conscience, and so being condemn'd of Himself; and therefore since this Self-condemnation will not work upon him, there is no Hope to think of Reclaiming him by Conviction.

12 When I shall send Artemas unto thee or Tychicus, be diligent to come unto me to Nicopolis; for I have determin'd there to winter. 13 Bring Zenas the Lawyer and Apollos on their journey diligently, that nothing be wanting unto them. 14 And let Ours, *i. e. the True Believers or Orthodox Christians* also learn to maintain Good Works as necessary to Salvation, and consequently as Good Works in other respects, so also such Good Works as are for necessary uses, *i. e. let them learn that Christianity do's not indulge Idleness, but requires that All Christians should in their stations so employ themselves that they be not (ffff) Unfruitfull or Unprofitable even to the Civil State wherein they live.* 15 All that are with me, salute thee. On the other hand do thou in our Names salute them that love us in the Faith, *i. e. as being the Defenders of the true Faith.* Grace be with you All. Amen.

X.
The Conclusion
with an Observation
concerning
the Duty of Christians
to follow
Honest Trades.

It, *i. e. this Epistle* was written to Titus, ordain'd the First Bishop of the Church of the Cretians, from Nicopolis of Macedonia.

(ffff) This we find objected to the Christians in the next following Ages.

SYNOPSIS.

S T N O P S I S.

I. The Introduction. Chap. I. 1—4.

1. Observes the Qualifications requisite in a *Bishop* or *Presbyter*. Chap. I. 5—9.

2. Observes the *Ill* Qualities of the *False Teachers*; as also of the *Cretians* in general. Chap. I. 10. to the end.

II. The Main Design of the Epistle, viz. to instruct and encourage *Titus* in a Faithful and Prudent Discharge of his Episcopal Office. In order whereto St Paul.

3. Gives Directions concerning the Persons of the *Laiety*, whether Young or Old. Chap. II. 1—8.

4. Takes particular notice of the Duty of *Servants* to their Masters. Chap. II. 9, 10.

5. Briefly and excellently sets forth the *End and Design* of the Gospel. Chap. II. 11—14.

6. Directs *Timothy* concerning his *Own Doctrine*, and *Behaviour*, particularly as to the exercise of his *Authority*. Chap. II. 15. and Chap. III. 1—3, and 9—11.

7. Briefly explains the Nature of *Justification*, and the Necessity of *Good Works* thereto. Chap. III. 4—8, and 14.

III. The Conclusion. Chap. III. 12. to the end.

T H E

THE EPISTLE
OF
PAUL
THE APOSTLE
TO
PHILEMON.

THE PREFACE.

THIS Epistle is suppos'd to have been written at the same *Time*, viz. *A. D. 62.* and from the same *Place*, viz. *Rome*, when and where the Epistle to the *Colossians* was written: *Philemon* being a Person of Note in *Coloß.*

I.
The *Time* when,
and *Place* whence,
this Epistle was
writ.

II.
The *Design* of it.

The Design of it was to obtain of *Philemon* to receive again *Onesimus*, who being his Servant, had ran away from Him his Master, and coming to *Rome*, was converted to Christianity by St PAUL; who therefore had a Great Affection for *Onesimus* and sends him back to his Master with this Epistle of Recommendation.

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΦΙΛΗΜΟΝΑ
ΕΠΙΣΤΟΛΗ.

THE EPISTLE
OF
PAUL
THE APOSTLE
TO
PHILEMON.

TEXT.

TRANSLATION.

ΠΑΥΛΟΣ δέσμιος Χριστῷ Ἰη-
σοῦ, καὶ Τιμόθεος ὁ ἀδελφός,
Φιλήμονι τῷ ἀγαπητῷ καὶ
συνεργῷ ἡμῶν, 2 καὶ Ἀφρία τῇ ἀγα-
πητῇ, καὶ Ἀρχίππῳ τῷ συγραπῶτι
ἡμῶν, καὶ τῇ καὶ οἴκῳ σου ἐκκλησίᾳ,
3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς
ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

4 Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε
μνείαν σου ποιέμενος ὅτι τῷ προσευχῶν
μου, 5 ἀκούων σου καὶ ἀγάπην, καὶ τῷ
πίστιν ἣν ἔχεις πρὸς τὸ Κύριον Ἰησοῦν, καὶ
εἰς πάντας τοὺς ἁγίους. 6 ὅπως ἡ κοι-
νωνία τῇ πίστει σου ἐνεργῆς γένηται ἐν
ὅτι γνώσῃ παντὸς ἀγαθῷ τῷ ἐν τῇ ἡμῶν
εἰς Χριστὸν Ἰησοῦν. 7 Χαρὰν γὰρ ἔχου-
μεν πολλὴν καὶ ὀφείλημα ὅτι τῇ
ἀγάπῃ σου, ὅτι τὰ ἀλλάγνια τῶν
ἁγίων ἀναπέπαισαι διὰ σου, ἀδελφέ.

PAUL a Prisoner of
Christ Jesus, and Ti-
mothy the Brother, un-
to our *beloved and
fellow-labourer Philemon,

2 And to our beloved Ap-
phia, and Archippus our fel-
low-souldier, and to the Church
in his house :

3 Grace to you and Peace,
from God our Father and the
Lord Jesus Christ.

4 I thank my God, making
mention of thee always in my
Prayers,

5 Hearing of thy Love and
Faith, which thou hast toward
the Lord Jesus, and towards
all the Saints ;

6 * How that the Commu-
nication of thy Faith is be-
come effectual by the acknow-
ledging of every good thing,
which is * in us in Christ Jesus.

7 For we have great joy and
consolation in thy Love, be-
cause the bowels of the Saints
are refresh'd by thee, Brother.

THE EPISTLE
OF
PAUL
THE APOSTLE
TO
PHILEMON.

PARAPHRASE.

PAUL a Prisoner *on account* of Christ Jesus *or the Gospel*, and Timothy the Brother *eminent in the Church*, unto our beloved and fellow-labourer Philemon, 2 and to our beloved Apphia, and Archippus our fellow-souldier, and to the Church in thy house, *i. e. All the rest of thy Christian Family or all such as wont to assemble in thy House for to perform Divine Service.* 3 Grace to you and Peace from God our Father and the Lord Jesus Christ.

I.
The Introduction.

4 I thank my God *on thy behalf*, making mention of Thee always in my Prayers; 5 *I thank my God, I say*, hearing of thy Love and Faith, *viz. of thy Faith* which thou hast toward the Lord Jesus, and *of thy Love* which thou hast towards all the Saints; 6 *and hearing* how that the Communication, *i. e. Liberality* proceeding of thy Faith is become effectual by *bringing others* to the acknowledging of every Good thing which is in us in Christ Jesus, *i. e. to the acknowledging of the Excellency of Christianity* which thus disposes the Embracers of it to *All Works of Goodness or Charity.* 7 *Hearing this of thee, I thank God*, for we have great Joy and Consolation in thy Love toward the Saints, because the Bowels of the Saints, *that stand in need of Relief*, are thus refresh'd by thee, Brother.

II.
A Commendation of Philemon's Liberality to poor Christians.

8 Where-

ANNOTATIONS.

V. 6. † So Alex. and several other MSS. as also Chrysost. Theodoret. Oecum. and also Ambrose, Jerome, and (therefore in all probability the Ancient Italian or Latin, as well as) the Arab. Version.

TEXT.

TRANSLATION.

8 Διὸ πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ὀπιτάσκει σοι τὸ ἀνηκόν.
 9 Ἀλλ' ἵνα ἀγάπῃ μᾶλλον πρᾶξαίω, τοῦτος ὢν ὡς Παῦλος ἡρεσβύτης, νυνὶ δὲ καὶ δεσμιὸς Ἰησοῦ Χριστοῦ.
 10 Παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου, Ονήσιμον· 11 τὸν ποτὶ σοὶ ἄχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστον·
 12 ὃν ἀνέπεμψα· σὺ δὲ αὐτὸν, τέτρεται, πάλιν ἀπολύειν, ὡς σλαβόν.
 13 ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὸ σοῦ ἀγαθὴν μοι ἐν τοῖς δεσμοῖς τοῦ Εὐαγγελίου.
 14 Χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἤελθον ποιῆσαι. ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾖ, ἀλλὰ κατὰ ἐκούσιον. 15 Τάχα γὰρ ἀλλ' οὕτω ἐχωρίσθῃ πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς.
 16 Οὐδέ τι ὡς δούλον, ἀλλ' ὡς δούλον, ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοί, πόσω δὲ μᾶλλον σοὶ καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ; 17 Εἰ οὖν ἐμὲ ἔχεις κοινοῦν, ὡς σλαβὸν αὐτὸν ὡς ἐμέ.
 18 Εἰ δέ τι ἠδίκησέ σε ἢ ὀφείλῃ, οὕτω ἐμοὶ ἐλλόγῃ. 19 Εγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ. Εγὼ ἀποπέμψω ἵνα μὴ λέγῃ σοι ὅτι καὶ σεαυτὸν μοι, ὡς σλαβόν.
 20 Ναὶ, ἀδελφε,

8 Wherefore, tho' I might be much bold in Christ, to enjoyn thee that which is convenient,

9 Yet for Loves sake I rather beseech thee, being such an one as Paul the aged, and now also a Prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Who in time past was to thee unprofitable, but now profitable to thee and to me.

12 Whom I have sent again: * and do thou receive him, that is, my own Bowels:

13 Whom I would have retained with me, that in thy stead he might have minister'd unto me in the bonds of the Gospel.

14 But without thy mind would I do nothing; that thy benefit should not be as it were of Necessity, but Willingly.

15 For perhaps he therefore departed for a season, that thou shouldst receive him for ever;

16 Not now as a Servant, but above a Servant, a Brother belov'd, specially to me, but how much more unto thee, both in the Flesh and in the Lord?

17 If thou count me therefore a Partner, receive him as my self.

18 If he has wrong'd thee, or owes thee * any thing, put that on my account.

19 I Paul have written it with my own hand, I will repay it: albeit I do not say unto thee, how thou owest unto me even thy own self besides.

20 * I pray thee, Brother,

A N
H E L P
For the more Easy and Clear Understanding
O F T H E
H O L Y S C R I P T U R E S :
B E I N G

S^T PAUL's Epistles to the *Ephesians, Philippians,*
Colossians, Timothy, Titus, and Philemon,

Explain'd after the following Method, viz.

- I. The Original or *Greek Text* amended according to the Best and most Antient Readings.
- II. The Common *English Translation* render'd more Agreeable to the Original.
- III. A *Paraphrase*, wherein not only the *Difficult Expressions* and *Passages* are explain'd, but also the *Design* of the Apostle, and the *Method* used by Him in prosecuting his Design, are set forth by Proper Divisions into *Sections* and *Paragraphs*; and withall are exhibited in One View by a *Synopsis* subjoin'd to the End of the Epistle.
- IV. Short *Annotations*, relating (as Occasion requires) to the Several Particulars afore-mention'd.

By *Ed. Wells* D. D. Rector of *Cotesbach* in *Leicester-shire*.

O X F O R D,

Printed at the THEATER, for *James Knapton* at the
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Imprimatur,

BERN. GARDINER

VICE-CAN. OXON.

Decemb. 7. 1714.

P A R A P H R A S E.

thee in the Lord, refresh my Bowels in the Lord, *i. e. by complying with me in this matter, as a Good Christian ought.* 21 Having confidence in thy Obedience I wrote *this* unto thee, knowing that thou wilt also do more than I say. 22 And *I take this opportunity to desire thee* withall to prepare me also a Lodging: for I trust that thro' the *Efficacy* of your Prayers for my *Releasement* I shall be given unto you, *i. e. shall be set at Liberty and so come unto you.*

23 There salutes thee Epaphras my Fellow-prisoner in the cause of Christ Jesus, 24 Mark, Aristarchus, Demas, Luke, my Fellow-labourers. 25 The Grace of our Lord Jesus Christ be with your Spirit. Amen.

IV.
The Conclusion.

This Epistle was written from Rome to Philemon, and carried to him from thence by Onesimus his Servant.

S Y N O P S I S.

S Y N O P S I S.

- I. The *Introduction*; and that, First by way of Benediction. 1—3. Secondly, by way of Commendation of *Philemon's* Liberality to poor Christians. 4—7.
- II. The *Main Design* of the Epistle, viz. to obtain of *Philemon* to receive again *Onesimus*, to which purpose the Apostle uses a great deal of Artfull Management in what he says. 8 — 12.
- III. The *Conclusion*. 23 — 25.
-

E R R A T A.

Page 9. line 7. from bottom, read. And therefore there is another Addition. p. 10. l. 6. from bottom, r. from other Scriptures, particularly. p. 12. v. 11. r. who are call'd the Uncircumcision. p. 29. l. 21. r. and by them thought to be Harmless. p. 36. l. 1. r. *οὗτοι οὐκ ἠμωμοι*. p. 47. l. 22, 23. r. whether in pretence or in truth. p. 76. l. 12. from bottom r. And that *οὐκ ἠμωμοι*. p. 88. v. 12. r. *ἡμεῖς οὐκ ἠμωμοι*. p. 113. l. 9. from bottom r. Women-deacons. p. 117. l. 15. r. Doctrins as are. p. 124. v. 4. r. Evil Surmisings. p. 125. l. 21. r. do them Service, because such. p. 147. l. 17. r. Other Teachers, that shall.

F I N I S.

PARAPHRASE.

8 Wherefore, *such being thy Commendable Behaviour*, tho' I might be much bold in *respect of the Authority committed to me by Christ*, to enjoyn thee that which is convenient, 9 yet for Loves sake I rather beseech thee, being Such an one as Paul the Aged, and now also a Prisoner of Jesus Christ, *on both which accounts Respect is due to me*: 10 I beseech thee, *I say*, for my son Onesimus, whom I so call because I have begotten him in Christ, *i. e. converted him to Christianity*, in my Bonds or during my imprisonment: 11 Who in time past was (as *must be own'd*) an Unprofitable Servant to thee, but now I dare vouch will be (g) Profitable to Thee, and if thou pleasest to send him back, to me. 12 whom I have sent again to thee; and do thou receive Him, that is, my Own Bowels, *i. e. who is most dearly Belov'd by me*: 13 Whom I would have retain'd with me here at Rome, that in thy stead he might have minister'd unto me, in the bonds of the Gospel, *i. e. during my Imprisonment here for the Gospel*. 14 But without thy Mind or Knowledge and Consent would I do nothing; that thy Benefit or Kindness herein should not be as it were of Necessity but Willingly. 15 Wherefore I have sent him again to thee; for perhaps, by the Providence of God turning this thing to the Best, He therefore departed from thee for a season or short time, that thou should afterwards receive him to keep him with thee for ever or as long as thou and he shall live: 16 And that not now as a Servant only, but above a Servant even as a Brother Christian, belov'd, specially to me, *who have begotten him in Christ*; but how much more belov'd unto Thee, viz. upon a double account or both in the Flesh and in the Lord, *i. e. both upon a Civil account as he will be a Faithfull Servant unto thee in thy Common Affairs, and also upon a Spiritual account, as being now a Brother Christian, a Fellow Member of Christ*? 17 If thou count me therefore a Partner of thy Friendship, receive him as my self. 18 If he has wrong'd thee, or owes thee any thing, put that on my account. 19 I Paul have written it with my Own hand to assure thee of my Full Intention so to do if thou requirest it, I will repay it: albeit I do not say unto thee, how thou owest unto me *who converted thee*, even the Spiritual Welfare of thy Own Self, besides the Duty thou owest to me in complying with my Desire to receive him. 20 I (gg) pray thee, Brother, let me have joy of thee

III.
St Paul requests of Philemon to receive again Onesimus, exciting him withall thereto by many Considerations skilfully manag'd.

ANNOTATIONS.

(g) It is not improbably thought, that St Paul here alludes to the import of the word *ὀφειλόμενος*, it being equivalent to *owing*.

(gg) The Greek *καί*, in conformity to the Hebrew *ו* from which it is deriv'd, is frequently us'd as a Particle of Intreating, and so it seems most agreeable to the Apostle's Design, to understand it here.

Imprimatur,

BERN. GARDINER

VICE-CAN. OXON.

Julii 29. 1713.

T H E
P R E F A C E.

WHEN *I publish'd the Epistle to the Romans, I intended to take the Remaining Epistles in their Common Order, and so to have publish'd next the Two Epistles to the Corinthians. But being engag'd to draw up a Short Course of the more Easy and Usefull Elements of the several Parts of Mathematicks, and being desir'd at the same time not wholly to defer the Prosecution of the Other Work, I therefore chose to alter my former Resolution, and instead of drawing up in the next place a Paraphrase &c. on the Two Epistles to the Corinthians, to draw up a Paraphrase &c. on the Epistle to the Hebrews, as being not only much Shorter, but also as containing in it Such Arguments of the True Di-*

THE PREFACE.

vinity of our Blessed Saviour, as are sufficient to satisfy therein Any Unprejudic'd Person. Had it not been for my being oblig'd thus to Alter my Former Resolution, there would have been now (agreeably to what I afore observ'd in my Preface to the Epistle to the Romans) No Occasion for the Formality of a Preface to this distinct Piece. But having Occasion to say thus much, I shall take the Opportunity to add further, that I have now by God's Blessing so far finish'd what I design on All the Epistles of S. Paul, as that they may be printed off and publish'd, as fast as the Press can work.

THE

THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
HEBREWS.

THE PREFACE.

IT is generally agreed by the Learned in Chronology, that this Epistle was writ about *A. D. 63.* and the 9th of *Nero*: namely, presently after *St Paul* was releas'd from his Imprisonment at *Rome*, and was retir'd from thence into some other part of *Italy*, as may be inferr'd from those Words at the Clofe of this Epistle, viz. *They of Italy salute you.*

I.
The Time when,
and the Place
where, this Epi-
stle was writ-
ten.

The Occasion of It was to Preserve the Believing Jews that liv'd in *Judæa*, from Apostatizing or Falling back again from the Faith of Christ to Judaism, for Fear of the Malice of the Unbelieving Jews, who persecuted them. In order hereto the Apostle takes up (in a manner) this Whole Epistle, with setting before them (according to the Method shewn in the *Synopsis*) the Excellency of the *Christian* Religion above the *Jewish*, and with *Exhortations* chiefly grounded there-upon, and proper to the *Design* of this Epistle.

II.
The Occasion
of it.

ΠΑΤΛΟΥ THE EPISTLE
 ΤΟΥ ΑΠΟΣΤΟΛΟΥ OF
 Η ΠΡΟΣ PAUL
 ΕΒΡΑΙΟΥΣ THE APOSTLE
 ΕΠΙΣΤΟΛΗ TO THE
 HEBREWS.

TEXT.

TRANSLATION.

Κ Ε Φ. α'.

CHAP. I.

Π Ολυμερῶς ἢ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς

G OD, who * by divers degrees of Revelation, and in divers man-

πατρώσιν

ANNOTATIONS.

(a) Tho' there have not been wanting Some, among the Ancients as well as Moderns, who have doubted, whether this Epistle was writ by St *Paul*; yet the Generality of the Learned, both Formerly did and do Now, look upon Him as the Author of it; the Arguments on this side being much more Weighty than those on the other. My Design being to Explain the Text, wherein this Critical Enquiry is of Little or No Concern, I shall content my self to refer such Readers, as are curious in such Critical Points, to Dr *Mill's* Prolegom. pag. 10—12, or to Dr *Whitby's* Preface to this Epistle; and shall take notice only of such Particulars relating to this Enquiry, as shall come in my Way as I go along the Text of this Epistle.

(b) Tho' it is very likely, that St *Paul* might design this Epistle for the Use of All the Believing *Jews*, yet it is with Good Reason suppos'd, that this Epistle was writ more especially for the Use of such of 'em as liv'd in *Judea*, and consequently was sent immediately, or particularly at first, to them. For which Reason it was inscrib'd, not to the *Jews*, but to the *Hebrews*, this latter being the Name, whereby the *Jews*, that liv'd in *Judea*, were distinguish'd from the *Jews* that liv'd in other (at least Remote) Countries, these being in contradistinction call'd *Hellenists*, as we may learn from *Acts* 6. 1. The Opinion, that this Epistle was writ Originally in *Hebrew*, (and afterwards translated into *Greek*) seems to owe its Rise to the Inscription of this Epistle, *To the Hebrews*. That this Opinion is altogether False, is evident from this single Consideration, viz. that some of the Texts cited in this Epistle from O. T. are not to be found in the Hebrew Bible, but in the Greek Version of the LXX. Such are those Texts cited chap. 1. 6. and 10. 5.

(c) The Giving of the Law is ascrib'd to the Ministry of Angels, not only in this Epistle *Ch.* 2. 2. but also *Gal.* 3. 19. and *Acts.* 7. 53.

(d) One Objection against St *Paul's* being the Author of this Epistle, is taken from its Beginning without any Mention of His Name or Apostolical Authority, wherewith his Other Epistles begin. But this is of No Force; if it be consider'd, that there was a very Good Reason, why St *Paul* should not begin this Epistle, as he do's his Others. St *Paul* was by God's peculiar Designation

THE EPISTLE
OF
(a) P A U L
THE APOSTLE
TO THE
(b) H E B R E W S.
P A R A P H R A S E.

SECTION I.

The Design of this Epistle being to confirm the Hebrews in the Faith of Christ, by setting before them the Excellency of the Christian Religion above the Jewish, the Apostle begins to prove the Same, by proving (Chap. 1.) that Christ, who was sent by God to deliver the Gospel, do's far excell the Angels, by whom the (c) Law was deliver'd: Which having prov'd, the Apostle proceeds (Chap. 2.) to draw from thence Inferences proper to the Design of this Epistle.

Chap. I. (d) **G**OD, who in his infinite Wisdom saw it Best not to Reveal at One time All his Will, and the Whole Oeconomy or Method of Man's Salvation, and therefore (e) by divers Degrees of Revelation, and *that*

I. CHRIST, by whom the Gospel was deliver'd, do's far excell the Angels, by whom the Law was deliver'd.

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the Apostle of the Gentiles, and therefore when he wrote to Gentiles, (and to such are his Other Epistles writ) it was very Proper to begin his Epistles with taking notice of his Apostolical Authority Over them. But St Peter, who was yet living, was by the like peculiar Designation of God constituted the Apostle of the Circumcision or Jews. Hereupon St Paul, not only in the Beginning of this Epistle omits mentioning his Apostolical Authority, or so much as his Name, but all along the same is very carefull to express Himself after such a manner, as might not carry in it any Air of Authority, (for this might have made the Hebrews to have look'd upon Him as Assuming, and no other than in St Peter's Language an ἀποστήλων,) but might only testify the Sincere Affection and Great Concern of One, who pretended to no Right to Command them, as their Apostle, but only to Advise them, as their True Spiritual Friend. Thus in the last Chapter of this Epistle v. 22. I beseech you, Brethren, suffer the Word of Exhortation.

(e) Πολυμῆδος do's literally import somewhat done at several parcels, or by several degrees. Hence the Common Translation, At sundry times, is not wrong,

TEXT.

TRANSLATION.

πατέρι ὃν τοῖς προφήταις, ἐπ' ἡμέραν τῶν ἡμερῶν τέτων ἐλάλησεν ἡμῖν ὁ υἱός, 2 ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τὰς αἰώνων ἐποίησεν. 3 Ὃς ὢν ἀπαύλασμα

ners, spake in time past unto the Fathers by the Prophets, has in these last days spoken unto Us by his Son :

2 Whom he * has constituted Heir of All things, by whom he * even made the Worlds.

3 Who being the * Shining

της

ANNOTATIONS.

but only seems not to be full enough to denote *All*, that the Apostle might probably design to denote by *πολλοῖς*, namely, that God spake unto the Fathers, not only at *sundry Times*, but also by *sundry Degrees of Revelation*, still imparting further and further Discoveries of the Gospel-state, as the Time of its Commencing grew nearer and nearer.

† V. 1. That this is the True Original Reading, is I think not to be doubted. Not only because the most Ancient MSS. (viz. *Alexandrian*, and *Clermontian*, &c. as may be seen in Dr *Mills's* Various Readings on the place) agree herein; but also because no Reason can be assign'd, why *ἐν ἡμέραις*, if that were the Original Reading, should be changed by Any one into *ἐν ἡμέραις* whereas on the contrary, why *ἐν ἡμέραις* should be chang'd into *ἐν ἡμέραις*, there is an obvious Reason; namely because *ἐν ἡμέραις* ἡμερῶν might easily be look'd upon, not to be Good Greek, but rather to be a False Writing for *ἐν ἡμέραις* ἡμερῶν. It might, I say, be easily look'd upon as such by some Transcriber, who was not well vers'd in the Septuagint Version: (where the very same Expression is us'd Num. 24. 14. Jerem. 23. 20. and a like Expression Deut. 4. 30. and 31. 29. &c.) nor understood the Hebrew Bible, wherein the Expression, which is render'd in our English Bible, sometimes *In the Last Days*, sometimes *In the Latter Days*, is always the same, viz. *בְּאַחֲרִית הַיָּמִים*; to which exactly answers *ἐν ἡμέραις* (not *ἐν ἡμέραις*) ἡμερῶν. Accordingly this Expression is us'd also by St Peter; 2 Pet. 3. 3.

(f) By Visions, Dreams, &c. See Num. 11. 6 — 8.

(g) Tho' to *appoint* and to *constitute* may sometimes be used promiscuously or as words of the same signification, yet there seems to be this Difference between the Importance of the said two words in strict Propriety of Speech; viz. to *appoint* do's import only to Name a Person to an Office, not actually to put him in the Office or invest him with the Authority thereunto belonging; whereas to *constitute* do's import Actually to invest one with the Authority aforesaid, or actually to put one into an Office. Now our Translators seem to have render'd *ἔθηκε* *has appointed* rather than *has constituted*, in reference to what is said Chap. 2. v. 8. *But now we see not yet All things put under him*. However forasmuch as Christ is already actually constituted in his Regal Authority, and accordingly *All Power is already actually given unto him both in Heaven and Earth*, (Matt. 28. 18.) and as Actual Heir or Lord of All things He is already *sat down on the right hand of the Majesty on high*. (v. 3. of this Chap. 1.) hence *ἔθηκε* seems to be best render'd *has constituted*, Especially since the Reason why *we see not yet All things put under him*, is not because he is not yet actually invested with the (Heirship of or) Lordship over All things, i. e. with his Regal Authority; but only because the putting those things under him, which are not yet put under him; is a Branch of his Regal Authority, the proper time for the Execution whereof is not yet come.

(h) Thus *καί* frequently signifies both in Common Greek Authors, and also in

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100 in (f) divers Manners; spake in time past unto the Fathers, *i. e.* Our Ancestors of the Jewish Nation by the Prophets, has in these last days spoken, and fully reveal'd his Will and the Method of Our Salvation unto Us by his Son manifested in the Flesh, *viz.* Jesus Christ: 2 Whom he has (g) constituted Heir or Lord of All things, namely now (after his Resurrection and Ascension) in respect of his Humane Nature, as he was from All Eternity in respect of his Divine Nature: by Whom, in respect of his Divine Nature, he (h) even made the (i) Worlds, *i. e.* All Created Beings that ever did or shall exist in the several Ages or Parts of the Universe: 3 Who being (k) the Shining forth

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in the Writings of N. T. and accordingly thus it is render'd in other places of this Epistle by our Translators. That it should likewise have been so render'd here is I think evident from the Drift of the Apostle, who seems plainly to design here a Climax, by passing on from one Degree of our Saviour's Dignity to a still Greater and Greater. It is a Great Dignity to be by God constituted Heir of All things; but it is a Greater, to be Him, by Whom God made the Worlds; and it is a still Greater, to be no other than the Shining forth of God the Father's Glory, and the Character of his Substance, *i. e.* a truly and properly Divine Person, of the Same Glory and Substance with the Father, and differing only in this, that He as Son derives his Glory and Substance from the Father.

(i) *Αἰών* do's literally denote an Age, and answers to the Hebrew *חַלָּם* *Holam*. Agreeably hereto *Holam* in O. T. and *αἰών* in N. T. is taken generally to denote some Great Division of Duration, either in respect to this World alone, or else in respect to this World and the World to come jointly. As to the Former respect, the Duration of this World may be distinguish'd into several Ages, *viz.* the Age before the Flood, the Age between the Flood and the Law, the Age of the Law, and the Age of the Gospel. Now the Sacred Writers of O. T. living under the Law, hence That Age is denoted by them as the then Present Age; and the Age of the Gospel, as the Age to Come. And in conformity to the Style of O. T. the Writers also of N. T. do sometimes denote the Gospel-state under the same or like Name; as *Hebr.* 2. 5. and 9. 11. As to the Latter respect, the Duration of the Whole World is distinguish'd into Two Ages, one of this World, and the other of the World to Come. This Observation of the several Ages of the World, mention'd or refer'd to in Holy Scripture, is of Great Use for the Right Understanding of several Texts both of O. and N. T. In reference to the Text we are now upon, it will be sufficient to observe, that because these Ages and Worlds do comprehend All Created Beings, hence to make the (said) Ages or Worlds is an Expression us'd for the Same as, to make All Things.

(k) The Word *Brightness* is thought by some Learned Persons, not duly to answer to *ἀνκνραση*. The Notion they go upon seems to be this, *viz.* that Brightness properly respects the Light of any Lucid Body itself, as well as of the Rays that proceed from the said Body; whereas *ἀνκνραση* do's peculiarly respect the Light of the Rays, not of the Lucid Body itself. Hence instead of the Brightness they substitute, either the Beam, or the Ray simply, or else the Bright Ray. Now, altho' it might I think be shewn, that the foremention'd Notion do's not hold Good, and that the Word *Brightness* might very properly be here retain'd in a strict Philosophical Sense, yet, because according to the Vulgar Notion of things,

TEXT.

TRANSLATION.

τῆς δόξης, καὶ χαράκῃ τῆς ὑπο-
στάσεως αὐτοῦ, φέρων τε τὰ πάντα
πρὸς ῥήματι τῆς δυνάμεως αὐτοῦ, δι'
ἑαυτοῦ καθαραισµὸν ποιησάµενος τῶν
ἁμαρτιῶν ἡµῶν, ἐκάθισεν ἐν δεξιᾷ
τῆς μεγαλωσύνης ἐν ὑψηλοῖς· 4 ὅ-
σῳ κρείττω γινώσκοντες τῶν ἀγγέ-

forth of his Glory, and the
Express Image of his Person,
and upholding All things by
the Word of his * Own Power,
when he had by Himself purg'd
our Sins, sat down on the
Right hand of the Majesty on
high :

4 Being * so much better
than the Angels, as he has by

λων,

ANNOTATIONS.

things, the Word *Brightness* is wont to convey an Idea not answerable to the Greek *ἀπαύλασμα*, I have therefore express'd the said Greek word by an English expression more plainly answering thereto, and have render'd it *The Shining forth*, rather than a *Beam* or *Ray*. For a *Beam* or *Ray* denotes only a small Portion of that Light which flows from the Lucid Body; whereas *ἀπαύλασμα* in Greek denotes All the Whole Light, which flows from the Lucid Body, consider'd collectively as one Body of Light issuing from the Lucid Body, not as distinguish'd into several Rays of Light, and so is most aptly applicable to our Saviour. As it is not to be doubted, but the Apostle took the Greek word from *Wisdom* 7. 26. So it is not to be question'd, but the *Nicene* Fathers, in Allusion to this Text among others, represented to us the Generation of God the Son by that Expression, *Light of Light*. It remains only to observe further in reference to this point, that it is very probable, that the Apostle might design, by taking notice that our Saviour was the Shining forth of his Father's Glory, to teach the Hebrews, or at least to put them in mind, that our Saviour was that Person of the Godhead, who appear'd so often to their Fathers in Glory, or in that Glorious Light, which they call'd the *Shecinah*, i. e. the Glory wherein God in a peculiar manner dwells. See *Exod.* 16. 7, 10. and 24. 16, 17. and 40. 34, 35, &c.

(1) It is observable that the Word *ὑπόστασις* is by the Vulgar Latin and Syriack, the two most Ancient Interpreters, render'd *Substance*. And indeed it is questionable, whether the Apostle himself did here mean any other thereby. However because, not only the said Greek word is capable of being here taken in a sound sense to denote the *Person* of God the Father, but also it is probable, that the Greek Fathers did from this Text take the said *ὑπόστασις* to denote the Same, which the Latin Fathers chose to denote by the word *Persona*; on these Considerations I have retain'd our Bible-Translation of *ὑπόστασις* by *Person*. But then it is necessary to caution here the Reader, that the word *ὑπόστασις* or *Person*, when thus apply'd to the Holy Trinity in the Godhead, is to be understood (not to denote a Distinct or Separately Existent Individual Being, as when Three several Men are call'd in Common Discourse Three Persons; but) to denote only Such a Distinction in the Holy Trinity as is consistent with the Unity or Indivisibility of the Divine Substance Essence or Nature in the Said Trinity. Concerning which read Bishop *Stillfleet's Vindication of the Doctrine of the Trinity*, and Dr *Gastrel's Considerations concerning the Trinity*, &c.

(2) So the original word *ἑαυτοῦ* imports, and accordingly it is so render'd by the Vulgar Latin and Syriack Interpreters. But this Power of Christ is not to be so understood His Own, as if it were Independent of God the Father. For Christ being even according to his Divine Nature no other than God of God, hence

Hebrews Chap. I.

7

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forth of his, *i. e.* God the Father's Glory, namely in respect of his Divine Nature (referr'd to in the latter clause of v. 2.) and whence in respect of his Divine Generation he is stil'd by the Nicene Fathers Light of Light, and being the Express Image of his (l) Person, *i. e.* of the Same infinite Goodness, Wisdom, Power, &c. and consequently of the Same undivided Substance or Essence with God the Father, (it being impossible that there should be Two distinct Infinite Substances or Essences) and as such still upholding All things (which he at first created) by the Word of his (m) Own Divine Power, when he had by Himself, *i. e.* by assuming and uniting Humane Flesh (not to the Whole God-head, but only) to his Own Divine Person, and by offering Himself in the said Flesh a Sacrifice for Sin, purg'd our Sins, done what was Requisite on His Part as our Redeemer, to purify Us both from the Guilt of Sins past and also from the future Pollution of Sin, sat down on the Right hand of the Majesty on high: 4. (n) Being afore in respect of his Divine Nature, and now made also in respect of his Humane Nature, so much Better or Higher than the Angels, as he has by (o) Right of

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it necessarily follows, that His Own Divine Power, as well as his Own Essence, must be deriv'd from the Father.

(m) *Εἰς ἑαυτόν* denotes simply to Be, as well as to be Made; and in the former as well as latter sense it occurs in N. T. Now it being evident from the Passages of Scripture cited by the Apostle in the remaining part of this Chapter, that the Name, which Christ is said v. 4. to have obtain'd by Inheritance, do's refer to his Divine as well as Humane Nature, (of which see more in Note p.) hence *εἰς ἑαυτόν* must be render'd Being, that it may be applicable to Christ's Divinity as well as Humanity; and not being Made, in which sense it is applicable to Christ only in respect of his Humanity.

(o) It is obvious, that to be Heir, or to inherit, or to obtain by inheritance, and the like Expressions, when Spoken with relation to God, cannot be so understood as in Common Speech, viz. so as to imply the Death of One to whom the Heir Succeeds in the thing inherited. It is therefore observable, that by Such Expressions, when spoken of Us Meer Men with relation to God, is denoted, either that God's Promises, on account of his Veracity and Justice, give us as Firm a Title to the Blessings promis'd, upon performance of the Conditions, as is the Title of Inheritance, esteem'd the Most Firm Title that can be; or else that the Blessings, wherewith God rewards the Pious, are so Great and so much Above what they deserve, that such his Blessings are to be esteem'd, not as the Wages of a Master to his Servants, but as Inheritances left by Fathers to their Sons; or jointly Both. As for our Blessed Saviour, he is here said to obtain by inheritance a more excellent Name &c. forasmuch as in respect of his Humanity he obtain'd this, by virtue of that Agreement made between God the Father and God the Son concerning Man's Redemption, (as is intimated *Hebr.* 12. 2. and is more evident from *Philip.* 2. 5 — 11.) and consequently He obtain'd by Inheritance the said Name in the same Sense, wherein Other men are said to inherit the Kingdom of Heaven, and which is above explain'd in this Note. In respect of his Divinity, Christ may be said to obtain by inheritance a more excellent Name &c. inasmuch as he being the Begotten

TEXT.

TRANSLATION.

λων, ὅσα ἀγαφορώτερον παρ' αὐτοὺς
κεκληροδόμηκεν ὄνομα.

5 Τίτι γὰρ εἶπε ποτε τῶν ἀγ-
γέλων· Υἱὸς μου εἶ σὺ, ἐγὼ σήμερον
γενήνηκά σε; Καὶ ἄλλιν· Ἐγὼ ἔσο-
μαι αὐτῷ εἰς Πατέρα, καὶ αὐτὸς
ἔσται μοι εἰς Υἱόν; 6 Ὅταν δὲ πάλιν
εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν
οἰκὸν τοῦ κόσμου, λέγει· Καὶ προσκυνήσου-
σαν αὐτῷ πάντες Ἄγγελοι Θεοῦ. 7 Καὶ
πρὸς μὲ τὸς ἀγγέλους λέγει· Οἱ πνεύ-
ματι αὐτοῦ πνεύματα, καὶ
πρὸς τὸν πυρὸς φλόγα.

Inheritance obtain'd a more
excellent Name than they.

5 For unto which of the
Angels said he at any time:
Thou art my Son, this day
have I begotten thee? And
again: I will be to him a Fa-
ther, and he shall be to me
a Son?

6 And again, when he bring-
eth in the First-begotten into
the World, he saith: And let
all the Angels of God worship
him.

7 And of the Angels he
says: who makes his Angels
* Winds, and his Ministers a
Flame of Fire.

8 Πρὸς

ANNOTATIONS.

gotten of the Father, the Name of God (&c.) belonging to the Father do's as it were by Inheritance descend on him the Son; as among Us Men, a Son, by deriving his Humane Nature from his Father, do's therewith derive from his Father, and so may be said to obtain by inheritance from his Father, the Name of a Man. Once more Christ, as our Mediator and so in respect both of his Divine and Humane Nature together, may be said with relation to God the Father, to be appointed (v. 2.) *Heir of All things*: &c. in the same sense as a Son may be said to be Heir to his Father in a Kingdom, when the Father is not Dead, but has only resign'd the Administration of the Kingly Power to his Son. For accordingly we read that *All Power is given unto Christ both in Heaven and in Earth*, (*Matth.* 28. 18.) that *the Father judges no Man, but has given All Judgment to the Son*, (*John* 5. 22.) that *Christ must Reign, till he has put All Enemies under his Feet: Then comes the End, when he shall deliver up (again) the Kingdom to God even the Father*. *1 Cor.* 15. 24, 25.

(p) That it is requisite here to understand the Divine as well as Humane Nature of Christ, is evident from the following Citations out of O. T. For some of these Passages plainly refer to Christ's Divinity, (viz. *Thy Throne, O God, is for ever and ever &c. Thou, Lord, in the Beginning hast laid the Foundation of the Earth &c.*) as well as others to his Humanity, viz. *I will be to Him a Father &c. Thou hast loved Righteousness and hated Iniquity: therefore God, even thy God &c.* And one Citation, (viz. *Thou art my Son &c.*) is applicable to Christ in respect of Both Natures, as is shewn in the Paraphrase.

(q) That by *Name* here is not to be understood a Bare single Name, is evident from the Citations brought to prove, what the Apostle here asserts. For in these Citations are mention'd several Names, viz. *Son, God, Lord*. So that by *Name* is here to be understood a *Stile* or *Title*, which is esteem'd but One, tho' made up of several Names of Dignity and Authority.

(r) As,

of Inheritance, in respect of (p) Both his Natures, obtain'd a more Excellent (q) Name, or Title, and consequently Greater Dignity and Authority signified by the said Name, than they.

5 For unto which of the (r) Angels said He, i. e. God, at any time, as he saith to the Messias or Christ, according to the Receiv'd Doctrine of Our Rabbies, Psal. 2. 7. Thou art my SON, this day, viz. of Christ's Resurrection, have I begotten thee: i. e. have I as it were begotten thee in respect of thy Humane Nature, namely by Raising thee from the Dead; and thereby have I also declar'd, that Thou art my truly and only Begotten Son in an Higber respect, viz. in respect of thy Divine Nature. And again (2 Sam. 7. 14.) I will be to Him a Father in a special and transcendent Manner, and He shall be to me a Son. 6 And again, when he brings in, i. e. when the Scripture speaks of the Coming of Christ, call'd the First-begotten (either in respect of his being Begotten as to his Divine Nature before All Created Beings, or else in respect of his being the First-begotten from the Dead in respect of his Humane Nature) into the World, He says (Deut. 32. 43. of LXX. Version) And let All the Angels of God worship him. 7 And of the Angels he saith, Psalm. 104. 4. Who maketh his Angels (s) Winds, and his Ministers a Flame of Fire; giving them no Higber appellations, that what are taken from common Sublunary things, Wind and Fire; by

II.
The Excellency of Christ above the Angels is prov'd from several places of Scripture.

ANNOTATIONS.

(r) As, notwithstanding the Faithfull are All called the Sons of God, (1 John 3. 1.) yet it may be Rightly argued from the two Texts here first alledg'd, that Christ has obtain'd a more Excellent Name than they; forasmuch as by these Texts is denoted Christ's being the Son of God in a Singular and more Eminent manner, than Every one of the Faithful is: so in like manner, notwithstanding the Angels may be All call'd the Sons of God, (Job 38. 7. and 1. 6.) yet the Apostle Rightly argues from the two Texts here first alledg'd, that Christ has obtain'd a more Excellent Name than they; forasmuch as by these Texts is denoted Christ's being the Son of God in a more Eminent manner, than Every (or Any) one of the Angels is.

(s) That Πνεύμα in the Greek, and Spiritus in the Latin tongue, do each literally signify Breath or Wind, is too well known to need Proof. And that here the word Πνεύμα should be render'd rather Winds than Spirits, (this latter being an Appellation given to God Himself) is evident from the Design of the Apostle, and also from the Design of the Psalmist, from whom this Passage is cited by the Apostle. For as the Psalmist evidently resembles the Angels to a Flame of Fire, which is a Common Sublunary thing, so it is reasonable to suppose, that he resembles them in the former Clause to that other Common Sublunary thing, which the Word us'd by him do's literally signify, i. e. to the Winds. Not to add, that this is most agreeable to set forth unto us that Notion of the Angels, which both the Psalmist and the Apostle would give us of them, viz. that they are no other than Ministering Spirits to Us in another and higher respect, as Wind and Fire minister to our Use in the Common Concerns of Life.

TEXT.

TRANSLATION.

8 Πρὸς τὸν υἱόν· Ὁ θρόνος σου, ὁ
Θεός, εἰς τὸ αἶῶνα ὃ αἶῶν†· ῥάβδος
ἐνδύτη‡ ἡ ῥάβδος τῆς βασιλείας
σου. 9 Ηγάπησας δικαιοσύνην, καὶ
ἐμίσησας ἀνομίαν· διὰ τῶτο ἔχεις
σε ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλ-
λιάσεως ὡς τοὺς μετόχους σου.
10 Καί· Σὺ καὶ ἀρχάς, Κύριε, πρὶν
τῶν ἡμετέρων, καὶ ἔργα τῶν χειρῶν
σου εἰσὶν οἱ οὐρανοί. 11 Αὐτοὶ σπο-
λουῦνται, σὺ δὲ † ἀβρόνυς. καὶ
πάντες ὡς ἱμάτιον παλαιωθήσονται.
12 Καὶ ὡσεὶ ὀβόλαιον † ἀλλά-
ξεις αὐτοὺς, καὶ ἀλλαγῇσονται· σὺ
δὲ ὁ αὐτός εἶ; καὶ τὰ ἔτη σου
οὐκ ἐκλείψουσι. 13 Πρὸς τίνα δὲ
πάντων ἀγγέλων εἰρήκῃ ποτε· Κάθου
ἐκ δεξιῶν μου, ἕως ἃν θῶ τοὺς
ἐχθρούς σου ὑποπόδιον τῶν ποδῶν
σου; 14 Οὐχὶ πάντες εἰσὶ λειτουργ-
οὗν πνεύματα, εἰς ἀγαθόν σπο-
σαλλόμενα διὰ τῆς μέλλουσας κλη-
ρονομίας σωτηρίας;

8 But unto the Son *he saith*:
Thy Throne, O God, is for
ever and ever: a Scepter of
* Equity is the Scepter of thy
Kingdom:

9 Thou hast loved righte-
ousness, and hated iniquity;
therefore God, *even* thy God,
has anointed thee with the oyl
of Gladness above thy Fellows.

10 And: Thou, Lord, in
the beginning hast laid the
foundation of the Earth; and
the Heavens are the Works of
thy Hands.

11 They shall perish, but
thou * shalt remain: and they
all shall wax old as do's a Gar-
ment;

12 And as a Vesture shalt
thou * change them, and they
shall be changed: but thou art
the Same, and thy years shall
not fail.

13 But to which of the An-
gels said he at any time: Sit
on my Right hand, until I
make thy Enemies thy foot-
stool?

14 Are they not All Mini-
st'ring Spirits, sent forth to mi-
nister for them who shall be
Heirs of Salvation?

Κτθ.

A N N O T A T I O N S.

† v. 11. That it should be written *ἀβρόνυς*, not *ἀβρόνυς*, is evident from the Hebrew, where the Original word is in the Future, not Present Tense. And accordingly Dr *Grabe* has taken care to have this Mistake of the Accent corrected in his New Edition of the LXX. Version.

† v. 12. That the True Primary Rendering was *ἀλλάξεις*, not *ἐλίζεις*, is in like manner evident from the Hebrew, the Original word there us'd answering to *ἀλλάξεις*, not *ἐλίζεις*. And this is further confirm'd by the *Ethiopic* Version, which, tho' made from the LXX. Version, yet in this place uses a word, which signifies in that Language, *Thou shalt change*. Accordingly this False Reading
in

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by the former denoting their *Swiftness* or *Readiness*, by the latter their *Zeal* and *Earnestness* in executing the *Divine Commands*. 8 But unto the Son he gives *Names* of much more *Glorious importance*, viz. no less than those of *GOD* and *LORD*, and ascribes to him a *Scepter*, *Throne*, and *Kingdom*, nay the *Creation*, &c. for he saith, *Psalms* 45. 6, 7. Thy *Throne*, O *GOD*, is for ever and ever; a *Scepter* of (†) *Equity* is the *Scepter* of thy *Kingdom*: 9 Thou hast as *Man* loved *Righteousness*, and hated *Iniquity*; therefore *GOD*, even thy *God* in respect of thy *Manhood*, has anointed Thee as *Man* with the *Oyl* of *Gladness*, i.e. has exalted thee to a *State* of *Glory* above thy *Fellows*, or *Partners*, viz. either *Partners* of *Humane Nature*, and so above *All other Men*, or else *Partners* of the *Heavenly Glory* but in a *Less Degree*, and so above *All Angels* as well as *Men*. 10 And in another *Psalms*, viz. 102. 25. &c. it is said: Thou, *LORD*, in the beginning hast laid the foundation of the *Earth*, and the *Heavens* are the *Works* of thy hands. 11 They shall perish, but thou shalt remain; and they all shall wax old as do's a *Garment*; 12 And as a *Vesture* shalt thou change them, and they shall be chang'd: but Thou art the *Same*, and thy years shall not fail. 13 But unto which of the *Angels* said he at any time, as he saith to *Christ*, *Psalms* 210. 1. Sit on my *Right hand*, until I make thy *Enemies* thy *footstool*? 14 Are they not (as we learn from the *Scripture*, viz. *Psalms* 34. 7. and 91. 11. and 103. 20, 21. and *Dan.* 7. 10. and *Matt.* 18. 10. &c.) ministring *Spirits*, sent forth to minister for them who shall be *Heirs* of *Salvation*?

Chap.

A N N O T A T I O N S.

in the *Common Edition* of the *LXX. Version* is also rectified in the *New Edition* of the late *Reverend* and *Pious Dr Grabe*.

(†) *Eidōms* do's literally signify *Rectitude* or *Rightness*. And the *Passage* here cited from the *Psalms* signifies that *Christ* is a *King*, who will rule according to what is *Right*. But now, altho' in *Humane Laws* and *Administrations* of *Government* there is frequently a *Difference* between what is *Right according to* (the *Letter* or *Rigour* of the) *Law*, and what is *Equitable* or *Right* to be done according to the *Nature* of the *Thing* itself, consider'd duly with *All its Circumstances*; yet the *Divine Law*, whereby *Christ* administers the *Government* of the *World*, admits of no such *Difference*; nothing being *Right* according thereto, but what is also *Equitable* in itself. So that to *Rule* according to the *Rectitude* of the *Divine Law*, or according to *Equity*, is *One* and the same thing. And therefore I have render'd *eidōms* by *Equity*, (agreeable to the *Vulgar Latin Translation*) the word *Rightness* being not us'd in our *Tongue*, nor yet *Rectitude* in such a sense. The word *Righteousness* us'd by our *Translators* do's more properly answer to *dikaiosunē*, (as in the *Verse* immediately following,) which strictly speaking is of a very different Import from *eidōms* and relates rather to a *Subject's Living* in obedience to the *Laws*, than a *King's Governing* by them.

Κεφ. β'. Δια τὸ τοῦ Θεοῦ
 σπουδῆς ἡμᾶς παρορῶν τοῖς ἀκου-
 σάουσιν, μή ποτε ἀπαρῶμεν. 2 Εἰ
 γὰρ ὁ Θεὸς ἀγγέλων λαληθεὶς λόγος
 ἐγένετο βέβαιος, καὶ πάντα ᾤκισεν
 καὶ πᾶσαν ἑλπίδα ἐλάβετο ἐν δικῶν
 ματαπαιδοῦν. 3 πῶς ἡμεῖς ἐκφυξό-
 μεθα τῇλικαύτης ἀμελήσαντες σω-
 τηρίας; ἥ τις ἀρχὴ λαβῶσα λα-
 λεῖσθαι ἔκ Κυρίου, ὑπὸ τῷ ἀκ-
 σάτωι ἐς ἡμᾶς ἐβεβαίωθη. 4 συ-
 επιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε
 καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, καὶ
 Πνεύματος ἁγίου μερισμοῖς, καὶ τῷ
 αὐτοῦ θέλησιν.

5 Οὐ γὰρ ἀγγέλοις ὑπέταξε
 τῷ οἰκουμένῳ τῷ μέλλουσιν, Θε-
 ῷ λαλοῦμεν. 6 Διεμαρτύρατο δὲ

Chap. II. Therefore we ought
 to give the more earnest Heed
 to the things which we have
 heard; lest at any time we
 should let them slip.

2 For if the Word spoken
 by Angels were steadfast, and
 every Transgression and Diso-
 bedience receiv'd a just recom-
 pence of Reward;

3 How shall we escape, if
 we neglect so great Salvation?
 which at the first began to be
 Spoken by the Lord, and was
 confirm'd to us by them that
 heard him;

4 God also bearing them wit-
 nesses, both with signs and won-
 ders, and with divers miracles,
 and gifts of the Holy Ghost,
 according to his own Will.

5 For unto the Angels has
 he not put in Subjection the
 World to come, whereof we
 speak.

ΠΟΥ

ANNOTATIONS.

(u) See Gal. 3. 19. and Act. 7. 53. (v) That, what is here said, must be understood of *Willfull Sins*, is evident from the Law of *Moses* itself, which makes Allowances for *Unwillfull* Transgressions, by appointing Sacrifices, and other Rites to be perform'd by way of Attonement for such Offences, call'd in this very Epistle *αγνοήματα*, ch. 9. 7. as those that are Guilty of them are stiled *αγνοήτες, πλανάμενοι*, ch. 5. 2.

(x) Hence another Objection is drawn by some against St Paul's being the Author of this Epistle; forasmuch as it is here said by the Writer of this Epistle, that the Gospel was confirm'd to Us by them that heard him, whereas St Paul elsewhere (Gal. 1. 12.) expressly declares, that He neither receiv'd it from Man, nor was taught it, but by the Revelation of Jesus Christ himself. But now the whole Streis of this Argument lies upon this Supposition, that by Us is meant, or at least included, the Writer of this Epistle. Whereas, it being Usual for St Paul to say Us or We, when not he himself, but only they he speaks to, or of, must be understood; it follows that this Supposition is altogether Precarious, and consequently the Argument built upon it is of no Force. Instances of St Paul's using this Form of Speech may be found, Rom. 3. 5, 7. and 1 Cor. 10. 8, 9. and 2 Cor. 7. 1. Ephes. 2. 3. and 1 Thess. 4. 15. and Tit. 3. 3. and also in other places of this same Epistle; viz. Chap. 6. 1. and 10. 25. and 12. 1.

(y) Concerning

Chap. II. *From what has been said in Chap. I. may be drawn this natural and plain Inference, in relation to the Scope or Design of this Epistle, namely, that since Christ do's so far Excell the Angels, Therefore We, who profess our selves Christians, ought to give the more Earnest Heed to the things of the Gospel, which we have heard, lest at any time we should let them slip out of our Minds, as leaking Vessels let the Water, that has been put into them, run out again.* 2 For if the Word, i. e. the Mosaick Law spoken by (u) Angels was stedfast, i. e. the Standing Rule of God's Dealing with the Israelites, and accordingly Every (w) Wilfull Transgression and Disobedience thereof receiv'd a just recompence of Reward, i. e. a Severe but yet just Punishment, 3 how shall we escape the Utmost Wrath of God, if we neglect so Great Salvation, as is offer'd to Us in the Gospel? a Salvation much Greater than that offer'd or express'd in the Letter of the Mosaick Law; that being a Deliverance only from Temporal Evils, and so at the most but Temporal Prosperity and Happiness, whereas Deliverance from All Spiritual Evils and Eternal Misery, and even Eternal Happiness itself is offer'd unto Us in the Gospel. Which at the first began to be spoken by no Less a Person than the LORD himself, (who, as has been afore shewn, do's so far excell the Angels) and was confirm'd to (x) Us Hebrews by them that heard him: 4 God also bearing them witness, both with Signs and Wonders, and with divers Miracles, and Gifts of the Holy Ghost distributed unto them according to his Own Will.

III.
The Consideration of Christ's Preeminence above the Angels, is an Argument, why the Hebrews should more Earnestly adhere to the Gospel, as being deliver'd by Christ, whereas the Mosaick Law was deliver'd by the Angels.

5 But another very Weighty Motive to enforce Our Firm Adherence to the Christian Faith may be also drawn from the Pre-eminence of Christ above the Angels, which is this, viz. that Christ not only at first deliver'd the Gospel, but is also made Lord (Act. 2. 36.) and as such is appointed Judge of the World (Act. 17. 31.) who will therefore certainly render to Us at the Day of Judgment according as we obey or disobey, adhere to or apostatize from his Holy Gospel. For whatever Authority the Angels might be invested with before Christ's Coming in the Flesh, and in reference to the Ages of the World before Christianity, We learn from Scripture, that unto the Angels has he (i. e. God) not put in Subjection the (y) World to come, i. e. the State of the Gospel, whereof we speak. 6 But this is subjected to the Man Christ Jesus, according

IV.
Another Argument for adhering firmly to the Faith of Christ, drawn from the Consideration of All things being made subject to Christ.

A N N O T A T I O N S.

(y) Concerning the Import of this Expression see Note (i). To which I shall only add here, that between these two Expressions, *αἰὼν ὁ μέλλων* and *οἰκουμένη*, the Difference seems to be only this, viz. that the former denotes Simply the Duration of the Gospel or Christian State, the latter denotes the Gospel State with reference to its being here on Earth; or the Kingdom of the Messiah succeeding the Four other Great Kingdoms, mention'd by the Prophet Daniel, and likewise stil'd (each of 'em) *οἰκουμένη*, as having Dominion or Extent over the Earth, i. e. over the Greatest part of the then Known World.

(z) For

TEXT.

TRANSLATION.

που πῆς, λέγων. Τί ἔστιν ἄνθρωπος,
ὅτι μιμήσκη αὐτοῦ. ἢ υἱὸς ἀνθρώ-
που, ὅτι ἑποσκέπη αὐτόν; 7 Ηλᾶ-
τωσας αὐτὸν βραχύ τι παρ' ἀγγέ-
λους· δόξῃ καὶ τιμῇ ἐτεράνωσας αὐ-
τόν, καὶ κατέσκησας αὐτὸν ἑπὶ τὰ
ἔργα τῶν χειρῶν σου. 8 Πάντα ὑπέ-
ταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.
Εἰ γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάν-
τα, οὐδὲν ἀρῆκεν αὐτῷ ἀνυπότακτον.
Νῦν δὲ οὕτω ὁρῶμεν αὐτῷ τὰ πάν-
τα ὑποταγμένα. 9 Τὸν δὲ βρα-
χύ τι παρ' ἀγγέλους ἡλαττωμένον βλέ-
πομαι Ἰησοῦν, διὰ τὸ πάθημα τῆς
θανάτου, δόξῃ καὶ τιμῇ ἐτεροωμένον,
ὅπως χάριτι Θεοῦ ὑπὲρ πάντων γού-
σεται θάνατον.

10 Ἐώραπε γὰρ αὐτῷ, δι' ὃν τὰ
πάντα καὶ δι' οὗ τὰ πάντα, πολ-
λοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν
ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ

6 But one in a certain place testified, saying: What is Man, that thou art mindfull of him? or the Son of Man, that thou visitest him?

7 Thou madest him a little lower than the Angels; thou crowndest him with Glory and Honour, and didst set him over the Works of thy hands:

8 Thou hast put All things in Subjection under his feet. For in that he put All things in Subjection under him, he left nothing that is not put under him. But now we see not yet All things put under him.

9 But we see Jesus, who was made a little lower than the Angels, for the suffering of Death crown'd with Glory & Honour, that he by the Grace of God should taste Death for every man.

10 For it became him, for whom are All things, and by whom are All things, * being bringing many Sons unto Glo-ry, to make the Captain of their

παθῆ-

A N N O T A T I O N S.

(x) For as the Apostle elsewhere (1 Cor. 15. 27.) argues: *When he says, ALL things are put under Him, it is manifest that He, i. e. God, is excepted, who did put ALL things under him, i. e. Christ*: so by the same way of Arguing, by NOTHING must be here understood only *No Created Being*.

(aa) How to account for the Apostle's placing these words, *that he — should taste Death for every Man*, immediately after those other words, *Crown'd with Glory and Honour*, has much puzzled Commentators. Inasmuch that, as if it was not to be accounted for, some transpose the Clauses, reading the Verse thus. *But we see Jesus, who was made a little lower than the Angels for the suffering of Death, that He by the Grace of God might taste Death for every Man, crown'd with Glory and Honour*. But now after All, I think, the Placing of the Words by the Apostle as they stand, may be very Well accounted for, after that manner I have done it in the Paraphrase; and indeed much Better than by transposing

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according to what One, viz. the Psalmist, in a certain place (Ps. 8. 4.) testified, saying: What is Man, that thou art mindfull of Him? or the Son of Man, that thou visitest or regardest Him? 7 Thou madest him a little lower than the Angels; thou crownedst him with Glory and Honour, and didst set him over the Works of thy Hands: 8 Thou hast put All things in Subjection under his Feet. For in that he put ALL things in Subjection under him, he left Nothing, i. e. (a) no Created Being, (and consequently not the Angels themselves) that is not put under Him. But now 'tis true that we see not yet ALL things actually put under Him. 9 But we see however Enough already done to Confirm us in the Belief of this Truth, that Whatever yet remains to be put under Him, will be put under Him at the Time appointed by God: for we see JESUS, who was made a little lower than the Angels, that so he might in his Humane Nature suffer Death, for suffering of Death Crown'd with Glory and Honour. This we see, or are thoroughly convinc'd of, by the Effects or Consequences of Christ's Exaltation to the Right hand of God, viz. his Sending the Holy Ghost &c. And as Christ is now thus actually Crown'd with Glory and Honour, expecting that his Enemies be made his Footstool, (Hebr. 10. 13.) so the Prospect of this ineffable Glory or Joy was set before him (Hebr. 12. 2.) while on Earth, (aa) that He by the Grace of God, i. e. according to the Gracious Intention of God to Redeem Mankind by his Death, should by the said Prospect of Glory and Joy be sufficiently animated as Man, to tast Death for Every Man.

10 And here it will be very pertinent to the Design of this Epistle, to observe by the way, that the very Death of Christ carries in it a Great Motive or Encouragement to Persevere in our Christian Profession, notwithstanding the Greatest Persecutions we may undergo on account of It. For it became Him, i. e. it was Requisite in the Nature of things, and consequently Agreeable to the Wisdom of God, for whom, i. e. for whose Glory and Service are All things, and by whom are All things made and order'd, being bringing Many, viz. All such as should obey the Gospel and so become his Adopted Sons, unto Glory, to make the Man Christ Jesus, who was to be the (bb) Captain and Author of their Salvation

V.
An Argument drawn (by the way) from the Death of Christ for Perseverance in the Christian Profession, notwithstanding All Persecutions on that Account.

A N N O T A T I O N S.

posing them, that giving them but a Languid Importance and rendring them Superfluous, or at least only Expletive of what had been said before; whereas according to my Exposition there is a New and very Weighty Occasion given for Adding them.

(bb) *Agrippas* signifies both a Captain, and an Author; and it is not improbable, that the Apostle might make choice of this Word, as designing it to be understood in Both Senses, Both being very applicable to his purpose. See more in Note (g) on Hebr. 12. 2. or Sect. 6.

(cc) That

TEXT.

TRANSLATION.

παθημάτων τελειῶσαι. 11 Ὁ, τε γάρ
 ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἕξ ἐνὸς
 πάντες· δι' ὃ αἰτίαι οὐκ ἐπαι-
 χνύεται ἀδελφοὺς αὐτοὺς καλεῖν,
 12 λέγων· Απαγγέλω τὸ ὄνομά σου
 τοῖς ἀδελφοῖς μου, ὃ μόνῳ ἐκκλη-
 σίας ὑμνήσω σε. 13 Καὶ πάλιν· Εγὼ
 ἔσομαι πεποιθὼς ἐπ' αὐτῷ. Καὶ πάλιν·
 Ἰδοὺ ἐγὼ καὶ τὰ παῖδιά, ἃ
 μοι ἔδωκεν ὁ Θεός. 14 Ἐπεὶ οὖν
 τὰ παῖδιά κεκοινώνηκε σαρκὸς καὶ
 αἵματός, καὶ αὐτὸς παρὰ πλησίον

Salvation perfect thro' Sufferings.

11 For both he that sanctifies, and they that are sanctified, are All of One: for which cause he is not ashamed to call them Brethren,

12 Saying: I will declare thy Name unto my Brethren, in the midst of the Church will I sing praise unto thee.

13 And again; I will put my trust in Him. And again; Behold I and the Children, which God has given me.

14 Forasmuch then as the Children are partakers of flesh and blood, he also himself like-

μετόχε

PARAPHRASE.

Salvation (cc) Perfect in All respects relating to such his Office thro' Suffering. Namely, in order to qualify Him the More for such an Office, it was Requisite that He should take our Nature upon him, and therein Suffer Death, that by Feeling the Infirmities thereof Himself, He might be (v. 17.) a Mercifull and Faithfull Highpriest to make Reconciliation for our Sins; and having Suffer'd Death Himself might thereby both be Able (v. 18.) the Better to Compassionate and so to Succour them that are tryed in like manner; and also might by his Own Example encourage his Soldiers more Chearfully to undergo Sufferings, seeing their Captain Himself underwent the same, Matt. 10. 24, 25. Moreover it was Requisite that Christ should Suffer, that thereby he might become the Author of Perfect Salvation, i. e. might by the infinite Value of his most Precious Blood obtain Eternal Redemption for Us, (Hebr. 9. 12.) and so become the Author of Eternal Salvation unto All them that obey him, (Hebr. 5. 9.) namely by purging or purifying Us, not only as to the Flesh, but also as to the Conscience; (Hebr. 9. 13, 14.) and by justifying Us from All things, from which we could not be justified by the Law of Moses. Act. 13. 39. Further yet, it may be said that it was Requisite that Christ should be made Perfect, as the Captain of our Salvation, thro' Suffering Death in the Flesh, because hereby Expiation for Sin was made by the Second Adam in the Same (viz. Humane) Nature, wherein the Sin, which subjected Mankind to Death, was

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was committed by the First Adam; and consequently Redemption from or Victory over Death was obtain'd in the very same Nature, wherein Guilt or Obnoxiousness to Death had been contracted: this being what St Paul himself specially refers to or implies, Rom. 8. 3. and v. 14, 15. of this same Chapter. Lastly it may be said, that it was Requisite that Christ should be made Perfect by Sufferings, forasmuch as this was the Way whereby God saw good to Consecrate him to his Eternal Priesthood, as was typified by the Consecration of Aaron (Ec.) by the Blood of the Ram of Consecration, Lev. 8. 22. Now as the Requisite of Christ's being made (in all the foremention'd Respects) Perfect by Suffering, made it necessary for him to take our Nature upon him, so he truly and really did take it, which is what the Apostle proceeds to prove (v. 11—13.) in these Words, viz. 11 For both he that Sanctifies, i. e. Christ who by the Sacrifice of himself purg'd our Sins, and they who are Sanctified by him are All of (dd) One Stock, viz. Adam: for which cause He, tho' infinitely Excelling them as to his Divine Nature, is not ashamed to call them BRETHREN, 12 Saying, Ps. 22. 22. I will declare thy Name unto my Brethren, in the midst of the Church will I sing praise unto thee. 13 And again he saith, Isa. 8. 17. I will put my Trust in him, i. e. God; which words plainly denote him to be a Real Man beset with Troubles and Afflictions. And again in the same chapter of Isaiah, and in the very next words v. 18. he speaks of those that should be sanctified by him as his Children: Behold I and the Children which God has given me. 14 Forasmuch then as those in the forecited Text call'd the Children are partakers of Flesh and Blood, he also himself likewise took part of the Same, as for other Reasons
above

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(cc) That τελειῶσαι do's here signify, to make Perfect, as our Translators render it, and that especially in the three first Senses given in the Paraphrase, is I think evident from the places cited in the Paraphrase, out of this very Epistle, and from the use of the said Verb and its Conjugates in other parts of this Epistle. Add hereto that the three most Early Interpreters, viz. Vulgar Latin, Syriack, and Arabick, do all Agree in rendering the said Original Word after the same manner. It is therefore altogether Unreasonable to restrain the Word to signify singly, to consecrate or dedicate, because it is so used by the LXX. this may indeed be an Inducement, not to exclude altogether this Acceptation of the Word; and accordingly it is taken notice of in the Paraphrase in the Last place.

(dd) If by them who are sanctified we suppose the Apostle to have meant peculiarly the Hebrews or Believing Jews, than by the latter clause of the Text, Are All of One, may be understood that both Christ and the Hebrews were descended from Abraham, as it is understood by some Learned Commentators, in reference (I suppose) to the Seed of Abraham specified v. 16. By the One to understand God, seems altogether foreign to the Scope of the Apostle in this Place.

TEXT.

TRANSLATION.

μετίχε πῶς αὐτῷ, ἵνα διὰ τῆ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τῆ θανάτου, τῆ τέτι, τὴ Διάβολον. 15 καὶ ἀπαλλάξῃ τοὺς, ὅσοι φόβῳ θανάτου διὰ παντὸς τῆ ζῆν ἐνοχοὶ ἦσαν δουλείας. 16 Οὐ γὰρ δόξου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται. 17 ὅθεν ὥφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τῶ θεῷ τὸν Θεόν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τῆ λαοῦ. 18 Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειραθεὶς, διώκεται τοῖς πειραζομένοις βοηθῶσα.

wife took part of the Same: that thro' death he might *frustrate him, that had the power of Death, that is, the Devil;

15 And *might deliver them, who thro' fear of Death were all their Life-time Subject to bondage.

16 For verily he *takes not hold of Angels, but he takes hold of the seed of Abraham:

17 Wherefore *it behov'd him in All things to be made like unto his Brethren; that he might be a Mercifull and Faithfull Highpriest in things pertaining to God, to make Reconciliation for the Sins of the People:

18 For in that he himself has Suffer'd being tempted, he is able to succour them that are tempted.

Κεφ. γ'.

Chap. III.

Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπαγγελίας μέτοχοι, χαίρομεν ὑμᾶς ὡς Ἀποστόλων καὶ Ἀρχιερέα τῆς ὁμολογίας ἡμῶν

Wherefore, holy Brethren, partakers of the Heavenly Calling, consider the Apostle and Highpriest of our Profession, Christ Jesus;

Χειρὸν

PARAPHRASE.

above mention'd v. 10. so particularly for this (among them) Sufficient to be here specified, viz. that thro' Death undergone by him for Our Sins, and so Satisfaction made thereby for the Sins of the World, he might frustrate one grand Design of Him that had design'd to keep our Bodies once dead for ever under the Power of Death, that is, the Devil; 15 and that he might, by the Certainty given us of Our Resurrection by means of his being Rais'd from the Dead, deliver them (viz. the Children mention'd v. 14. that is, the (ee) Sanctified) from too great and unbecoming Fear of Persecution, even of Death it self, namely those of'em, who, for want of a Firm Belief afore of their Resurrection, thro' Fear of

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of Death were all their life-time in a *Dejected state of Mind*, as such are wont to be in, who are Subject or liable to perpetual Bondage. 16 For verily he takes not hold of, i. e. came not to redeem the *Falln Angels*, who are not liable to Mortality, as having no Bodies; but he takes hold of *Falln Man*, who by his Fall had subjected his Body to Mortality and Corruption, and consequently he takes hold of or came to Redeem from the *Eternal Power of Death* that Part of Mankind, which is sufficient to our Design to mention here, viz. Us of the Seed of Abraham. 17 Wherefore it behov'd or was fitting for Him, in All things (viz. not only in partaking of Flesh and Blood, but also in being liable therein to the Weakness and Wants of our Nature, to the Trial of Persecution, and even to the Temptations of the Devil &c.) to be made like unto his Brethren, as for other Reasons above mention'd (v. 10. and v. 14, 15.) so particularly for this, that having undergone Such Wants, Trials and Temptations He might be a Mercifull and Faithfull Highpriest in things pertaining to God, such as is, to make Atonement for the Sins of the People. 18 For in that he himself has Suffer'd being tempted, he is thereby render'd Able to have a Fellow-feeling of our Miseries and Afflictions, and so to have the Greatest Compassion for Us, and as an inseparable Consequence of such his Compassion, He will not fail, upon due Application to Him, to Succour them that are Tempted.

S E C T I O N II.

The Apostle proceeds to shew the Excellency of the Christian Religion above the Jewish, by proving in the Second Place the Preeminency of Christ above Moses. Whence also he draws Inferences proper to the Design of this Epistle.

Chap. III. Wherefore, Holy, i. e. Christian Brethren, partakers of the Heavenly Calling, i. e. of the Call by the Gospel to an Heavenly Life here and Heavenly Happiness hereafter, consider Him who, as He was the First and Principal Person sent (according to Chap. 2. 3.) to Preach the Gospel, may be stil'd Emphatically the Apostle, and who, as by Offering up Himself He tasted (according to Chap. 2. 9.) Death for Every Man, may be stil'd the Highpriest of our Profession, viz. CHRIST JESUS. As to his Apostleship Christ may be compar'd with

I.
The Preeminency
of Christ above
Moses prov'd.

A N N O T A T I O N S.

(ee) This Sense seems Necessary, because as for the *Unsanctified*, they are by no means deliver'd by Christ from the Fear of Death; but rather are Subjected to Greater Fear upon their Final Impenitence, and that most Justly, forasmuch as they have Neglected SO GREAT Salvation offer'd by Christ.

T E X T.

TRANSLATION.

Χειρὸν Ἰησοῦ, 2 πρὸν ὄντα τῷ
ποιήσαντι αὐτὸν, ὡς καὶ Μωσῆς ἐν
ὅλῳ τῷ οἴκῳ αὐτοῦ.

3 Πλείονος γὰρ δόξης ἔτος ὡς
Μωσῶν ἡξιώται, καὶ ὅσοι πλείονα
πμὲν ἔχῃ τῷ οἴκῳ ὁ κατασκευάσας
αὐτόν. 4 Πᾶς γὰρ οἶκος κατασκευά-
ζεται ὑπὸ πινος· ὁ δὲ † πάντα κα-
τασκευάσας, Θεός.

2 Who was Faithfull to him
that appointed him, as also
Moses was Faithfull in All his
House.

3 For this *Jesus was de-
servedly honour'd with More
Glory than Moses, inasmuch
as He who built the House,
has More Honour than the
House.

4 For Every House is built
by some *One, and He that
has built All things, is God.

5 Καὶ

A N N O T A T I O N S.

† v. 4. The three most Ancient MSS. (Alexandr. Clermont. and Ger.) all omit the Article *πῶς*, and read only *πίνος*, which therefore may be referr'd to *οἶκος* understood. But All the Old Interpreters aforementioned render it *All things*. So that *πῶς* seems to be added by way of Explication to *πίνος*.

(a) For of the Two following Arguments made use of by the Apostle to prove the Dignity of Christ above Moses, the First is drawn from the Jewish Church being denoted (*Num. 12. 7.*) by an *House*, which therefore must have some *Builder*, who was Christ: The Other Argument is drawn from Moses being expressly Stil'd (*Num. 12. 7.*) no more than the *Servant* of God, whereas Christ is his *Son*.

(b) Since it is requisite to add somewhat to *This*, for making it the better understood, methinks *Jesus* might be added rather than *Man*, forasmuch as it makes the *This* most intelligible, and better answers to the express mention of *Moses* in the following Words. And *ἡξιώται* denotes not only *was counted worthy*, but also *was deservedly honour'd*: which Acception seems Best here.

(c) *κατασκευάζω* signifies not only to *build*, but also to *order* and *dispose* and *govern*; and Both Senses being applicable to the Design of the Apostle here, I have taken notice of Both in the Paraphrase. The word is render'd by the Vulgar Latin, Syriack, Arabick, and Ethiopick (i. e. by All the more Ancient) Interpreters according to the First Acception, and the Apostle is thought with good reason to allude here to *Zechar. 6. 12.*

(d) That by *God* here must be denoted *God the Son* our Blessed Saviour JESUS Christ, is evident from what the Apostle undertakes to Prove, viz. the Dignity of our Saviour above Moses. The Particular Syllogisms implied in v. 3, 4. stand thus, when drawn out:

He that built (or founded) the House we are speaking of, i. e. the Jewish Church, and so is Head thereof, has More Honour than Any or All the Members of the said Church, and consequently than Moses: But JESUS our Blessed Saviour built the Jewish Church: Therefore JESUS our Blessed Saviour has More Honour than Moses.

In order to prove the Minor of the foregoing Syllogism, the Apostle proves first, that it was Necessary to the Jewish Church to have Some Builder, Founder or Head:

What

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with Moses, and as to his Highpriesthood Christ may be compar'd with Aaron; and that Christ excell'd Both the Other Two in their respective Office, is what I shall proceed to shew. 2 And first as to the Comparison between Christ and Moses, I need not stand to prove, because by Embracing Christianity You tacitly acknowledge so much, viz. that Christ was a Person, who was Faithfull to Him (i. e. to God) that appointed Him to be the Apostle of our Profession, as also Moses was Faithfull in All his, i. e. God's House, viz. the Jewish Church. For I am far from having any design to Detract from the Just Worth of Moses, and therefore readily Own with you, that it is Deservedly to be look'd on as a very Great Encomium of Moses, that God was pleas'd to give this Testimony of Him, Num. 12. 7. My Servant Moses is — Faithfull in All my House. But as It has been afore observ'd to you, that by your Embracing Christianity you acknowledge that Christ came not behind Moses (to say No more) in respect of Faithfulness, so it shall now be Prov'd to you from the very (a) foremention'd Testimony of God concerning Moses, that Christ do's far excell Moses in respect of Dignity.

3 For this (b) Jesus was deservedly honour'd with More Glory than Moses, inasmuch as He who (c) built or founded at first, and afterwards order'd or govern'd the House we are speaking of, viz. the Jewish Church, and so was Head of the Same, has more Honour than All the Members together, and consequently than Any One Member (as was Moses) of the said House. 4 For as every Common House is built at first and afterwards order'd and govern'd by some Man as Master of it, so Every such House as we are speaking of, i. e. Every Church is likewise built or founded at first; and afterwards order'd and govern'd by some One as Head or Master of it; and He that has built, order'd and govern'd All things, and more peculiarly Every (such House, i. e.) Church, viz. Patriarchal, Jewish, and Christian, in a more special manner is God the (d) Son, and so the same Person, whose Dignity above Moses we are speaking of, viz. JESUS CHRIST.

II.
Argument the First, viz. Christ was the Builder or Head of the Jewish Church, Moses only a Member of the Same.

5 And

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What is Necessary to Every House, is (or was) Necessary to the House we are speaking of, or to the Jewish Church: But it is Necessary to Every House to be Built by Some One: Therefore it is Necessary to the House we are speaking of, or the Jewish Church, to be Built by Some One.

And then in the second place the Apostle proves, that the same Person, who is Jesus Christ, did build or found the Jewish Church:

He that built All things, without doubt built Every thing which in a more peculiar manner relates to God, and consequently Every such House we are here speaking of or Every Church, and consequently the Jewish Church: But God, viz. the Son (according to what has been observ'd and prov'd Chap. i. v. 2, and 10, &c.) who is the Same Person with JESUS our Blessed Saviour, built All things. Therefore God the Son, who is the Same Person with JESUS

our

TEXT.

TRANSLATION.

5 Καὶ Μωσὴς μὲ πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς ἡσέπαιον, εἰς μαρτύριον τῶν λαληθησομένων. 6 Χριστὸς δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, ὃ οἶκός ἐστιν ἡμεῖς, ἐάνπερ τιτὸ παρρησίαν ἔχῃ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατήλωμεν.

7 Διό, καθὼς λέγει τὸ Πνεῦμα τὸ Ἁγίον· Σήμερον ἐὰν ἰσθῶνῃς αὐτοῦ ἀκούσῃ, 8 μὴ σκληρύνῃς τοὺς καρδίας ὑμῶν, ὡς ἐπὶ τῷ ᾠθετικρασιμῷ, καὶ τιτὸ ἡμέραν τῆς πειρασμοῦ ἐπὶ τῇ ἐρήμῳ. 9 οὗ ἐπειρασάμην με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με, καὶ εἰδὼν τὰ ἔργα μου πειρασθήκοντα ἔτη.

5 And Moses verily was faithfull in all his house, as a Servant, for a testimony of those things which were to be spoken after;

6 But Christ as a Son over his own house: Whose house are We, if we hold fast the *Free Profession and the Boasting of the Hope firm unto the end.

7 Wherefore, as the Holy Ghost saith, To day if ye will hear his Voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the Wilderness:

9 * Where your Fathers tempted me, proved me, and saw my works forty years.

10 Διό

ANNOTATIONS.

our Blessed Saviour, built Every such House we are speaking of, i. e. Every Church, and consequently the Jewish Church. And therefore it follows (according to the Conclusion of the First of these three Syllogisms) that *JESUS* our Blessed Saviour *has More Honour* (or *was honour'd with More Glory*) *than Moses*. Which was the thing to be Prov'd by the Apostle.

I have insisted so long upon the Explication of this Passage, because it seems not to be Rightly, or at least Fully, understood by the Generality of Commentators or Others. And I can't but observe, that in my Opinion the Manner and Force of the Apostle's Arguing here in this Place would be render'd very Perspicuous, if with a small and justifiable Variation from the Present Translation the Third and Fourth Verses of this Chapter were translated, as follows together with the foregoing Context, viz. — Christ *JESUS* who was Faithfull to him that appointed him, as also Moses was Faithfull in All his *House*. For this *Jesus* was deservedly honour'd with More Glory than Moses, inasmuch as He who built the *Said House*, has more Honour than the House. For *Every* (*Such*) *House* is built by Some One, and he that built (*πᾶν* Alex. Clerm. &c. viz. οἶκον, not τὸ πᾶν) *Every Such House* is God.

(e) Παρρησία do's primarily and properly signify *Freedom of Speech*, and signify *Confidence* only in a secondary manner; namely as *Freedom of Speech* do's arise from Confidence of Mind. Now the Great Fault, which the Hebrews began to be Guilty of, being the Fear of Freely and Openly professing themselves Christians, hence it is much more agreeable to the Design of the Apostle, to render παρρησίαν in this and the like places of this Epistle by *Free Profession*, namely of Christianity, as being what the Apostle endeavour'd especially to exhort.

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5 And agreeably hereto the foremention'd Testimony of God concerning Moses affords another plainer and more evident Argument to prove the Dignity of Christ above Moses. For as therein it is said, that Moses verily was Faithfull in All His House, so it is expressly said that He was so, only as a SERVANT: (for thus the Words run; My Servant Moses is — Faithfull &c.) And agreeably we read in the Sacred History that Moses in his Intercourses with God demean'd Himself as a Servant to his Lord, and in his Intercourses with the People He Commanded and order'd nothing in his Own Name, but only in God's Name, and (what is more especially Remarkable) in Subserviency to Christ, Most if not All the Rites relating to the Jewish Church being design'd as Types for a Testimony of those things, which were to be spoken after by Christ and his Apostles. 6 But Christ, while on Earth, acted after a very Different or much Superior manner: He was Faithfull as was Moses, but in his Intercourses with God, He demean'd Himself as a SON to his Father, and was more than Once by a Voice from Heaven expressly stil'd the Beloved Son of God: And in his Intercourses with his Disciples, He gave them Precepts or Commands in his Own Name and by his Own Authority, expressly asserting Himself to be their Lord and Master, and carrying Himself as a Lord or Master over his Own House: of whose House are We, if so be We hold fast the Free (e) Profession of our Faith, and the Boasting of the Hope we have in Christ, firm unto the End. For on the other hand, if for Fear of Suffering we are so far from Boasting of the Hope we have in Christ, that we are afraid Freely and Openly to Profess our selves to be Christians, we shall not be own'd by Christ to be of His House or Church.

III.
Argument the
Second: Moses
was only the Ser-
vant of God, but
Christ the Son.

7 Wherefore, since Christ do's thus far Excell Moses, we may thence infer that Any Unbelief or Disobedience of Ours in respect of the Gospel, will be punish'd by God more Severely than the Unbelief or Disobedience of our Forefathers in respect of what was told them from God by Moses. And consequently I may fitly apply to you those Words of the Psalmist, as the Holy Ghost saith by David (Psal. 95. 7, &c.) To day if ye will hear his, i. e. God's Voice, 8 harden not your Hearts, as your Forefathers did in the Provocation, in the day of Temptation (when they provok'd and tempted me by their Unbelief and Distrust of my Power to bring them into the Land of Canaan, Num. 14.) in the Wilderness: 9 Where your Fathers tempted me, proved me, and saw my

IV.
An Inference
drawn from the
Dignity of Christ
above Moses, for
the Hebrews per-
suing in the
Christian Faith.

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hort them to in opposition to their Contenting themselves with the Inward Belief of the Gospel: Agreeably to what is observ'd by the same Apostle Rom. 10. 10. With the Heart Man believes unto Righteousness, and with the Mouth Confession is made unto Salvation.

(f) This

TEXT.

TRANSLATION.

10 Διὸ θροσώχθισα τῇ γενεᾷ ἐκεί-
νῃ, ἣ εἶπον· Αὐὶ πλανῶνται τῇ καρ-
δίᾳ· αὐτοὶ δὲ ἔκ' ἐγνωσαν τοὺς ὁδοὺς μου.

11 Ὡς ἄμωσα ὅτ' τῇ ὀργῇ μου· Εἰ
εἰσελεύσονται εἰς τὴν κατὰπαυσίν μου.

12 Βλέπετε, ἀδελφοί, μήποτε ἔσται ἐν
πνι ὑμῶν καρδία πονηρὰ ἀπιστίας, ἐν τῷ
ἀποστήναι ἀπὸ Θεοῦ ζῶντος. 13 Ἀλλὰ

πρᾶκαλεῖτε ἑαυτοὺς καθ' ἐκείτην ἡ-
μέραν, ἧς ἔστι τὸ Σήμερον καλεῖται,
ἵνα μὴ σκληρυνθῇ πρὸς ἑαυτῶν ἀπάτη
ἡ ἀμαρτία. 14 Μέτοχοι γὰρ γενόμενοι

ἐν Χριστῷ, ἐάν ποτε ἔ' ἀρχὴν τὴν ὑποστά-
σεως μέχρι τέλους βεβαιᾶν κατέλαβον·
15 ἐν τῷ λέγεσθαι· Σήμερον ἐάν τῆς
φωνῆς αὐτοῦ ἀκούσῃτε, μὴ σκληρύνῃτε τοὺς
καρδίας ὑμῶν, ὡς ἐν τῷ πρᾶπικρασμῷ.

16 Τινὲς γὰρ ἀκούσαντες πρὸς πειρασμὸν,

10 Wherefore I was griev'd
with that generation, and said:
They do always err in their
heart: and they have not
known my ways.

11 So I sware in my Wrath:
They shall not enter into my
Rest.

12 Take heed, Brethren,
lest there be in any of you an
evil heart of Unbelief, in de-
parting from the living God.

13 But exhort one another
daily while it is call'd To day:
lest any of you be harden'd
thro' the deceitfulness of Sin.

14 For we are made par-
takers of Christ, if we hold
the beginning of our Confi-
dence stedfast unto the End:

15 As is implied in that it
is said, To day if ye will hear
his Voice, harden not your
hearts, as in the provocation.

16 For some, when they
had heard, did provoke; how-
ever,

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my Works forty years. 10 Wherefore I was griev'd with that Ge-
neration, and said: They do always err in their Heart, and they have
not known my Ways, *i. e. not hearken'd unto me to Walk in my Ways.*

11 So I sware in my Wrath: They shall not enter into my Rest.

12 Now the Use to be made of this Exhortation is this, that you take
heed, Brethren, lest there be in any of you such an Evil Heart of
Unbelief in departing from the living God, as was in those your Fore-
fathers: Namely lest, (as notwithstanding God's Promises to bring them
into Canaan, upon hearing the Account given by the Spies of the Strength
of the Canaanites, they were so far disheartned, as to murmur at God's
bringing them out of Egypt, and instead of Setting on Forward, to
think of and propose Returning Back (f) into Egypt, thereby plainly
shewing their Distrust of God's Power to give them Victory over the
Canaanites; by which their Distrust they provok'd God to sware that
they

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they should not enter into Canaan, but should dy in the Wilderness; so) you, notwithstanding the Promises made in the Gospel of the Heavenly Canaan or Eternal Happiness to True Believers, and especially to Such as suffer Persecution for the sake of Christ, are so far disheartned by the Sufferings you do (or are like to) undergo, that you murmur at God's Providence, and instead of Persevering in the Faith, think of Apostatizing or Falling off again from the Christian Religion and Returning to the Jewish; and so plainly shew your Distrust of God's Grace being sufficient to Enable you to undergo the Greatest Sufferings, which he shall see fit to lay upon you, and thereby to Enable you to Conquer the Malice of your Enemies, and to attain to Heaven: By which your Distrust or Unbelief you will certainly provoke God to exclude you from Heaven; to Apostatize from the Christian Religion even to the Jewish being no other than to Depart from or Rebel against God. Take heed therefore this be by no means your Case. 13 But exhort one another daily to Perseverance in the Faith, while it is called to day, i. e. as long as the Time of our Probationship here upon Earth lasteth; lest any of you be hard'ned in Unbelief by the Deceitfulness of Sin, i. e. either by the Present outward Ease and Safety from Persecution, which you may meet with upon utterly Renouncing Christianity, or by the False Doctrines of the Judaizers or other Hereticks, who may promise you the Blessings of the Gospel, tho' you join thereto the Observation of the Moisaick Law, or even outwardly Deny your selves to be Christians only in order to avoid Persecution. For such Practices being Sinfull, you will find your selves miserably Decerv'd thereby in the end. 14 For we are made Partakers of the Blessings obtain'd for Us by Christ, only on this Condition, viz. if We hold the Beginning of our Confidence stedfast, i. e. if with the same Courage of Mind, wherewith we at first embraced the Christian Faith, we persevere therein, unto the End: 15 As is sufficiently implied in that it is said, TO DAY if ye will hear his Voice, harden not your hearts, as in the Provocation: for thereby is denoted, that to have Believ'd or Heark'ned to God's Voice Yesterday or the Former part of our Life, is not sufficient to entitle us to the Promise'd Blessings, unless we persevere or continue so to do TO DAY, i. e. as long as We live. 16 And this is confirm'd by the Example of our Forefathers afore-mention'd: For Some of them, when they had heard, i. e. believ'd and been Obedient in many Respects, viz. in Coming out of Egypt with Moses, &c. did provoke notwithstanding God, by their After Unbelief and Disobedience, to swear they should not enter into his Rest: and indeed this was the Case of a very Great Number, howbeit not of All that

A N N O T A T I O N S.

(f) This is elegantly term'd by St. Stephen, *A Turning back again into Egypt in their Hearts. Act. 7. 39.*

D

(g) It

TEXT.

TRANSLATION.

ἀλλ' ὃ πάντες οἱ ἐξελθόντες ἐξ Αἰ-
γύπτου ἀπὸ Μωσέως. 17 Τίσι δὲ
παρασάχισι παρακόνοντο ἔτη, ἔχον-
τες ἀμαρτήσασιν, ὧν τὰ κῶλα ἐπέ-
σεν ὁ τῇ ἐρήμῳ; 18 Τίσι δὲ ὥμοσε
μὴ εἰσελεύσεσθαι εἰς τὴν κατὰπαυ-
σιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασιν;
19 Καὶ βλέπομεν ὅτι ἔκ ἡδυνήθησαν
εἰσελθεῖν δι' ἀπίστια. Κεφ. δ'. Φο-
βηθῶμεν οὖν μή ποτε καταλειπο-
μένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν
κατὰπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν
ὑπερηκείαι.

2 Καὶ γὰρ ἐσμεν εὐηγγελισμένοι, κα-
θ' ὅσον καὶ αὐτοὶ. ἀλλ' ἔκ ὧ φέλησεν ὁ
λόγος ὅτι ἀκοῆς ἐκείνης, μὴ συγκεκρα-
μένος τῇ πίστει τοῖς ἀκούσασιν. 3 Εἰς-
ερχόμεθα ὥστε εἰς τὴν κατὰπαυσιν οἱ πιστεύ-
σαντες, καθὼς εἴρηκεν. Ὡς ὥμοσα ἐν τῇ
ὁργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατὰ-

beit not All that came out of
Egypt by Moses.

17 * With whom then was
he griev'd forty years? was it
not with them that had Sinn'd,
whose carcasses fell in the Wil-
dernes?

18 And to whom sware he,
that they should not enter in-
to his Rest, but to them that
* obey'd not?

19 So we see, that they
could not enter in because of
Unbelief.

Chap. IV. Let us therefore
fear, lest a Promise being left
of Entering into his Rest, Any
of you should (seem to) come
short of It.

2 For unto us has the Go-
spel been preach'd, as well as it
was unto them: but the Word
* heard did not profit them,
not being mix'd with Faith in
them that heard it.

3 For We, who are Believ-
ers, do enter into Rest, as he
said: So I sware in my Wrath,
if they shall enter into my

παυσιν

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that came out of Egypt by Moses. 17 With whom then of the Is-
raelites was he, i. e. God griev'd Forty years? was it not with them
that had Sinn'd by Unbelief, whose Carcasses fell in the Wilderness?
18 And to whom sware He, that they should not enter into his Tem-
poral Rest, i. e. Canaan, but to them that obey'd not? 19 So we see,
that they could not enter in because of Unbelief, or (which comes
to the same) because of Disobedience arising from their Unbelief.
Chap. IV. Let us therefore fear, lest a Promise being still left of En-
tering into His, i. e. God's Rest, Any of you should (seem (g) to) come
short of It, viz. this other Rest of God still promis'd and remaining or left

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left to us Christians, as the formention'd Israelites came short of the Temporal Rest of Canaan.

S E C T I O N III.

The Apostle, as it were not Professedly but only by the Way, shews or at least sufficiently intimates the Excellency of CHRIST JESUS above Joshua, (the Leader of the Israelites after the Death of Moses, and who brought them into the Promis'd Land of Canaan:) All along adapting what is said, to the Design of this Epistle.

The Inference naturally drawn in the foregoing Section from the Eminency of Christ above Moses was this; that, since those Israelites, who believ'd or obey'd not the Word of God spoken to them by Moses, by reason of such their Unbelief and Disobedience enter'd not into the then Promis'd Rest of the Earthly Canaan; we ought to fear, lest by our Unbelief of and Disobedience to the Word of God spoken by Christ, so much Greater than Moses, we enter not into the Rest of the Heavenly Canaan now Promis'd to Us Christians. 2 For unto Us has the Gospel been preach'd, i. e. the Glad Tidings of a Promis'd Rest been made known, as well as it was unto them: but as the Word heard did not profit them, not being mix'd with Faith in them that heard it, so let us take Care that the Word heard do's likewise not profit us on the like account, i. e. as the Rest promis'd to the Israelites was of No Benefit to them, who enter'd not into it by reason of their Unbelief, and of their being so Dishearten'd at the Strength of the Canaanites, as in their Hearts to turn back into Egypt; so let us take Care that the Rest promis'd by the Gospel be of no Benefit to Us, by reason of Our not entering into the said Rest thro' the like Unbelief or Our being so Dishearten'd at the Persecutions of our Enemies, as to apostatize from the Faith and turn back to the Jewish Religion. That this Caution is very pertinent, I proceed to shew, forasmuch as We who are Believers, do enjoy a Promise to enter into Rest, if we are not wanting on our part, as is plainly to be inferr'd from what He, i. e. the Holy Ghost (Chap. 3. 7.) said: So I swear in my Wrath, if they shall enter into my Rest: Now here is express men-

I.
The Apostle proves, that there is a Rest remaining to Christians, different from the Rest mention'd Gen. 2. 2.

A N N O T A T I O N S.

(g) It is observ'd by Criticks, that the verb *dicere* is often us'd as an Expletive. And as a Proof thereof these places are cited *Matt. 3. 9. Mark 10. 42. Luk. 8. 18. and 1 Cor. 10. 12.* and this place *Hebr. 3. 1.* is thought to be a Like Instance. But I believe upon due Consideration, the said Verb will be found to be somewhat more in all these places, than a Meer Expletive: Namely, that it is elegantly us'd to Soften what without it would be an Hard or Severe Expression, or the Like. It seems to be plainly us'd in this Text.

TEXT.

TRANSLATION.

παυσίν μου· καίτοι τῇς ἔργων ἀπὸ
καταβολῆς κόσμου γενηθέντων. 4 Εἴ-
ρηκε γάρ πῃ δεῖ τῆς ἐβδόμης οὐ-
πα· Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ
ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῇς
ἔργων αὐτοῦ. 5 Καὶ ἐν τῷ τό-
πῳ· Εἰ εἰσελεύσονται εἰς τὴν κατέ-
παυσίν μου. 6 Ἐπεὶ οὖν ἀπολείπειται
πῃ εἰσελθεῖν εἰς αὐτὴν, καὶ οἱ πρὸς
τὴν εὐαγγελισθέντες οὐκ εἰσῆλθον
δι' ἀπίστευαν.

7 Πάλιν πῃ οὐκ εἰς τὴν ἡμέραν, Σή-
μερον ἐν Δαβὶδ λέγων μὲν ποσῶτον
χρόνον, καθὼς περιείρηται· Σήμερον
ἐὰν ᾗ φωνῆς αὐτοῦ ἀκούσῃτε, μὴ σκλη-
ρυνήτε τὰς καρδίας ὑμῶν. 8 Εἰ γὰρ
αὐτὸς Ἰησοῦς κατέπαυσεν, οὐκ ἂν δεῖ
ἄλλης ἐλάλει μὲν τῶν ἡμερῶν. 9 Ἀρα
ἀπολείπειται σαββατισμὸς τοῦ λαοῦ τοῦ
Θεοῦ. 10 Ὁ γὰρ εἰσελθὼν εἰς τὴν κατέ-

Rest: altho' the Works were
finish'd from the foundation
of the World.

4 For he speak in a certain
place of the Seventh day on
this wise: And God did rest
the seventh day from All his
Works.

5 And in this place again:
If they shall enter into my Rest.

6 Seeing therefore it re-
mains, that Some * do enter
thereinto, and they to whom
* the Gospel was first preach'd,
enter'd not in because of Un-
belief:

7 Again, he limiteth a Cer-
tain day, saying in David, To
day, after so long a time; as
it is said afore: To day if ye
will hear his Voice, harden
not your hearts.

8 For if * Joshua had given
them Rest, than would he not
afterward have spoken of An-
other day.

9 There remains therefore
a Rest to the People of God.

10 For he that is enter'd in-

παυσίν

ANNOTATIONS.

(a) Seeing the Expression us'd here in the Greek, *οἱ πρὸς τὴν εὐαγγελισθέντες*, is of the same kind with that us'd u. 2. of this same Chap. 4. viz. *ἰσμεν ὑπὸ τῆς αὐτῆς τοῦ αὐτοῦ*, it follows that the Rendering in our Translation should have been like-wife of the same Kind. And this our Translators were aware of themselves, and therefore have put a like Rendering into the Margin; but would have done Better, if they had us'd it in the Text itself.

(b) It being agreed by All, that the Greek word *Ἰησοῦς* denotes in this place Him that is call'd in the Hebrew Bible *Joshua*, and the word *Ἰησοῦς* being only a Translation of the Hebrew *Joshua* according to the Greek Idiom, it follows that in our Translation should have been regarded not the Greek word *Ἰησοῦς*, as being itself only a Translation, but rather the Hebrew Name *Joshua*; especially since thereby this Text would have been render'd intelligible to the Meanest Capacity. And the Like is to be said in reference to other Greek words, whereby the Hebrew Names of Persons are render'd, as *Noë*, *Japhethae*, *Geaton*, &c. (*Hebr. IX.*) which should have Each been render'd in our English Bible

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tion made of a Rest, and that such a Rest as was that whereby God rested from All his Works, this being denoted by God's calling it, My Rest. And this Rest is thus expressly mention'd in Psalm 95. 11. altho' the Works of the Creation were finish'd from the Foundation or Creation of the World. 4 For He (i. e. God, or more particularly the Holy Ghost aforemention'd) spake in a certain place (Gen. 2. 2) of the Seventh day on this Wise: And God did rest the Seventh day from All his Works: (I say, the Rest of God from the Works of the Creation being thus mention'd in Genesis, 5 and there being mention made in this place again (Psalm 95. 11.) of another Rest, namely in these Words; If they shall enter into My Rest:) it thence evidently follows, that these are two Different Rests; of which tho' the Former mention'd Gen. 2. 2. is mention'd as Past, yet the Latter mention'd Psalm 95. 11. is mention'd as Future. 6 Seeing therefore it may be gather'd from this very Expression, If they shall enter into my Rest, that it remains still, that Some do or are to enter thereinto, i. e. into this same Rest mention'd Psalm 95. 11. (it being Absurd to suppose it a Rest provided by God in Vain, or to be enjoy'd by None) and seeing they to whom (a) the Gospel (i. e. the Glad Tidings) of Rest was first preach'd, enter'd not in, viz. into the Rest of Canaan, which was a Type of the Rest to be enjoy'd in Heaven, because of Unbelief; you may from hence learn how pertinent my Caution (v. 1.) is to the Present Case, viz. that you fear, lest a Promise being still left or remaining to Us Christians of Entering into the Heavenly Rest of God, you come short of it in like manner because of the like Unbelief.

7 Again, as it has been observ'd that the Rest spoken of Psalm 95. 11. is distinct from that spoken of Gen. 2. 2. so neither can it be the Same with the Rest promis'd in the Land of Canaan, inasmuch as He, i. e. the Holy Ghost limiteth a Certain Day, saying in the forecited Psalm of David, TO DAY, after so long a Time from the Rest enter'd into by those Israelites, who conquer'd Canaan under Joshua; according as it is said afore (Chap. 2. v. 7, 8.) To day if ye will hear his Voice, harden not your Hearts. 8 For if (b) Joshua had given them the Rest spoken of by the Psalmist, then would He, i. e. the Holy Ghost not afterward have spoken by the Psalmist of Another Day of Rest. 9 There remains therefore, as may be plainly inferr'd from the Consideration before specified, a Rest to Us Christians now the People of God, much more Glorious than that which was given by Joshua to the Israelites in Canaan. 10 For He, i. e. every True Believer, that is enter'd into that Rest,

II. The Rest mention'd Psalm 95. 11. is different from the Rest given by Joshua to the Israelites. Where by the Way the Apostle intimates the Eminency of Christ Jesus above Joshua.

A N N O T A T I O N S.

Bible rather in conformity to the Hebrew Language by Noah, Jephthah, Gideon, &c. if for no other, yet for this Single Reason, that hereby the said Texts are made more intelligible to Vulgar Capacities.

(c) As

TEXT.

TRANSLATION.

παυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ὑπὸ τῷ ἔργῳ αὐτοῦ, ὥσπερ ὑπὸ τῷ ἰδίῳ ὁ Θεός.

to His Rest, he also has * rested from his Own Works, as God did from His * Own.

11 Σωθῶμεν οὖν, εἰσελθεῖν εἰς ἐκείνου τὴν κατὰπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ πᾶσι ὑποδείγματι πέσῃ ἡ ἀπειθείας.

11 Let us labour therefore to enter into that Rest, lest any man fall after the Same manner of * Disobedience.

12 Ζῶν γὰρ ὁ λόγος ὁ Θεοῦ καὶ ἐνεργῆς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίτομον, καὶ δεικνύμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας.

12 For the Word of God is quik and powerfull, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the joynts and marrow, and is a discerner of the Thoughts and Intents of the Heart:

13 Neither is there any Creature, that is not manifest

ἐνώπιον

ANNOTATIONS.

(c) As the words *κατέπαυσις* and *κατίπαυσις* used in this Text of the Original are Conjugates, so should the two English words answering thereto be likewise, for the Better discerning the Force of the Apostle's Argument. Whereas the Rendering of *κατέπαυσις* by *Rest*, and *κατίπαυσις* by *has ceased*, somewhat darkens the View of the Apostle's Argument.

(d) This is agreeable to what we read *Revel. 14. 13. Blessed are the Dead which dy in the Lord—that they may Rest from their Labours.*

(e) Commentators are divided as to the Sense, wherein this Expression, *the Word of God*, is to be here understood: Some understanding it of the Word preach'd or heard, as looking upon it plainly to refer to and to be the same with the *λόγος* αὐτοῦ mention'd v. 2. of this Chapter; others understanding it of Our Saviour Himself, stil'd by St John the *Λόγος* or *Word*, being (I suppose) led into this Acceptation, by what is said (v. 12. of this Chapter) of the Word's being a *Discerner of the Thoughts &c.* which evidently belongs to a Person, and also by the Description given of our Saviour *Rev. 1. 16, &c.* in these Words among others: *Out of his Mouth went a sharp two-edged Sword.* But, since it seems most probable, rather to suppose Our Saviour to be *so describ'd* (in this place of the Revelation) in reference to the Efficacy of His *Word Preach'd or Heard*, than the *Word Preach'd or Heard* to be said in this place of this Epistle to be sharper than a two-edged Sword in reference to the forecited *Description* of our Saviour Himself; since our Saviour is no where else stil'd by St Paul, who (I think I may say) doubtless was the Author of this Epistle, *the Word of God*; since the same St Paul do's elsewhere use the Figure *Prolepæia* in like Cases (viz. in reference to Sin, *Rom. 6. 12, &c.* and *7. 8, &c.*) and lastly since it is very Reasonably suppos'd, that ὁ *λόγος* τῷ Θεῷ in this verse do's refer to ὁ *λόγος* τῷ Θεῷ v. 2. of this Chapter: upon All these Considerations I have prefer'd the Acceptation follow'd in the *Paraphrase*.

(a) As

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Rest, which is call'd by God Psal. 95. 11. His Rest, He the said Believer has also or in like manner (c) rested from All his Own (d) Works or Labours here upon Earth, as God did from His Own Works of the Creation on the Seventh Day. Whereas the Rest given by Joshua to the Israelites was no Such Rest from All Earthly Labours and Toils, and consequently could not be properly called God's Rest, as not being a like Glorious and Perfect Rest, but was only a Type of God's Rest, or of that Perfect and Glorious Rest, which remains to Us Christians. Whence by the way appears the Eminency of our Blessed Saviour Jesus Christ above Joshua; in that the Rest given by Joshua to those he led into Canaan was only an Imperfect Rest; whereas the Rest given by Christ to All true Believers, that persevere in the Faith unto the End, is a most Perfect and Glorious Rest, a Rest deservedly stil'd by God HIS REST; because as God rested on the Seventh day from All the Works of the Creation, for ever after to be Glorified thereby; so He that is enter'd into the Rest given us by Christ, rests from All his Works and Labours, for ever after to enjoy the Fruits or Rewards of his Pious Works and Labours.

11 *These things being so, you see what Good Reason there is again to repeat the like Exhortation afore given (v. 1.) viz. Let us labour therefore to Enter into that Rest of God, remaining to us Christians, lest Any man fall short of that Rest after the Same manner of Unbelief or Disobedience, as the Unbelieving and Disobedient Israelites fell short of the Rest of Canaan. 12 For the (e) Word of God, when preach'd to Us, will have its Effect upon Us one way or other, in being the means, either to bring us to Eternal Happiness upon our Obedience thereto, or to bring us to Condign Punishment even Eternal Misery upon our Disobedience to the Same. It is Quick or Lively, as setting before Us Eternal Life, and so it is Powerfull, as setting before Us the most Powerfull Motives to be Obedient thereto: and it may be said, not only in a Figurative but even in a Literal Sense, to be Sharper than any two-edged Sword, piercing even to the dividing asunder of Soul (or Animal part of Man) and Spirit (or Spiritual part of Man,) and of the Joynts and Marrow, inasmuch as it will sooner Kill than any two-edged Sword, as has been exemplified in the Death of Ananias and Sapphira; and the same Examples prove that it is a Discerner or Judge, i. e. that not only God, whose Word it is, is Always a Discerner, but also the Preachers thereof are Now endued with a Power of Discerning, of the Thoughts and Intents of the Heart, and altho' this Miraculous Power of its Preachers shall cease in Some time, yet by It at the Last Day shall be judg'd the Thoughts and Intents of the Heart. 13 Neither is there any Creature, that as to All his Actions and Intentions is not Manifest in His Sight, viz. (as it follows) with whom we have to do;*

III.
From what has been afore offer'd in this Section, the Apostle draws an Inference of Exhortation suitable to the Design of the Epistle.

T E X T.

TRANSLATION.

εἰώποι αὐτοῦ· πάντα δὲ γυμνὰ καὶ
πεπραχλισμὴν τοῖς ὀφθαλμοῖς αὐτοῦ,
ὡς ὃν ἡμῖν ὁ λόγος.

in his Sight: but All things
are naked and open'd unto the
eyes of Him, with whom we
have to do.

14 Ἐχοντες οὖν ἀρχιερέα μέγαν,
διελλυθότα τῆς οὐρανῆς, Ἰησοῦν τὸν
υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολο-
γίας. 15 Οὐ γὰρ ἔχμεν ἀρχιερέα μη-
δυνάμειον συμπαθεῖναι ταῖς ἀθε-
νείαις ἡμῶν, πεπειρασμὸν δὲ κατὰ
πάντα κατ' ὁμοίότητα, χωρὶς ἁμαρ-
τίας. 16 Περισσεύοντες οὖν μετὰ
παρρησίας πρὸς τὸν ὁρῶν ἡμᾶς, ἵνα
λάβωμεν ἔλεον, καὶ χάριν εὐρωμεν εἰς
εὐχαρίαν βοήθειαν.

14 Seeing then that we
have a Great Highpriest, that
is pass'd * thro' the Heavens,
Jesus the Son of God, let us
hold fast our Profession.

15 For we have not an
Highpriest, who cannot be
touch'd with a * Fellow-feel-
ing of our Infirmities; but
who was in all points tempted
like as we are, yet without Sin.

16 Let us therefore come
* with Freeness unto the
Throne of Grace, that we may
obtain Mercy, and find Grace
to help in time of Need.

Κεφ. ε'. Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀν-
θρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων

Chap. V. For every High-
priest, taken from among Men,
is ordain'd for Men in things

καθήσται

P A R A P H R A S E.

but All things are naked and open'd unto the Eyes of Him, with
whom we have to do, or to whom we are to give an Account, so that
Hypocrisy can stand us in no stead, but only serve to encrease our Guilt
and Punishment. And this ought to be of more Weight with you, in-
asmuch as you read, how this here said concerning the Word of God
has been actually exemplified, as by other Instances, so particularly upon
the Unbelieving and Disobedient Israelites, so oft referr'd to in this and
the second Section.

S E C T. IV.

A N N O T A T I O N S.

(a) As all above the Earth is stil'd by the Sacred Writers the Heavens, so
these are distinguish'd into different Regions, each call'd also the Heavens.
Hence, when we read of Our Saviour's passing thro' the Heavens, as in this
Text, or of his being made Higher than the Heavens, (as Ch. 7. 26.) or the
like, these Expressions must be understood of the Lower Heavens. And on
the other hand, when we read (Ch. 8. 1, &c.) of our Saviour's sitting on the
Right hand of the Throne of the Majesty in the Heavens, this last Expression
must be understood of the Highest Heavens, where God is present in a more
Special manner.

(b) The

PARAPHRASE.

SECTION IV.

The Apostle goes on next to shew the Excellency of Christ above Aaron, or any other Highpriest of the Jewish Church, All along adapting (by proper Inferences and Exhortations) what He saith, to the Design of this Epistle.

There having in Sect. I. been shewn the Excellency of Christ Jesus above the Angels, in the very Beginning of Sect. II. (viz. Chap. 3. 1.) it was observ'd, that Christ is the Apostle and Highpriest of our Profession; and therefore in the said Sect. II. was shewn the Excellency of Christ above Moses the Apostle of the Jewish Profession: Which Discourse leading to mention the Rest of Canaan, which the Israelites, that murder'd and rebelled upon the Report made by the Spie of the Great Strength of the Canaanites, fell short of by their Unbelief and Disobedience; in Sect. III. it was prov'd, that there is a Rest remaining to Christians much more Perfect and Glorious than that of Canaan.; and consequently thereby was tacitly prov'd, or by the Way intimated, the Excellency of Christ Jesus above Joshua. In this Sect. IV. the Apostle proceeds to speak of Christ as to his other Office (besides his Apostleship) mention'd Chap. 2. 1. viz. his Priesthood; and to shew that Christ the Highpriest of Our Christian Profession is much more Excellent than Aaron, or any other Highpriest of the Jewish Profession. 14 Seeing then that we can't enter into God's Rest without Perseverance, and seeing from what has been afore said that we have a Great Highpriest, that is pass'd (a) thro' the Lower Heavens unto the Right Hand of the Majesty on high, JESUS not only a Man, but also the Son of God, let us hold fast our Profession. 15 For by what he suffer'd in his Manhood we are assur'd, that We have not an Highpriest, who cannot be touch'd with a Fellow-feeling of our Infirmities; but who was in All points tempted like as We are, yet (or only excepting this difference in his and our Temptations, that he always kept himself) without Sin. 16 Let us therefore come with a Reverent Freeness (in laying open our Wants and praying for Supply) unto the Throne of Grace, where Christ our Highpriest sits, (which is Another Encouragement for Us so to come) that upon due Supplication and Prayer we may obtain Mercy, and find Grace to help seasonably in Time of Need, either by delivering Us from Temptation, or by enabling Us to endure and overcome them

I.
An Exhortation to Perseverance from the Consideration of Christ's being our Highpriest.

Chap. V. The Consideration of Christ being our Highpriest is (I say) a Great Motive and Encouragement to Perseverance in the Faith. For Every Highpriest taken from among Men, is (you know) ordain'd for the Good of those Men whose Highpriest he is, in things pertaining

II.
The Qualifications requisite to constitute an Highpriest are all to be found in Christ.

TEXT.

TRANSLATION.

καθίσταται τὰ πρὸς τὸν Θεόν, ἵνα
 προσφέρειν δώρα τε καὶ θυσίας ὑπὲρ
 ἁμαρτιῶν· 2 μετριοπαθεῖν διωά-
 ρητος τοῖς ἀγνοοῦσι καὶ πλανωμένοις,
 ἐπεὶ καὶ αὐτὸς περικείται ἀσθενειᾶν·
 3 καὶ ὡς πρὸς τὸν Θεόν, καθὼς
 οὐκ ἔστιν ἑαυτοῦ, οὕτω καὶ περὶ ἑαυ-
 τοῦ, προσφέρειν ὑπὲρ ἁμαρτιῶν.
 4 Καὶ οὐχ ἑαυτοῦ περ λαμβάνει τιμὴν
 τιμῆς, ἀλλὰ καθ' ὅσον ἔστιν ἡ
 Θεοῦ, καθάπερ καὶ Ααρών. 5 Οὕ-
 τω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδού-
 ξασε γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ λα-
 λήσας πρὸς αὐτόν· Υἱὸς μου εἶ σύ,
 ἐγὼ σήμερον γέννηκα σε. 6 Κα-
 θὼς καὶ ἐν ἑτέρῳ λέγει· Σὺ ἱερεὺς
 εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελ-
 χιζεδέκ. 7 Ὅς ἐν ταῖς ἡμέραις τῆς
 σαρκὸς αὐτοῦ, δέησεν τε καὶ ἰκε-
 τησίας, πρὸς τὸν διωάρετον σώ-
 ζειν αὐτὸν ἐκ θανάτου, μετὰ κραυ-
 γῆς ἰσχυρᾶς καὶ δακρύων προσε-
 νέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς
 εὐλαβείας, 8 καίπερ ὢν υἱὸς, ἑ-
 μαθεν ἀφ' ὧν ἔπαθε πρὸς ἡπα-
 τοῦ· 9 καὶ τελειωθείς ἐγένετο

taining to God, that he may
 offer both Gifts and Sacrifices
 for Sins:

2 Who can *have due Com-
 passion on the Ignorant, and
 on them that are out of the
 Way; for that he himself al-
 so is compass'd with infirmi-
 ties.

3 And by reason hereof he
 ought, as for the People, so
 also for Himself, to offer for
 Sins.

4 And no man takes this
 Honour unto himself, but he
 that is call'd of God, as also
 was Aaron.

5 So also Christ glorified
 not himself to be made an
 Highpriest, but He that said
 unto him: Thou art my Son,
 to day have I begotten thee.

6 As he saith also in ano-
 ther place: Thou art a Priest
 for ever after the Order of
 Melchisedek.

7 Who in the days of his
 Flesh, when he had offer'd up
 prayers and supplications, with
 strong Crying and Tears, unto
 Him that was able to save him
 from Death, and was heard so
 as to be deliver'd from his Fear.

8 Tho' he were a Son, yet
 learn'd he Obedience, by the
 things which he Suffer'd;

9 And being made Perfect,
 τοῖς

ANNOTATIONS.

(b) The Apostle introduces the mention of Aaron here, just as he did that
 of Moses above Ch. 2. 2. and to the like End; namely to Shew the Hebrews,
 that he had no Design to detract from the Just Worth of Aaron.

(c) In Act. 13. 33. this Passage is cited by St Paul to prove our Saviour's Re-
 surrection; and here to prove his Melchisedecal Priesthood, as what he was
 to

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to God, *namely* that he may offer both Gifts and Sacrifices, and so make Reconciliation for their Sins: 2 And he is One who can have due Compassion on the Ignorant and on them that are out of the Way, *i. e.* on All such as are not Wilfull Obſtinate Sinners, Affectionately interceding for them by Sacrifice; for that He himſelf alſo is compaſs'd about with Infirmity. 3 And by reaſon hereof, *viz.* his Own Infirmity He ought or is in Duty bound, as for the People, ſo alſo for Himſelf, to offer for Sins. 4 And no man takes this Honour, *viz.* of being an Highpriest unto Himſelf, but only He that is call'd or appointed of God, as alſo was (b) Aaron, the Firſt and moſt Celebrated Highpriest of the Jewiſh Church. Now in the foregoing Account of an Highpriest there are theſe Three things Remarkable: Firſt, that He is appointed to act for Men in things pertaining to God, eſpecially in order to make Reconciliation for Sin (v. 1.): Secondly, that He is qualified to do this the more Affectionately, becauſe He Himſelf is liable to Infirmity (v. 3, 3.): Thirdly, that He is to be appointed by God (v. 4.). Now all theſe Three Particulars Remarkable in an Aaronical Highpriest, are alſo to be obſerv'd in Our Chriſtian Highpriest. 5 For ſo alſo Chriſt glorified not himſelf to be made an Highpriest; but He (*i. e.* God) glorified Him with this Honour, that ſaid unto Him: (c) Thou art my Son; this Day have I begotten Thee, *i. e.* have I rais'd thee from the Dead in order to be a Priest (as well as King) for ever. 6 As he ſaith alſo in another place (Pſal. 110. 4.) to the ſame purpoſe: Thou art a Priest for ever after the Order of Melchizedek, who is repreſented in Scripture abiding (as a King, ſo alſo) a Priest continually (Hebr. 7. 3.). 7 And as Chriſt was thus call'd to be an Highpriest by God, like other Highpriests; ſo alſo was he, like them, qualified to have Due Compassion on Us under Temptations: for He was One, Who in the days of his Fleſh, *i. e.* Life here on Earth, when he had with ſtrong Crying and Tears offer'd up Prayers and Supplications unto Him, *viz.* God, that was Able to ſave him from Death, and was heard ſo far as to be deliver'd from his (d) Fear, *namely* by an Angel ſent on purpoſe to ſtrengthen him, 8 Tho' he were a Son, yet learn'd he, what Difficulty and conſequently what Temptation to Sin was to be undergone by ſuch as would perſevere in their Obedience; this I ſay he learn'd by the things which He himſelf Suffer'd, and thereby was fully qualify'd to have Due Compassion on Us under Temptations: 9 And laſtly Chriſt alſo, as other Highpriests, acts for Us in things pertaining to God, but in a much Higher manner: for being made Perfect in all the ſe-
veral

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to enter upon after his Reſurrection. (d) Concerning this Fear our Saviour was in, we read *Matt.* 26. 37, 38. *Mark* 14. 33, 34. *Luk.* 22. 42, 43.

TEXT.

TRANSLATION.

τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἵπος
σωτηρίας αἰωνίου. 10 ὡσαύτως
ἦτε ὑπὸ τοῦ Θεοῦ Ἀρχιερεὺς κατὰ
τὴν τάξιν Μελχισεδέκ.

11 Περὶ ὧν πολὺς ἡμῖν ὁ λόγος
καὶ δυσερμήνευτος λέγειν, ἐπεὶ νο-
θεῖ γινώσκει ταῖς ἀκοαῖς. 12 Καὶ
γὰρ ὁφείλοτες εἶναι διδάσκαλοι ἀφ' ὅ-
τιν ἡρώων, πάλιν ἡρώων ἔχετε τοῦ
διδάσκειν ὑμᾶς, πῶς τὰ στοιχεῖα
τῆς ἀρχῆς τῶν λόγων τοῦ Θεοῦ.
καὶ γινώσκει ἡρώων ἔχοντες γάλα-
κτος, καὶ ὁ σπρεῖς τροφῆς. 13 Πᾶς
γὰρ ὁ μετέχων γάλακτος, ἀπει-
ροῦ λόγου δικαιοσύνης. (νήπιος
γὰρ ὅστις.) 14 τελείων δὲ ὅστις ἡ
σπρεῖς τροφῆς, τῶν ἀφ' οὗ ἐξί-
τι ἀποστηθία γυμνασμοὺς ἔχον-
των πρὸς ἀφ' ἑαυτοῦ καλῶς τε καὶ κα-
κοῦ. • Κεφ. ε'. Διὸ ἀφέντες τὴν
ἀρχὴν τοῦ Χειροῦ λόγον, ὅτι πρὸς
τελειότητα φερόμεθα. μὴ πάλιν θε-
μέλιον καθεσθαι δόμοις μετὰ νοίας ἀπὸ
νεκρῶν ἔργων, καὶ πίστεως ὅτι Θεὸν,
2 βαπτισμῶν διδαχῆς, ὅτι πρὸς τὴν

he became the Author of Eter-
nal Salvation unto All them
that obey him;

10 * Nam'd of God an High-
priest after the Order of Mel-
chisedek.

11 Of whom we have ma-
ny things to say, and hard to
be * explain'd, seeing ye are
dull of hearing.

12 For when for the time
ye ought to be Teachers, ye
have need that one teach you
again, which be the First Prin-
ciples of the Oracles of God ;
and are become such as have
need of Milk, and not of strong
Meat.

13 For every one that uses
Milk, is unskilfull in the Word
of Righteousness : (for he is
a Babe)

14 But strong Meat belongs
to them that are of full Age,
even those who by reason of
Use have their Senses exercis'd
to discern both Good and Evil.

Chap. VI. Therefore leav-
ing the Principles of the Do-
ctrine of Christ, let us go on
unto Perfection; not laying
again the Foundation of Re-
pentance from Dead works, &
of Faith towards God.

2 Of the Doctrine of * Ba-
ptism, and of Laying on of
χειρῶν,

ANNOTATIONS.

(e) The Original Word is a Plural, and thereby may be denoted the Ancient Rite of Dipping the Person baptiz'd *thrice* under Water, namely at the men- tion of each of the Three Divine Persons, Father, Son, and Holy Ghost, ex- press'd in the Form of Baptism prescrib'd by our Saviour Himself, *Matt.* 28. 19. Others understand by *Baptisms* the Solemn stated Times of the Primitive Church for Baptism, when a Great Many being baptiz'd together, the Apostle denoted such

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veral respects abovemention'd (Chap. 2. 10.) He became the Author of Eternal Salvation unto All them that obey him; 10 *Being by way of Contradistinction to the Aaronical Highpriests* Nam'd of God an Highpriest after the Order of Melchisedek.

II Of whom, *i. e. Melchisedek or the Melchisedecal Priesthood of our Saviour* We have many things to say, and such as are hard to be explain'd at least to some of you, seeing ye are Dull of Hearing, *i. e. Understanding what ye have heard or have been taught already.* 12 For when for the time you have profess'd Christianity, ye ought to have understood it so well, as to be able to be Teachers of others, ye have need that one teach you again, which be the First Principles of the Oracles of God, *i. e. of Christianity*; and are become such as have need of Milk, *i. e. of being taught the Plainest Doctrines, such as are wont to be taught the Catechumens or Young Christians, and not of strong Meat, i. e. you are not fit to be instructed in the more Mysterious parts of Christianity, such as is that which relates to the Melchisedecal Priesthood of Christ.* 13 For as every one that uses Milk for want of Better Digestion, will be hurt, not fed, by eating more Solid Food; so every one that is not yet got beyond his Catechism, or the more Plain and Necessary Parts of our Christian Religion, will be liable to be hurt, not improv'd, by being acquainted with the more Mysterious and Profound Parts of our Religion; forasmuch as he is Unskillfull in the Word of Righteousness, *i. e. knows not how to make a Right Use of the Mysteries of the Gospel: (for He is as a Babe, who wants Teeth and a Stomach to digest such strong Meat.)* 14 But as strong Meat belongs to them that are of Full Age, when the Stomach becomes able to digest such Food, so the Mysteries or Sublimer Parts of Christianity belong to them that are Perfect in the Faith, even those who by reason of Use, in accustoming themselves to study the Holy Scriptures, have their Senses or Faculties so exercis'd, as that they are able to discern both Good and Evil, *i. e. to distinguish between True and False Doctrines.* Chap. VI. Therefore (having given a just Reproof to those among you, who have not made a Proficiency in the Knowledge of Christianity suitable to the Time they have profess'd it), leaving the Principles of the Doctrine of Christ, let Us go on unto Perfection, *i. e. to treat of Such things as relate unto a more Perfect or Deeper Knowledge of the Christian Doctrine*; not laying again the Foundation, *i. e. the Fundamental Doctrines of Christianity, viz. the Doctrine of Repentance from Dead Works, i. e. Sinfull Works the Wages whereof is Death, and of Faith towards God,* 2 Of the Doctrine of (e) Baptism, and of Laying

III.
A Digression concerning the Little Proficiency made by some of the Hebrews in the Knowledge of the Gospel, and concerning the wofull State of Apostacy.

A N N O T A T I O N S.

such their being Baptiz'd by the Plural *Baptisms*. Others understand the Outward Baptism of Water, and the Inward Baptism of the Spirit. But since after all

TEXT.

TRANSLATION.

χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ
 κείμαι^Θ αἰωνίου. 3 Καὶ τοῦτο
 ποιήσομεν, ἐὰν ὡς ἔπιτρέπη ὁ Θεός.
 4 Αδιώατον γὰρ τοὺς ἅπαξ φωπι-
 σθέντας, γύσασμῶνους τε τῆς δω-
 ρεᾶς ἐπουρανίου, καὶ μετόχους γε-
 νηθέντας Πνεύματι^Θ ἁγίου, 5 καὶ
 κελὸν γύσασμῶνους Θεοῦ ῥήμα, δυ-
 νάμεις τε μέλλοντος αἰῶνος, 6 καὶ
 ὡθραπέσονται, πάλιν ἀνακαινίζεν
 εἰς μετάνοιαν, ἀνασταυρωθέντες ἑαυ-
 τοῖς τὸν υἱὸν τοῦ Θεοῦ, καὶ ὡθρα-
 δειγματίζοντες. 7 Γῆ γὰρ ἡ πῖσσα
 τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενοι
 ὑετὸν, καὶ τίκτυστα βοτάνῃσι εὐθετον,
 ἐκείνοις, δι' οὓς καὶ γεωργεῖται, μελα-
 λαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ.

Hands, and of the Resurrection
 of the Dead, and of Eternal
 Judgment.

3 And this will we do, if
 God permit.

4 For it is impossible for
 those who were once Enlight-
 ned, and have tasted of the
 Heavenly Gift, and *have been
 made partakers of the Holy
 Ghost,

5 And have tasted the Good
 Word of God, and the Powers
 of the World to come;

6 If they fall away, to re-
 new them again unto Repen-
 tance: seeing they crucify to
 themselves the Son of God a-
 fresh, and put him to an open
 Shame.

7 For the Earth, which
 drinks up the Rain that comes
 oft upon it, and brings forth
 Herbs meet for them, by whom
 it is * also dress'd, receives
 Blessing from God:

8 ἐκφύ-

ANNOTATIONS.

all it may only be an Enallage of Number, and by Most it is agreed to denote
 no more than what we call in the Singular *Baptism*, I therefore judg'd it Best
 to render it so.

(f) This is a Plain Proof of the *Eternity* of Hell-Torments.

(g) If we understand this and the following Expressions according to the Ex-
 position given of them in the Paraphrase, they answer in order to Baptism,
 Imposition of Hands, the Resurrection and Judgment, mention'd v. 2. which
 might probably enough be the Design of the Apostle, the Referring thereto
 being very agreeable to the Subject the Apostle is here speaking of.

(b) It is observable, that the Apostle here saith of Apostates and the like,
 that they only *tast* of the Heavenly Gift, and of the Good Word of God, &c.
 the same not turning to their Nourishment or Benefit.

(i) It is probable for the Reasons mention'd in the foregoing Note (g) that
the Powers of the World to come are to be understood as in the Paraphrase. And
 here it is observable, that the Expression, *the World to come*, may be under-
 stood in both the Acceptations given above in Note (i) Sect. I.

(k) Our Translators seem to have us'd a Copy, which has not the Particle
 καὶ in it. And indeed it is not read either in the *Clement.* or *Ger. MSS.* nor
 in

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on of the Hands of the Apostles or Bishops for Confirmation, i. e. for Confirming and Increasing Grace in them that have been already Baptiz'd; and of the Resurrection of the Dead, and of (f) Eternal Judgment, i. e. of the Last Judgment, whereby Men shall be sentenc'd to an Eternal State of Happiness or Misery, according to their Lives well or ill spent here. 3 And this will we do, viz. go on to Perfection, or to treat of Such things as relate to a more Perfect Knowledge of Christianity, (such as is the Treating of the Melchisedec Priesthood of Christ, &c.) if God permit. 4 For it will be to little or no purpose, to stand laying again the Foundation of Repentance, &c. in respect of such as have Apostatiz'd; forasmuch as it is impossible for those who were once Enlightened, i. e. Baptiz'd, and have tasted of the (g) Heavenly Gift of the Spirit first imparted to them in Baptism, and have been made partakers of the Holy Ghost in a fuller Degree afterwards by Imposition of Hands, 5 And have (h) tasted or been made Sensible of the Good Word of God concerning a Resurrection, and have tasted also or been made Sensible of the (i) Powers of the World to come, i. e. the Powerfull Motives (to Perseverance in the Faith) relating to the World to come and made known by the Gospel, such as is the Eternal Judgment; 6 if they Wilfully or Deliberately apostatize or fall away from the Faith, it is (I say) impossible to renew them again unto Repentance: seeing they are not to be wrought upon by All the Evidence that God has given of the Truth of our Holy Religion, but are Guilty of the most Obstinate Unbelief, and as such by their Apostacy do in effect crucify to themselves, i. e. as to what concerns their own Future State, the Son of God afresh, and put him to an Open shame; to Apostatize being in effect the same as to acknowledge Christ to have been justly Crucified, and a Means of Exposing the Christian Religion to the Scorn and Contempt of the World. And that God's thus giving up Such Apostates to Final Impenitence is most just, may be illustrated by a familiar Instance. 7 For the Earth, which drinks up the Rain that comes oft upon it, and brings forth Herbs meet for the use of them, by or for whom it is (besides its being Rain'd upon from Heaven) (k) also dress'd, receives or is counted worthy to receive the Blessing of more Rain.

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in the Vulgar Latin, Syriack, or Arabick Versions. However it being read in the Alex. MSS. and other Copies, and it seeming to be omitted in the former, either thro' Inadvertency or because it was look'd upon as Superfluous, therefore I have retain'd it, and the rather because it is so far from being Superfluous, as to be of Great Importance in this Place; in that it denotes, that besides Rain, there must be also Dressing, before the Earth can be justly esteem'd worthy to be Rais'd; and so agreeably of those to whom this Similitude refers.

(l) Curfing

TEXT.

TRANSLATION.

8 ἀφένευσσα δὲ ἀκάνθας καὶ περισό-
λυσ, ἀδοκίμος καὶ κατάρως ἐγγύς, ἥς
τὸ τέλος εἰς καῶσιν.

9 Πεπείσμεθα δὲ παρὶ ὑμῶν, ἀλα-
πιτοὶ, τὰ κρείττονα καὶ ἐχρόνιστα σω-
τηρίας, εἰ καὶ οὕτω λαλῶμεν. 10 Οὐ
γὰρ ἀδικῶ ὁ Θεὸς ὅτι λαλῶμεν τῇ
ἐργῇ ὑμῶν, καὶ ὅτι ἀγάπης ἥς ἐνε-
δείξατε εἰς τὸ ὄνομα αὐτοῦ, ἀφαινο-
μήσαντες τοῖς ἀγαθοῖς καὶ ἀφαινοῦντες.

11 Επιθυμῶμεν δὲ ἕκαστον ὑμῶν τιλὼ
αὐτίλῳ ἐνδείκνυσθαι ἀποδιδὼν ὡς ὅτι
πληροφώραν τῆς ἐλπίδος ἀχρι τέ-
λους. 12 ἵνα μὴ νωθροὶ γένησθε μι-
μησάμενοι πάντων ἀφαινομένης καὶ μακροθυ-
μίας κληρονομήσαντες τὰς ἐπαγγελίας.

13 Τῷ γὰρ Ἀβραάμ ἐπαγγελιάμενος
ὁ Θεός, ἐπεὶ καὶ ἔδενός ἐιχε μείζονος
ὁμῶσαι, ὡμοσε καὶ ἑαυτῷ, 14 λέ-
γων· Ἡ γῆ ἐνδοξῶν ἐνδοξήσω σε, καὶ
πληθύνων πληθυνῶ σε. 15 Καὶ ὅ-
τε μακροθυμίας ἐπέτυχεν ὁ ἐπαγγελ-
ίας. 16 Ἄνθρωποι μὲν γὰρ καὶ ὁ μεί-
ζονος ὁμνύοντες, καὶ πάσης αὐτοῖς ἀντι-
λογίας πύλας εἰς βεβαίωσιν ὁ ὅρκος.

8 But that which beareth
thorns and briars, is rejected
and is nigh unto * a Curse ;
whose End is to be burnt.

9 But, Beloved, we are per-
suaded Better things of you,
and things that accompany Sal-
vation, tho' we thus speak.

10 For God is not un-
righteous, to forget your Work
and * Love, which ye have
shew'd towards his Name, in
that ye have minister'd to the
Saints, and do minister.

11 And we desire that eve-
ry one of you do shew the
same Diligence, to the Full As-
surance of Hope unto the End:

12 That ye be not Sloth-
full, but followers of them,
who thro' Faith and Patience
inherit the Promises.

13 For when God made Pro-
mise to Abraham, because he
could Swear by no Greater, he
Swore by Himself,

14 Saying: Surely blessing
I will bless thee, and multiply-
ing I will multiply thee.

15 And so after he had pa-
tiently endured, he obtain'd
the Promise.

16 For Men verily Swear
by the Greater, and an Oath
for Confirmation is to them an
End of All Gain saying.

17 Ἐν

ANNOTATIONS.

(1) *Cursing* is generally us'd in our Tongue Actively for *to Curse*, and not
to be Accurs'd; and therefore I have instead thereof put *a Curse*.

† (π) Τὸ κρημνίζω is not read in Alex. Clerm. Ger. and some other Ancient
MSS. nor in the Vulg. Latin, Syriack and Ethiopick Versions. So that it is
scarce to be doubted, but it has been added here from 1 *Thess.* 1. 3.

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Rain from God: 8 but that which, notwithstanding its being Rain'd upon and duly dress'd, after all bears nothing but Thornes and Briers, is by the Consent of All Husbandmen counted worthy to be Rejected, i. e. to have no more Rain or Dressing bestow'd upon it, and is nigh unto a (1) Curse, i. e. after some short further Trial or Forbearance, if it grows not Better, it is deservedly to be Accurs'd; Whose End is to be Burnt.

9 But, Beloved, we are perswaded Better things of you, and things that accompany Salvation, tho' we thus speak concerning Apostates. 10 For altho' some of you are Faulty in not making so Great Proficiency in the Knowledge of Christianity, as you might have done for the Time you have profess'd it, yet we are perswaded by God's Grace you will not fall into Apostacy; and this our Perswasion is founded on this, that God is not Unrighteous to forget the Work and (m) Love, which ye have shew'd towards his Name, in that ye have minister'd to the Saints, and do minister by your Charity to them in their Necessities: which your Charity is so acceptable to God, that he will give you Continual Succours of Grace to enable you to overcome All Trials, and will not withdraw his Grace from you, as from the Apostates referr'd to v. 4 — 6. and resembled to the Rejected and Accursed Ground v. 8. This I say we are perswaded of; 11 and therefore what we desire or design by such our Admonition is, that every one of you do go on to shew the same Diligence ye have hitherto shewn, to the intent that you may retain the Full Assurance of Hope unto the End: 12 that ye be not Slothfull or Cowardly under any Afflictions that may befall you, but Courageous Followers of them, who thro' Perseverance in the Faith and Patience do now inherit the Promises. 13 For to encourage you so to do, you have the Greatest Certainty as can be given, that God will make Good his Promises; as will appear by considering that when God made Promise (Gen. 22. 16, 17.) to Abraham, because he could Swear by no Greater, he Swore by Himself, 14 Saying: Surely Blessing I will blefs thee, and multiplying I will multiply thee. 15 And so, tho' not presently, yet after he had patiently endur'd for a time, he obtain'd actually so much of the Promise as belong'd to his Own Person. 16 God's thus Ratifying his Promise by an Oath is, I say, the Giving us the Greatest Certainty we can have, that the said Promise will be made Good to us in Due time, according to the Consent and Receiv'd Custom of Mankind. For Men verily, in Cases of Ratifying their Promises in the Best manner they can, are wont to Swear by the Greater, i. e. the Person of Greatest Authority among 'em, and an Oath thus taken for Confirmation of a Promise made is to them an End of All Gain saying, i. e. is look'd upon as a Sufficient Security given (by the Promiser) to take away All Reasonable Grounds of Saying any thing against the Cer-

IV.
The Digression
is continued by
subjoining an
Exhortation to
Perseverance.

TEXT.

TRANSLATION.

17 Εν ᾧ ὡς ἐλατύτερον βυλόμεν ὁ
 Θεὸς ὁπιδείξαι τοῖς κληρονόμοις τῆς
 ἐπαγγελίας τὸ ἀμετάβητον τῆς βουλῆς
 αὐτοῦ, ἐμεσίπυσεν ὅρκῳ· 18 ἵνα διὰ
 δύο πραγμάτων ἀμεταβέτων, οἷς οἷς
 ἀδιώατον φεύσασθαι Θεὸν, ἰσχυρὰν
 ὑπακλῆσιν ἔχωμεν οἱ καταφυγόντες
 κρατῆσαι τῆς ἐσπεύμενης ἐλπίδος·
 19 ὡς ἄγκυραν ἔχομεν τῆς ψυ-
 χῆς ἀσφαλῆ τε καὶ βεβαίαι, καὶ
 εισερχομένη εἰς τὸ ἐσώπτερον τῆς κα-
 ταπόσεως· 20 ὅπως ἀρόφρου
 ὑπὲρ ἡμῶν ἐστὶν Ἰησοῦς, κατὰ
 τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς γενό-
 μενος εἰς τὸν αἰῶνα.

Κεφ. ζ'. Οὗτος ὁ Μελχισεδέκ,
 βασιλεὺς Σαλήμ, ἱερεὺς τῷ Θεῷ τοῦ
 ὑψίστου, ὁ σωστῆσαι Ἀβραάμ ὑπο-
 σφύροντι ἀπὸ τῆς κοπῆς τῶν βασι-
 λέων, καὶ εὐλογῆσαι αὐτόν· 2 ὅ καὶ
 δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ·
 ὡς τὸν μὲν ἐρμηνεύμενος βασιλεὺς δι-
 καιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σα-
 λήμ, ὁ ὅστις βασιλεὺς εἰρήνης· 3 ἀπά-
 τερ, ἀμήτερ, ἀγενεαλόγητος· μήτε
 ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος
 ἔχων· ἀφωμοιωμένον δὲ τῷ υἱῷ τοῦ

17 Wherein God willing
 more abundantly to shew unto
 the Heirs of the Promise the
 immutability of his Counsel,
 confirm'd it by an Oath :

18 That by two immutable
 things, in which it was impos-
 sible for God to Ly, we might
 have a Strong Consolation,
 who have fled for Refuge to
 lay hold upon the Hope set be-
 fore Us.

19 Which *Hope* we have as
 an Anchor of the Soul, both
 sure and stedfast, and which
 enters into that within the
 Vail,

20 Whither the Fore-run-
 ner is for us enter'd, *even* Je-
 sus, made an Highpriest for
 ever after the Order of Mel-
 chisedek.

Chap. VII. For this Melchi-
 sedek, King of Salem, Priest
 of the most High God, who
 met Abraham returning from
 the Slaughter of the Kings,
 and blessed him ;

2 To whom also Abraham
 gave a Tenth part of All : first
 being by Interpretation King
 of Righteousness, and after that
 also King of Salem, which is,
 King of Peace :

3 Without Father, without
 Mother, without * Genealogy,
 having neither Beginning of
 Days nor End of Life ; but
 made like unto the Son of

God,

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(*) I think herein is contain'd a very Good Argument for the Eternity of our
 Blessed Saviour as to his Divine Nature. For here the Apostle expressly asserts,
 that *Melchisedek* is represented in Scripture, as *not having Beginning of Days*,
 that

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tainty of the Promise being made Good in the Due and Appointed Time, upon Performance of the Conditions requir'd. 17 Wherein, i. e. in which point or respect God likewise being willing more abundantly, i. e. in the highest Manner he could to shew unto All the Faithfull who are (as well as Abraham the Father of the Faithfull) to be Heirs of the Spiritual Blessings implied in the said Promise the Immutability of his Counsel, confirm'd it by an Oath: 18 that by two Immutable things, viz. His Promise and his Oath, in either of which it was impossible for God as being Truth itself to Ly, we might have a strong Consolation in the Certainty of enjoying the said Promise, who, to avoid the Wrath of God hanging over the Unbelieving Jews both in respect of this and the other World, have fled for refuge to lay hold upon the Hope of Salvation set before Us by the Gospel. 19 Which Hope we have as an Anchor of the Soul, both sure and steadfast amidst all the Storms and Billows of this World, and consequently such as will preserve Our Souls from being Shipwreck'd or cast away Eternally, and which enters, i. e. gives us Assurance of Entering into Heaven, represented by that part of the Jewish Tabernacle which is within the Vail, and was call'd the Holy of Holies; 20 Whither, viz. into Heaven the Fore-runner is for to make way for Us already actual^l enter'd, even Jesus, who (and the mentioning hereof will not only give Us further Assurance of Obtaining the Promise made to the Faithfull by God, but will also serve to put an End to the Digression made from Chap. 5. 10. to this last verse of Ch. 6. and to make way for proceeding on the Subject first propos'd Chap. 5. 10. to be treated of, viz. the Melchisedec Priesthood of Christ) is made an Highpriest for ever after the Order of Melchisedec.

Chap. VII. For this Melchisedec, King of Salem, Priest of the most High God, who met Abraham returning from the Slaughter of the Kings (mention'd Gen. 14.) and blessed him; 2 to whom also Abraham gave a Tenth part of All the Spoils he had taken from the said Kings: first being by Interpretation of his Name Melchisedec King of Righteousness; and after that also, being King of Salem, which is by interpretation, King of Peace, 3 Being likewise mention'd in the History of Genesis (Chap. 14.) without any account given of his Father, without any account given of his Mother, without Genealogy or any account given of his Pedigree or Descent or Generation, Having likewise in the said History neither the (1) Beginning of his Days nor the End of his Life taken notice of; but All these several Particulars being purposely pass'd over in Silence by the Holy Spirit; that so the said Melchisedec might by the Holy Scripture be the more made like unto the Son of

V. The Apostle proceeds to speak of the Melchisedec Priesthood; and observes first, that Melchisedec was a Type of Christ.

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that so he might typify Christ, who consequently must in Reality have no Beginning of Days; which is the same in other Words as to be from All Eternity.

TEXT.

TRANSLATION.

Θεοῦ, μόνῃ ἱερεὺς εἰς τὸ διηνεκές.

4 Θεωρεῖτε δὲ πηλίκῳ οὗτος, ὃ καὶ διχάτιμ Αβραάμ ἔδωκεν ἐκ τῆς ἀκροθινίων ὁ πατριάρχης. 5 Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λαβὶ τίμω ἱερατεῖαν λαμβάνοντες, ἐντολίῳ ἔχουσιν σποδευαμένον τὸν λαὸν κατὰ τὸν νόμον, οὕτως, τὴν ἀδελφούς αὐτῶν, καίπερ ἐξεληλυθότες ἐκ τῆς οσφύος Αβραάμ. 6 Ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδικάτω καὶ τὸν Αβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε. 7 Χωρὶς δὲ πάσης ἀντιλογίας, τὸ ἑλάττω ἐπὶ τῷ κρείττω εὐλογεῖται. 8 Καὶ ὡς μὴ δικάτας σποθήσκοντες ἀνθρώποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ. 9 Καί, ὡς ἐπὶ εἰπεῖν, διὰ Αβραάμ καὶ Λαβὶ ὁ δικάτας λαμβάνων δεδικάτωται. 10 ἐπὶ γὰρ ἐν τῇ οσφύϊ τῷ πατρὸς ἡμεῶν, ὅτε συνήντησεν αὐτῷ ὁ Μελχισεδέκ.

11 Εἰ μὲν οὖν τελείωσις διὰ τὴν Λευϊτικῆς ἱερατείας ἡμεῶν (ὁ λαὸς ὃς ἐπ' αὐτῇ νομοθετήθη) τίς ἐπὶ χρεία, καὶ τίμω τάξιν Μελχισεδέκ ἔτιον

God, abideth a Priest continually.

4 Now consider how Great this * Melchisedek was, unto whom even the Patriarch Abraham gave * a Tenth part of the Spoils.

5 And verily they that are of the Sons of Levi, who receive the office of the Priesthood, have a Commandment * according to the Law to take Tithes of the People, that is, of their Brethren; tho' they came out of the loyns of Abraham.

6 But He, whose Genealogy is not counted from them, receiv'd Tithes of Abraham, and blessed Him that had the Promises.

7 And without all Contradiction, the Less is bless'd of the Better.

8 And here Men that dy, receive Tithes; but there He receives them, of whom it is witness'd, that He lives.

9 And, as I may so say, * every Levi who receives Tithes, pay'd Tithes in Abraham.

10 For he was yet in the loyns of his Father, when Melchisedek met him.

11 If therefore Perfection were by the Levitical Priesthood, (for * concerning it the People receiv'd the Law) what further need was there, that Another Priest should arise af-

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of God, *i. e.* might be represented in Scripture more exactly as a Type of our Blessed Saviour, abideth for ought to the contrary mention'd in the Sacred History (this giving no account of his Death) a Priest continually: the Holy Ghost signifying hereby that Jesus Christ, who was typified by Melchisedek, should Really and Truly abide a Priest for Ever; which (as has been afore hinted Ch. 6. 20.) is a Great Encouragement for Us to persevere in the Faith, as being a Greater Security of our Obtaining the Blessings promis'd by God to the Faithfull.

4 And having thus observ'd how the Perpetuity of Christ's Priesthood was thus typified by Melchisedek, let us proceed to observe how the Excellency of Christ's Priesthood above the Aaronical or Levitical Priesthood was likewise typified by the same Melchisedek. Now then consider, how Great this Melchisedek was, unto whom even the Patriarch Abraham gave a Tenth part of the Spoils. 5 And verily, *i. e.* it is indeed true, that they that are of the Sons of Levy, who receive the Office of the Priesthood, have a Commandment according to the Law, *i. e.* have Authority by Virtue of the Law to take Tithes of the People, that is, of their Brethren, tho' they came out of the loyns of Abraham, but have no Authority to take Tithes of any other People. 6 But He, *viz.* Melchisedek, whose Genealogy is not accounted from them, *viz.* from the Descendants of Abraham, receiv'd Tithes of Abraham, who was a Stranger and no Kin to him; which is an Argument of Greater Dignity than to receive Tithes only of ones Own Kindred or People, as did the Levitical Priests; and withall Melchisedek blessed Him, *viz.* Abraham that had the Promises so often spoken of already in this Discourse, made him by God himself. 7 And this is another Argument of the Great Dignity of Melchisedek, forasmuch as without all Contradiction, the Less or Inferior is regularly Bless'd of the Better or Superior; and consequently Melchisedek was a Greater Person than Abraham Himself. 8 And here, *i. e.* under the Levitical Priesthood Men that dy, receive Tithes; but there, *i. e.* in the instance of Melchisedek He receives them, of whom it is witness'd that He liveth, of whom no mention is made in the History of Gen. 14. to the contrary, but that he still liveth: Which is one Argument of the Excellency of the Melchisedecal Priesthood above the Levitical. 9 And another Argument of the same is this, namely that, as I may so say, even Levi (and the same holds Good as to his Whole Posterity) who receives Tithes of the People of Israel according to the Law, pay'd Tithes to Melchisedek in Abraham. 10 For he, *i. e.* Levi was yet in the loyns of his Father Abraham, when Melchisedek met him, *i. e.* Abraham.

11 If therefore Perfection, *i. e.* Perfect Expiation and Remission of Sins were to be obtain'd by the Levitical Priesthood, or consequently by the Law, (for concerning it, *viz.* the Levitical Priesthood the People of Israel receiv'd the Law) what further need was there, that Another

VI.
The Eminency
of Melchisedek a-
bove Abraham &
the Levitical
Highpriests.

VII.
The Excellency
of the Melchise-
decal Priesthood a-
bove the Leviti-
cal, prov'd from
its Succeeding to
the Levitical
Priesthood.

Priest

TEXT.

TRANSLATION.

ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν
τάξιν Ααρὼν λέγεσθαι; 12 Με-
ταπηρεμύνης γὰρ τῆς ἱερωσύνης, ἔξ
ἀνάγκης καὶ νόμου μεταβολὴς γίνε-
ται. 13 Ἐφ' ὃν γὰρ λέγεται ᾠ-
τα, φυλῆς ἑτέρας μετέσχεν, ἀφ'
ἧς οὐδεὶς προσέσχεν τῷ θυσιαστη-
ρίῳ. 14 Περὶ δὲ τὸν γὰρ, ὅτι ἔξ
Ιούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν
εἰς τὴν φυλὴν οὐδὲν περὶ ἱερωσύνης
Μωσῆς ἐλάλησε. 15 Καὶ περὶ
σύτερον ἐπὶ κατὰδὲ τὸν ὅτι, εἰ κα-
τὰ τὴν ὁμοιότητα Μελχισεδέκ ἀνί-
σταται ἱερεὺς ἕτερος, 16 ὅς οὐ
κατὰ νόμον ἐπὶ πολλῆς σαρκικῆς γέ-
νηται, ἀλλὰ κατὰ δυνάμιν ζωῆς
ἀκαταλύτου. 17 Μαρτυρεῖ γὰρ.
Ὅτι οὐ ἱερεὺς εἰς τὸν αἰῶνα καὶ
τὴν τάξιν Μελχισεδέκ. 18 Ἀγε-
της μὲν γὰρ γένειαν προαΐουσης ἐν-
τολῆς, ἀλλὰ τὸ αὐτῆς ἀσθενὲς καὶ
ἀνωφελές. 19 οὐδὲν γὰρ ἐπλεόωσεν
ὁ νόμος, ἐπεὶ σαρωγὴ δὲ κρείττω

ter the Order of Melchisedek,
and not to be nam'd after the
Order of Aaron.

12 For the Priesthood be-
ing changed, there is made of
Necessity a Change also of the
Law.

13 For He, of whom these
things are spoken, pertain'd to
another Tribe, of which no
man gave attendance at the
Altar.

14 For it is evident, that
our Lord sprang out of Judah;
of which Tribe Moses spake
nothing concerning Priesthood.

15 And it is yet far more
evident; for that after the si-
militude of Melchisedek there
arises Another Priest,

16 Who is made, not after
the Law of a Carnal Com-
mandment, but after the Power
of an endless life.

17 For he testifies: Thou
art a Priest for Ever after the
Order of Melchisedek.

18 For there is verily a Dis-
annulling of the Comman-
dment going before, for the
Weakness & Unprofitableness
thereof:

19 For the Law made no-
thing Perfect; but the *After-
bringing in of a Better Hope

ἐλπίδος,

PARAPHRASE.

Priest should arise, or be set up by God, after the Order of Melchisedek,
and not to be Nam'd a Priest after the Order of Aaron? But by God's
setting up another Priest after the Order of Melchisedek, it is evident
that there was Need so to do, (God doing Nothing that is Needless,)
namely to change the Priesthood and consequently the Law relating to
the

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the said Levitical Priesthood. 12 For the Priesthood being chang'd from the Levitical to the Melchisedec, and being translated from the Tribe of Levi to the Tribe of Judah, thereby there is made of Necessity a Change also of the Law, it being impossible for the Mosaick Law to be of Force, after the Levitical Priesthood is ceas'd, to which the said Law refers; and consequently whatever Obligation appertain'd afore to the Mosaick Law, that is likewise now translated to the Evangelical Law, which relates to the Melchisedec Priesthood. 13 Now that there is a Change or Translation made of the Priesthood is evident: For He, viz. our Lord, of whom these things or Words (viz. *Thou art a Priest for ever &c.*) are spoken pertain'd to another Tribe, of which no man by the Mosaick Law gave attendance at the Altar. 14 For it is evident, that our Lord sprang out of the Tribe of Judah (not of Levi;) of which Tribe Moses spake nothing concerning Priesthood: which change of the Priesthood from the Tribe of Levi to the Tribe of Judah, consider'd by it self, is sufficient to convince any Unprejudiced Person, that there is also a Change of the Law. 15 And it is yet far more Evident, for that it was foretold by the Psalmist, that after the Similitude not of Aaron, but of Melchisedek there arises Another Priest, 16 Who is made a Priest, not after the Law of a Carnal Commandment, i. e. not by a Law which commands or enjoyns only such Sacrifices and other Rites, as serve only to the Purifying of the Flesh, of which sort is the Law of Moses; but after another Law, which is the (o) Power of God unto Salvation, or whereby We are made Capable of attaining the Happiness of an Endless Life of Glory in Heaven, i. e. in short, the Gospel. 17 For thus much He, viz. the Holy Ghost by the Psalmist testifies, when he saith: Thou art a Priest for Ever after the Order of Melchisedek. 18 I say, Christ is made a Priest, not after the Law of a Carnal Commandment, such as is the Mosaick Law: for there is verily implied in these Words: *Thou art a Priest for Ever after the Order of Melchisedek*, a Disannulling of the Commandment going before, i. e. of the Mosaick Law which relates to the Levitical Priesthood, and was given before these words were spoken by the Psalmist, namely for the (p) Weakness, i. e. Incapacity thereof to give us strength to live Righteously, and the Unprofitableness thereof to obtain Perfect Remission of Sins. 19 For the Law made Nothing Perfect, i. e. could neither obtain Perfect Remission of Sins past, nor give Strength sufficient to enable Us to live Righteously for the future; but the Gospel, which may be stild the After-bringing in of a Better Hope (inasmuch as it Succeeded the Law, and gives Us Sure Hope of Perfect Remission and Eternal Happiness upon our Repentance and Obedience) do's both these,

A N N O T A T I O N S.

(o) See Rom. 1. 16. and the following Note (r). . (p) Compare Rom. 8. 3.

(q) See

TEXT.

TRANSLATION.

ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ Θεῷ.

20 Καὶ κατ' ὅσον ἔχω εἰς ὀρκω-
μοσίας, (21 οἱ μὲν γὰρ χωεῖς ὀρ-
κωμοσίας εἰσὶν ἱερεῖς γεγνότες· ὁ δὲ
μετὰ ὀρκωμοσίας, ἀφ' οὗ λέγονται
πρὸς αὐτόν· Ωμοσε Κύριος, καὶ ἔ-
μεταμεληθήσεται· Σὺ ἱερεὺς εἰς τὸν
αἰῶνα κατὰ τὴν τάξιν Μελχισεδεκ·)

22 κατὰ τοσούτον κρείττονος ἀφ' αὐ-
τοῦ γέγονεν ἔγγυς Ἰησοῦς. 23 Καὶ
οἱ μὲν, πλείονες εἰσι γεγνότες ἱε-
ρεῖς, διὰ τὸ θανάτῳ κωλύεσθαι πᾶ-
ρῶν· 24 ὁ δὲ, διὰ τὸ μὴ εἶναι αὐ-
τὸν εἰς τὸν αἰῶνα, ἀποθνήσκει ἔχων
τὴν ἱερωσύνην. 25 Οὕτως καὶ σὺ-
ζεν εἰς τὸ παντελὲς διώματα τοῦς
παρασχευομένους δι' αὐτοῦ τῷ Θεῷ,
πάντοτε ζῶν εἰς τὸ καταλλάττειν ὑπὲρ
αὐτῶν. 26 Τοιοῦτος γὰρ ἡμῖν ἑωρε-
πὴν ἀρχιερεὺς, ὅστις, ἄκακός, ἀ-
μίαντος, κεχωρισμένος ἀπὸ τῆς ἁμαρ-
τωλῶν, καὶ ὑψηλότερος τῶν ἁρμάρων
γενόμενος·

27 ὃς οὐκ ἔχει κατ' ἡμέραν ἀνάγκην, ὥστε οἱ ἀρχιε-
ρεῖς, πρῶτον ὑπὲρ τῶν ἰδίων ἁ-
μαρτιῶν θυσιάς ἀναφέρειν, ἔπειτα τῶν
τῆς λαοῦ· τούτο γὰρ ἐποίησεν ἐφά-
παξ, ἑαυτὸν ἀνενέγκας. 28 Ὁ νό-
μος γὰρ ἀνθρώπου κατήχησεν ἀρχιε-
ρεῖς, ἔχοντας ἀσθενίαν· ὁ λόγος δὲ ὅτι

* do's; by the which we draw
nigh unto God.

20 And inasmuch as not
without an Oath *he was made*
Priest,

21 (For those Priests were
made without an Oath: but
this with an Oath, by Him
that said unto him: The Lord
sware, and will not repent;
Thou art a Priest for Ever af-
ter the Order of Melchisedek.)

22 By so much was Jesus
made a Surety of a Better * Co-
venant.

23 And they truly were ma-
ny Priests, because they were
not suffer'd to continue by rea-
son of Death:

24 But this Man, because
he continues for ever, has a
Priesthood * that passes not
away.

25 Wherefore he is able to
save them * for ever, that come
unto God by Him, seeing He
ever lives to make intercession
for them.

26 For such an Highpriest
became us, *who is* holy, * free
from Evil, undefiled, separate
from Sinners, and made higher
than the Heavens.

27 Who needeth not * eve-
ry Day of *Expiation*, as those
Highpriests, to offer up Sacri-
fice, first for his Own Sins, and
then for the People's: for this
he did Once, when he offer'd
up Himself.

28 For the Law makes Men
Highpriests, who have Infir-
mity; but the Word of the

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these, and is that by the which We draw nigh unto God, not only as to Freedom of Access, and Confidence of being Heard and Accepted, but also as to (q) the Imitation of the Divine Perfection and Holiness by being Ourselves enabled thro' the Grace of the Gospel to live Godly Lives.

20 And there are not wanting some other Considerations, which serve to shew further the Excellency of Christ's Priesthood above the Levitical, whereof one is this, viz. that inasmuch as not without an Oath He was made Priest, 21 (For those Levitical Priests were made without an Oath; but this, viz. Christ with an Oath, by Him, i. e. God that said unto Him: The Lord Swore, and will not repent: Thou art a Priest for Ever after the Order of Melchisedek.) 22 By so much was Jesus made a Surety of a Better Covenant. 23 And another Consideration serving to shew the Excellency of Christ's Priesthood above the Levitical is this, that they the Levitical Highpriests truly were many Priests, viz. Many not at the same time, but in order of Succession, such a Succession being necessary, because they were not suffer'd to continue, Any One of them a Priest for ever, by reason of Death: 24 But this Man, i. e. Christ, because being now rais'd from the Dead, he dies no more, but (r) continues for ever, has a Priesthood that passes not away from Him to any other by Succession. 25 Wherefore this is an Argument for us to persevere in our Christian Faith, since He, i. e. Christ is able to save them, not only for any set Period of Time, but for ever, that come unto God by Him, seeing he ever lives to make Intercession for them. 26 For such an Highpriest became us; who is Holy, Free from Evil in himself, Undeild by the Impurities of Others hitherto, Separate from Sinners and so not liable to any Future Defilement by them, and made or become Higher than the Lower Heavens, having pass'd thro' the said Lower Heavens (Chap. 4. 14.) into the Presence of God, there to appear for Us; 27 Who needeth not every Day of the Great and Solemn Anniversary Expiation, as those Levitical Highpriests, to offer up Sacrifice, first for his Own Sins, He being free from them, and then for the People's: for this last he did (viz. offer up Sacrifice for the Sins of the People) Once, namely when he offer'd up himself on the Cross. 28 For the Law makes Men Highpriests, who have Infirmary, and so are liable to Sin, and subject to Death; but the Word of

VIII.
The Same further prov'd, from Christ's being made a Priest by an Oath, and that for Ever.

A N N O T A T I O N S.

(q) See 2 Pet. 1. 4.

(r) The Continuance of Christ for ever being what is here particularly taken Notice of, and expressly oppos'd to the Mortality of the Levitical Highpriests, thereby seems to be not a little confirm'd the Exposition given in the Paraphrase of that other Expression vers. 16. *After the Power of an Endless life*; which some expound in reference to the Endless Life of Christ, but not so properly, since it answers not by way of Opposition to the *Law of a Carnal Commandment* mention'd in the same v. 16. and is what is spoken of here v. 24.

(s) Compare Chap. 9. 7.

TEXT.

TRANSLATION.

ὁρκωμοσίας ἢ μετὰ τὸν νόμον, ὑὸν εἰς
τὸν αἰῶνα, τελειωμῶνον.

Κεφ. η'. Κεφάλαιον δὲ ἔπ' τοῖς
λεηρομένοις. Ὡς τὸν ἔχμεν ἀρχιερέα,
ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς
μεγαλωσύνης ἐν τοῖς ὕενοις, 2 τῶν
ἀγίων λειτουργός, καὶ τῆς σκηνῆς τῆς
ἀληθινῆς, ἡὲ ἐπηξεν ὁ Κύριος, καὶ
οὐκ ἀνθρώπου.

3 Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ
προσφέρειν δῶρα τε καὶ θυσίας κατή-
σται. ὅθεν ἀναγκαῖον ἔχειν καὶ τῷ
τὸν ὁ προσενέγκῃ. 4 Εἰ μὲν τοῦ
ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὅν-
των τῶν ἱερέων τῶν προσφερόντων κατὰ
τὸν νόμον τὰ δῶρα. 5 οἵπνες ὑπο-
δείγματι καὶ σκιᾷ λατρεύουσι τῶν
ἐπεραινίων, κατὰ τὴν κεχρημάτισται Μω-

Oath, which was since the
Law, makes the Son, who is
* Perfected for evermore.

Chap. VIII. Now of the
things which we have spoken,
this is the Sum. We have such
an Highpriest, who is set on
the Right hand of the Throne
of the Majesty in the Heavens,
2 A Minister of the True
Holy of Holies, and of the True
Tabernacle, which the Lord
pitch'd, and not Man.

3 For every Highpriest is
ordain'd to offer Gifts and Sa-
crifices: wherefore it is of ne-
cessity, that this Man have
somewhat also to offer.

4 If * therefore he were on
Earth, he should not be a Priest,
seeing that there are Priests,
that offer Gifts according to
the Law:

5 Who serve unto the ex-
ample and shadow of Heav-
enly things, as Moses was admo-
nished,

PARAPHRASE.

of the Oath, which was since the Law (*viz. The Lord sware and will not repent: Thou art a Priest for ever &c. as v. 21.*) makes the Son the Highpriest of our Profession, who is Perfected in the respects afore-mention'd, *viz. being liable neither to Sin nor Death for evermore, and consequently is made the Author of Perfect or Eternal Salvation to All that obey Him, by his Own Oblation of Himself Once offer'd.*

Chap. VIII. Now of the things which we have spoken here in this Section concerning the Priesthood of Christ, this is the Sum, *i. e. either the Substance in short, or the Chief and most important Particulars, viz. that We have such an Highpriest as Melchisedek, namely who is a King as well as Priest; and accordingly Christ as a King is set on the Right hand of the Throne of the Majesty in the Highest Heavens, 2 and as a Priest is a Minister of the (1) True Holy of Holies, and of the True Tabernacle, which the Lord pitch'd, viz. the Heavens, and not*

IX.
The Sum of
what is aforesaid
concerning the
Dignity of the
Melchisedekal
Priesthood of
Christ.

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not Man; by whom was pitch'd the Levitical Tabernacle or Temple here on Earth. This is the Sum of what we have spoken already concerning the Priesthood of Christ.

3 And for a further Confirmation of what has been already said, it may be of Use to observe further, that Christ is properly stild in the foregoing Verse a Minister of the True Holy of Holies, &c. And first He is properly stild a Minister: for Every Highpriest is ordain'd to minister in things pertaining unto God, i. e. to offer Gifts and Sacrifices. Wherefore it is of Necessity that this Man, being an Highpriest, be ordain'd likewise to minister, and consequently have somewhat also to Offer. And agreeably hereunto Christ did take a Body, and did offer up his Body for a Sacrifice on the Cross, and do's still continue to Minister for us by his Mediation and Intercession in Virtue of that Sacrifice, namely in Heaven.

X.
Christ truly
a Minister.

4 For from the same Consideration may be inferr'd Secondly, that Christ is a Minister, not of the Typical or Levitical Tabernacle and Holy of Holies here on Earth, but of the True Holy of Holies in Heaven. For to repeat the foremention'd Proposition, as a Truth acknowledg'd by you, viz. Every Highpriest is ordain'd to offer Gifts. Hence I argue thus. If therefore He, i. e. Christ were on Earth, He should not be a Priest, forasmuch as there is no occasion for ordaining any such Priest of a Distinct order, seeing that there are Priests that offer Gifts here upon Earth, and that by God's own Appointment according to the Law: Since then the Word of the Oath, which was since the Law, has made Christ an Highpriest (Chap. 7. 28.) and since Every Highpriest is ordain'd to offer Gifts (Chap. 8. 3.) and lastly, since the Levitical Priests are ordain'd to offer Gifts here upon Earth; it hence evidently and necessarily follows, that Christ, being an Highpriest, must be ordain'd to minister as such, not on Earth but in Heaven; and therefore is properly stild (Chap. 8. 2.) a Minister of the True Holy of Holies. 5 If it be asked, What then was the True and Real Intention of God in instituting the Levitical Priests, I answer that they might be Priests, who should serve or minister unto the Example and Shadow of Heavenly things, i. e. of the Priesthood of Christ in Heaven, as is implied by what Moses

XI.
And that in
Heaven.

A N N O T A T I O N S.

† v. 4. c. 8. The three most Ancient MSS. Alex. Clerm. and Ger. agree All in reading here *ἐν* instead of *ἐν*; and that Reading seems to agree best to the Scope of the Apostle in this place.

(e) Our Translators have render'd the Plural *ἡ Ἁγία*, sometime the Sanctuary as here, sometime the Holiest or Holiest of All, ch. 9. 8. and 10. 19. sometime the Holy Place or Places, ch. 9. 13, 24. Whereas it ought I think to be render'd in each place Alike, viz. the Holy of Holies, or the like. And here chap. 8. 3. the Adjective *ἁγίων* is (I think) to be refer'd to *Ἁγίον* as well as *ἁγίων*.

TEXT.

TRANSLATION.

οἷς, μέλλων ὑπετελεῖν τιτὸ σκηνώ-
 Ορα γὰρ, φησὶ, ποιήσης πάντα
 κατὰ τὸν τύπον τὸν δεχθέντα σοι ἐν
 τῷ ὄρει.

nish'd of God, when he was
 about to make the Tabernacle,
 For see, saith He, that you
 make All things according to
 the Pattern shewn to thee in
 the Mount.

6 Νυνὶ δὲ διαφορωτέρας τέτυχε
 λειτουργίας, ὅσα καὶ κρείττονός ἐστι δια-
 θήκης μεσίτης, ἥ τις ὑπὲρ κρείττον
 ἐπαγγελίας νεομοθέτηται. 7 Εἰ
 γὰρ ἡ πρώτη ἐκείνη ὡς ἀμεμπτος,
 οὐκ ἂν δούτερας ἐζητεῖτο τόποι. 8
 Μεμφομένης γὰρ αὐτοῖς λέγει· Ἰδὲ
 ἡμέρας ἔρχονται, λέγει Κύριος, καὶ
 συντελέσω ὑπὲρ τὸν οἶκον Ἰσραὴλ καὶ
 ὑπὲρ τὸν οἶκον Ἰούδα ἀφθνήσκω καὶ-
 νήν. 9 ὃ καὶ τίτὸ ἀφθνήσκω ἦν
 ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν
 ἡμέρᾳ ὑπελαβομένου μου τῆς χειρὸς
 αὐτῶν ἔξαγαγεῖν αὐτοὺς ἐκ τῆς Αἰ-
 γύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν
 τῇ ἀφθνήκῃ μου, καὶ γὰρ ἡμέλησα
 αὐτοῖς, λέγει Κύριος. 10 Ὅτι αὐ-
 τῇ ἡ ἀφθνήκη ἦν ἀφθνήσκει τῷ
 οἴκῳ Ἰσραὴλ μετὰ ταῖς ἡμέραις ἐκεί-
 ναις, λέγει Κύριος. διδοὺς νόμους
 μου εἰς τὸν ἀφθνήσκον αὐτῶν, καὶ
 ὑπὲρ καρδίας αὐτῶν ὑπεγράψω αὐ-
 τοὺς· καὶ ἔσονται αὐτοῖς εἰς Θεόν,
 καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.

6 But now has he obtain'd
 a more excellent Ministry, by
 how much he is the Mediator
 * even of a Better Covenant,
 which was establish'd upon
 Better Promises.

7 For if that First Covenant
 had been faultless, then should
 no place have been sought for
 the Second.

8 For finding fault he saith
 * to them: Behold the Days
 come, saith the Lord, when I
 will make a New Covenant
 with the House of Israel and
 with the House of Judah:

9 Not according to the Co-
 venant, that I made with their
 Fathers, in the day when I
 took them by the hand to lead
 them out of the land of Egypt:
 because they continued not in
 * that my Covenant, and I re-
 garded them not, saith the
 Lord.

10 For this is the Covenant,
 that I will make with the
 House of Israel after those
 days, saith the Lord: I will
 put my Laws into their Mind,
 and write them in their Hearts;
 and I will be to them a God,
 and they shall be to me a
 People.

11 Καὶ

ANNOTATIONS.

(a) Compare Rom. 8. 3. (b) Compare 2 Cor. 33—18.

† v. 11.

PARAPHRASE.

Moses was admonish'd of by God, when he was about to make the Tabernacle: For see, saith he, *i. e.* God to Moses, that you make All things according to the Pattern of the Heavenly things shewn to thee in the Mount. Which words, According to the Pattern &c. plainly prove, that the Levitical Tabernacle and Priesthood (&c.) were only instituted as Resemblances of the Heavenly things, not the Heavenly things themselves.

SECTION V.

The Apostle shews in the last place the Excellency of the Christian Religion above the Jewish, by shewing that the Gospel is a Better Covenant establish'd upon Better Promises than the Law, inasmuch as by the Gospel is attainable Perfect Remission of Sins, which is not attainable by the Law.

6 But now has He, *i. e.* Christ obtain'd a more Excellent Ministry than the Levitical Priests, by how much (He excells them, as on the Several Accounts already treated of, so lastly and principally on this Account, viz. that) He is the Mediator even of a Better Covenant, which was establish'd upon Better Promises. 7 I say, the Covenant of the Gospel is Better than that of the Law. For if that First Covenant, viz. the Law had been Faultless, then should no place have been sought, *i. e.* then should there have been no Occasion for the Second Covenant, viz. the Gospel. 8 But that First Covenant was not Faultless, as is evident, for as much as finding Fault therewith He, *i. e.* God saith to them, viz. of the Kingdom of Judah by the Prophet Jeremiah: (Jer. 31. 31--34.) Behold the Days come, saith the Lord, when I will make a New Covenant with the House of Israel and with the House of Judah: 9 Not according to the Covenant, *i. e.* not a Covenant of external Carnal Ordinances, as was that I made with their Fathers, in the day when I took them by the hand to lead them out of the Land of Egypt; because by reason of the (a) Weakness of the said Covenant, viz. the Law thro' the Flesh or such its Carnal Ordinances they continued not in that my Covenant, and therefore I regarded them not, saith the Lord. 10 I will make, I say, a New Covenant with them, not according to that First Covenant: for this is the Covenant, that I will make with the House of Israel after those days, saith the Lord: I will put my Laws into their Mind, and write them in their Hearts, *i. e.* the Laws of this New Covenant shall have Regard to their (b) Minds and Hearts, not only to their Outward Behaviour, and so shall send, and by the Grace accompanying it be able to work in them; not only an External and Ceremonial, but an Inward and True sincere Righteousness, and thereupon I will be to them a God, and they shall be to me a People,

I.
The Gospel a
Better Covenant
than the Law.

not.

TEXT.

TRANSLATION.

11 Καὶ ὃ μὴ διδάξωσιν ἕκαστος τὸν
† πολίτην αὐτοῦ, λέγων. Γινώθι τὸν
Κύριον· ὅτι πάντες εἰδέκομεν με, ὅτι
μικροῦ ἕως μεγάλου αὐτῶν. 12 ὅτι
ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν,
καὶ τῶν ἀμαρτιῶν αὐτῶν, καὶ τῶν
ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.
13 Ἐν τῷ λέγειν Καινὴν, σεπα-
λαίωκε τὴν πρώτην· τὸ δὲ πα-
λαιούμενον καὶ γηράσκον, ἐξ ἧς ἀφα-
νισμοῦ.

Κεφ. 9. Εἶχε μὲν οὖν καὶ ἡ πρώτη
σκηνὴ δικαιοματικὰ λατρείας, τό, τε
ἄγιον κοσμητικόν. 2 Σκηνὴ γὰρ χαλ-
κοῦ βύσσου, ἡ πρώτη (ἐν ᾗ ἡ τε λυ-
χνία καὶ ἡ τράπεζα, καὶ ἡ τρυ-
φήσις τῶν ἁρτων) ἥτις λέγεται Ἁγία.
3 Μετὰ δὲ τὸ δεύτερον χαλκοῦ πέτα-
σμα σκηνὴ ἡ λεγόμενη Ἁγία ἁγίων,

11 And they shall not teach
every Man his Neighbour, and
every Man his Brother, saying
Know the Lord : for All shall
know Me, from the Least to
the Greatest of them.

12 For I will be Merciful
to their Unrighteousness,
and their Sins and their Ini-
quities will I remember no
more.

13 In that he saith, A New
Covenant, he has made the first
Old. Now that which * waxes
Old and decays is ready to
vanish away.

Chap. IX. Then verily * and
the First Covenant had * Rites
of Divine Service, & a World-
ly Sanctuary.

2 For there was a Taber-
nacle made, the First (wherein
was the Candlestick, and the
Table, and the Shew-bread)
which is call'd the * Holy.

3 And after the Second Vail,
the Tabernacle which is call'd
the * Holy of Holies :

4 Χρυσοῦ

ANNOTATIONS.

† v. 11. Not only the most Ancient MSS. viz. *Alex. Clerm.* and *Ger.* but
very Many others, and also the Septuagint Version itself (from which this Pas-
sage is cited) read *πολίτην*, not *πλησίον*. So that it is not to be doubted, but the
former is the True Original Reading. As to the Import of *τὸν πολίτην*, it is much
the same with *τὸν πλησίον*, denoting *One of the same City or Country*. In like man-
ner the Reading here follow'd in the latter part of this Verse is confirm'd by
the Authority of the most Ancient MSS. &c.

(c) *Δικαιοματικὰ* (as was observ'd in my Notes on my Paraphrase of the Epistle
to the *Romans*) do's literally import *something that justifies* in some respect or
other ; as did the Legal Rites in respect of the Flesh, or as to the Outward Po-
licy of the Jews.

(d) See *Tit.* 2. 11. and compare v. 11. of this Ch. 9.

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not only as to an Outward and Political Holiness, but also as to True Inward Holiness of Life or Godliness. 11 And they shall not have need, as there is under the Law (by reason that True Spiritual Righteousness is not so expressly prescrib'd or requir'd by the Letter of the Law, but rather Implied only in the Legal Rites) to teach every Man, who is Truly and Spiritually Religious, his Neighbour, and every Man his Brother, saying, Know the Lord, i. e. know and follow after That Inward and Spiritual Righteousness, which is the Principal Intention of the Law, and That alone which is Acceptable to God unto Eternal Salvation: for All, by means of the New Covenant, i. e. the Gospel, wherein True Inward Spiritual Righteousness shall be plainly prescrib'd and taught, shall be Able to Know me, i. e. that Inward True Spiritual Righteousness, which is Accepted by Me unto Salvation, from the Least to the Greatest of them. 12 Further this New Covenant shall not be according to that First Covenant: forasmuch as upon performing the Conditions requir'd by this New Covenant, viz. Repentance, I will be Mercifull so far as to forgive their Unrighteousness, i. e. those Wilfull Deliberate and Presumptuous Sins, to which no Allowance of Mercy is made in the Law; and such their Wilfull Sins and Iniquities will I, upon their Sincere Repentance forgive so Perfectly, as to remember them no more, but to deal with them at the Day of Judgment, as if they had never been Guilty of them.

13 And here by the way it is observable from the forecited Prophecy of Jeremiah, that in that He, viz. God by the said Prophet saith, i. e. speaking of the Gospel calls it, A NEW Covenant, he has made the First Covenant OLD, i. e. by such an Expresssion he intimates that the Law is to be look'd upon now as an Old Covenant. Now that which waxes Old and by its Old Age decays, as do Men and other Animals, is ready to Vanish away, i. e. to cease; and agreeably hereto the End of the Jewish Oeconomy is now near at Hand, when the Temple shall be destroy'd and so an End put to the Legal Sacrifices, and consequently to the Legal or Mosaick Covenant.

II.
The Ceasing of the Law foretold by Jeremiah, in the forecited Prophecy.

Chap. IX. Another Respect, wherein by the forecited Prophecy of Jeremiah the Gospel is intimated to be a Better Covenant than the Law, is this, that by the Gospel may be obtain'd Perfect Remission; which could not be obtain'd by the Law, as I proceed now to shew. Then verily and the First Covenant had (c) Rites of Divine Service (which did (d) justify in some sense, namely as to the Flesh) and a Worldly (d) Sanctuary, i. e. made of Materials belonging to this World, and so not Lasting. 2 For there was a Tabernacle made, consisting of two Parts, viz. the First, wherein was the Candlestick, and the Table, and the Shew-bread; which First Part is call'd the Holy. 3 And after the Second Vail, i. e. further in behind the said Second Vail, as the other Part of the Tabernacle, which is call'd the Holy of Holies; (as being

III.
Perfect Remission of Sin not attainable by the Legal Sacrifices, which is shewn chiefly by these two Considerations, viz. that None but the Levitical High-priest went into the Holy of Holies; and that in the Nature of things, the Blood of Bulls and Goats could not be of such Virtue, as to make Perfect Expiation.

TEXT.

TRANSLATION.

4 Χρυσὴν ἔχουσα θυμιατήριον, καὶ
 τὴν κιβωτὸν τῆς διαθήκης περικε-
 καλυμμένην πάντοθεν χρυσῷ· ἐν ᾗ
 ὁ ῥάβδος Ααρὼν ἡ βλαστήσασα, καὶ
 αἱ πλάκες τῆς διαθήκης. 5 Ὑπερ-
 ἄνω δὲ αὐτῆς χερυθίμ δόξης καλα-
 σιάζοντα τὸ ἱερόσκιον. ὧς ὧν οὐκ
 ἔστι νῦν λέγειν κατὰ μέρος. 6 Τύ-
 πων δὲ οὕτω κατασκευασμένων, εἰς
 μὲν τὴν πρώτην σκηνὴν διαπαντός
 εἰσίσαισι οἱ ἱερεῖς τὰς λατρείας ὅτι-
 πολυῶντες. 7 εἰς δὲ τὴν δεύτεραν
 ἅπασι τῶν ἐνιαυτοῦ μόνον ὁ ἀρχιε-
 ρεύς, ὃς χωρὶς αἱμάτων, ὃ προσ-
 φέρει ὑπὲρ ἑαυτοῦ καὶ πᾶν τὸ λαὸν
 ἀγνοημάτων. 8 τῇ τοι δηλοῦνται
 τῇ Πνεύματι τῷ ἁγίῳ, μήπω πε-
 φασκεῖσθαι τί τῶν ἁγίων ὁδόν, ἐπὶ
 τῆς πρώτης σκηνῆς ἐχούσης τὰς
 9 ἥπαι πρὸς τὴν εἰσόδον εἰς τὸν χαῖρον
 τὸν αἰσθητόν, καθ' ὃν δῶρα τε
 καὶ θυσίαι προσφέρονται, μὴ δυ-
 ναμένων κατὰ συνείδησιν τελειῶσαι
 τὸν λατρεύοντα, 10 μόνον ὅτι βρώ-
 μασι καὶ πόμασι, καὶ ἀφάροις
 βαπτισμαῖς, καὶ δικαίωμασι σαρκὸς,

4 Which had the Golden
 Censer, and the Ark of the Co-
 venant overlaid round about
 with Gold; wherein was the
 Golden Pot that had the Man-
 na, and Aaron's Rod that bud-
 ded, and the Tables of the Co-
 venant:

5 And over it the Cheru-
 bims of Glory shadowing the
 Mercy-Seat: of which we can-
 not now speak particularly.

6 Now *these things being
 thus *order'd, the Priests went
 always into the First Taber-
 nacle, accomplishing * Divine
 Service:

7 But into the Second *went*
 the Highpriest alone once eve-
 ry year, not without Blood,
 which he offer'd for Him-
 self, and for the Errors of the
 People.

8 The Holy Ghost this sig-
 nifying, that the Way into the
 * Holy of Holies was not yet
 made manifest, while as the
 First Tabernacle was yet stand-
 ing:

*9 Which * Figure belongs
 to the present time; in which
 * are offer'd both Gifts and Sa-
 crifices, which * cannot make
 him that * do's the Service Per-
 fect, as pertaining to the Con-
 science;

10 Which * stands only in
 Meats and Drinks, and divers
 Washings, and Carnal Rites

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being esteem'd a Place of Greater Sanctity than the Former :) 4 Which had the Golden Censer, and the Ark of the Covenant overlaid round about with Gold ; wherein, viz. the Ark was the Golden Pot that had the Manna, and Aaron's Rod that budded, and the Tables of the Covenant, i. e. on which was writ the Mosaic or Legal Covenant : 5 and over it, viz. the Ark the Cherubims of Glory (i. e. the Cherubims, between which the Glory of God was wont to appear, and is said to dwell Psal. 80. 1.) shadowing the Propitiatory or Mercy-seat : of which we cannot now conveniently stand to speak particularly. 6 Now as we have (from v. 2. hitherto) describ'd the Sanctuary appertaining to the First Covenant or the Law, so we proceed to speak next of the other Particular (mention'd v. 1. as) relating to the said First Covenant, viz. its Rites of Divine Service : These Things then, viz. the Two Tabernacles or Parts of the Legal Sanctuary, being thus made and order'd, the Priests went always or every day into the First Tabernacle, accomplishing Divine Service. 7 But into the Second Tabernacle, i. e. the Holy of Holies went the Highpriest Alone Once every year, and that not without Blood, which he there offer'd for Himself first, and then for the Errors, i. e. for the Sins of the People, as proceeded from Ignorance or Infirmary, and were not committed Wilfully and Presumptuously : 8 The Holy Ghost, this signifying by the Highpriests going Alone into the Second Tabernacle or the Holy of Holies belonging to the Levitical Sanctuary, that the Way into the True Holy of Holies, i. e. into Heaven was not yet made manifest, while as the First Tabernacle was yet Standing, i. e. while as the First Covenant or the Law was yet in Force, and so the Divine Service properly appertaining thereto was to be perform'd. 9 Which Figure or Typical Signification of the Holy Ghost belongs or continues to the Present Time ; in which are still offer'd both Gifts and Sacrifices, which cannot make Him that do's the Service Perfect as pertaining to the Conscience, i. e. which cannot procure for him, that brings the said Gifts and Sacrifices, Perfect Remission, or such as pertains to the Conscience, namely as it is a Remission of Wilfull Sins committed against Conscience, and consequently such a Remission as will administer True Peace of Conscience to the Sincere Penitent, and withall will be accompanied with Grace to withstand such Sins for the future. Such Perfect Remission is not, I say, attainable by the Legal Gifts and Sacrifices, but only a Remission of Errors or Sins and Failings, and that too only as to the Flesh or External Polity of the Jewish State, so as to Free Him that do's the said Legal Service from such Outward Punishments, as otherwise he was by the Law obnoxious to even for Such Errors. 10 And as this is All the Remission attainable by the Legal Service, so it is All that can be Reasonably expected from a Service which stands only in Meats and Drinks, and Divers Washings, and Carnal Rites, i. e. Rites belonging only to the Flesh

TEXT.

TRANSLATION.

μέχρι καιροῦ διορθώσεως ὁπταίμεθα.

11 Χειρὸς δὲ ὡς ἀρχιερέως τῶν μελλόντων ἀγαθῶν, ἀφ' ἧς μίζοντο καὶ τελειότερας σκηνῆς, ἢ χειροποιήτης, τέτιςιν, ἢ ταύτης τῆς κτίσεως, 12 ὅθεν δι' αἵματός τ' ἀγίων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰώνιαν λύτρωσιν εὐρέμεντο. 13 Εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων, καὶ σποδὸς δαμάλειως ῥομπίζουσα τὰς κεκοινωμένους, ἀνάξιστος ὡς πλὴν τῆς σαρκὸς καθαρότητα. 14 Πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς ἀφ' ἑαυτοῦ Πνεύματος αἰωνίου ἑαυτὸν ὡς ἁγνὸν προσέφερεν ἁμῶν τῷ Θεῷ, καθαρίει πλὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεύειν Θεῷ ζῶντι; 15 Καὶ ἀφ' οὗτο ἀφ' ἀνάγκης καὶ ἡμεῖς μεσότης ὅσιν, ὅπως θανάτου γιομένου εἰς ἀπολύτρωσιν ἡμῶν ἐκ τῆς πρώτης διαθήκης παρὰβάσωμεν, πλὴν ἐπαγγελίας λάβωμεν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

impos'd * until the Time of Reformation.

11 But Christ being come an Highpriest of Good things to come, by a Greater and more Perfect Tabernacle, not made with Hands, that is to say, not of this Building;

12 Neither by the Blood of Goats and Calves, but by his Own Blood he enter'd in once into the *Holy of Holies, having obtain'd Eternal Redemption for Us.

13 For if the Blood of *Goats and of Bulls, and the Ashes of an Heifer (sprinkling the Unclean, sanctifies to the purifying of the Flesh;

14 How much more shall the Blood of Christ, who thro' the Eternal Spirit offer'd himself without Spot to God, *purify our Conscience from Dead works, to serve the Living God?

15 And for this Cause he is the Mediator of the New *Covenant, that by means of Death for the Redemption of the Transgressions that were under the First Covenant, they who are call'd, might receive the Promise of the Eternal Inheritance.

16 Οὕτως

ANNOTATIONS.

† v. 13. c. 9. So All the three most Ancient MSS. Alex. Clerm. and Ger. and also the Vulgar Latin and Syriack Interpreters.

† v. 14. By the like Authority is the Common Reading ἁγνὸν here chang'd into ἁμῶν.

† v. 19.

P A R A P H R A S E.

or Body, not to the Soul or Conscience, and which indeed were by God at first impos'd only for a Time, even until the Time of Reformation, i. e. till Christ should become our Highpriest, and reform the said Legal Service, by putting an End to its Typical Rites, and substituting a Substantial, True, or Spiritual Service instead of the Ceremonial and External Service of the Law, &c. 11 But now accordingly Christ being come an Highpriest, thro' whose Intercession we obtain Perfect Remission and Grace to entitle Us to the Blessings of Good things to come, viz. of Grace here and Eternal Happiness hereafter, by a Service perform'd in a Greater and more Perfect Tabernacle than the Levitical one, and not made with Hands, that is to say, not of this same sort of Building as is the Levitical Tabernacle, i. e. by executing his Mediatorial Office as our Highpriest in Heaven; 12 neither by the Blood of Goats and Calves, as did the Levitical Highpriests enter into the Typical Holy of Holies here on Earth, but by his Own Blood he enter'd in Once into the True Holy of Holies, having obtain'd Eternal and so Perfect Redemption for Us. 13 For if the Blood of Goats and of Bulls, and the ashes of an Heifer sprinkling the Unclean, i. e. such as bad according to the Law contracted any External Uncleanneß, Sanctifies to the purifying of the Flesh, i. e. have by the Law so much Sanctity or Virtue, as to take away the said Legal or External Uncleanneß; 14 how much more shall the Blood of Christ, who thro' the Eternal Spirit of Holiness being conceiv'd without and ever after preserv'd from Sin offer'd Himself without Spot to God, not for any Sin of his Own but as an Expiatory Sacrifice for Our Sins, purify even Our Conscience from the Guilt of the Greatest Sins, which may be call'd Dead Works, (both as they render'd the Sinner liable to Temporal Death without any Mercy by the Mosaick Law, and also as they still render the Impenitent Sinner, that will not perform the Conditions of the Gospel-Covenant, liable to Eternal Death;) and not only purify our Conscience so as to be Free from the Guilt of Sins past and Repented of, but likewise so as to enable Us for the future by the Grace of the Gospel to serve the Living God? 15 And indeed for this Cause, in reference to Us Hebrews, He, i. e. Christ is the Mediator of the New Covenant, that by means of his Blood (of infinitely more Value than the Blood of Bulls and Goats) shed at his Death, for the Redemption of the Transgressions that were committed by Us Hebrews under the First Covenant, i. e. for to obtain Justification or Pardon even for those our Sins, from which we could not be justified by the Law, they of Us who are call'd and obey the said Call, might receive the Promise of the Eternal Inheritance in Heaven, this Blessing being inseparably annex'd to the other Blessing of Pardon or Justification from Sin.

H 2. And now we shall see how the blood of Christ is the blood of the new covenant.

TEXT.

TRANSLATION.

16 Οπου γὰρ ἀναθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ ἀναθεμένου. 17 Διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία· ἐπεὶ μήποτε ἰσχύϊ ὅτε ζῇ ὁ διαθεμὲν. 18 Οθεν οὐδ' ἡ πρώτη χωρὶς αἵματος ἐγκεχαίνετο. 19 Λαληθείσης γὰρ πάσης ἐπιτολῆς κατὰ νόμον ὑπὸ τῆς Μωσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων μετὰ ὕδατος καὶ εἰς κοκκίνου καὶ ὑσώπου, αὐτὸ πρὸς τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρράντισε, 20 λέγων· Τὸ αἷμα τῆς διαθήκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός. 21 Καὶ τίς σκηνῶν δὲ, καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐρράντισε. 22 Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἵματι καθαίρεται ἡ ἁμαρτία. 23 Ἀνάγκη οὖν καὶ τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, τοῖς καθαρίζεσθαι· αὐτὰ δὲ τὰ ἐπυρενία κρείττεσι θυσίαις πλεονάζειν. 24 Οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ Χεῖρος, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι

16 For where a Testament is, there must * of Necessity be the Death of the Testator.

17 For a Testament is of force, after Men are dead : * seeing it is of no strength at all, while the Testator liveth.

18 * Whence neither the First Testament was dedicated without Blood.

19 For when Moses had spoken every * Precept of the Law to all the People, he took the Blood of Calves and of Goats with Water and Scarlet-wool and hyssop, and sprinkled both the Book and all the People,

20 saying : This is the Blood of the Testament, which God hath enjoyn'd unto you.

21 Moreover he sprinkled likewise with Blood, both the Tabernacle, and all the Vessels of the Ministry.

22 And almost all things are by the Law * purified with Blood ; and without shedding of Blood is no Remission.

23 It was therefore necessary, that the Patterns of things in the Heavens should be purified with these ; but the Heavenly things themselves with Better Sacrifices than these.

24 For Christ is not enter'd into the * Holy of Holies made with Hands, which is the Figure of the True ; but into Heaven it self, now to appear

τῷ

ANNOTATIONS.

† v. 19. It being every where else in this Epistle writ without an υ, it should be so doubtless here.

TEXT.

TRANSLATION.

τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν·
25 Οὐδ' ἵνα πολλάκις προσφέρῃ
ἑαυτὸν, ὡς ὁ ἀρχιερεὺς εἰσέρχε-
ται εἰς τὰ ἅγια καὶ ἑναιαυτὸν ἐν αἵ-
ματι ἀλλοτριῶ· 26 (Ἐπεὶ ἔδει αὐτὸν

in the Presence of God for Us:
25 Nor yet that he should
Offer himself often, as the High-
priest enters into the * Holy of
Holies, every year with the
Blood of others:

πολλάκις

PARAPHRASE.

16 And this mention of Christ's being the Mediator of the New Co-
venant, that by means of his Death he might redeem Us, makes way
for considering the said Covenant under the Notion of a Testament. It
was therefore requisite in this respect also that Christ should dy, for
asmuch as where a Testament is, there must of Necessity be the Death
of the Testator. 17 For a Testament is of force, after Men are dead;
seeing it is of no Strength, while the Testator liveth, and so may
change it. 18 Whence, in allusion to the Death of Christ as Testator
of the New Testament, neither the First Covenant as being Typical
of the New Covenant, now consider'd as the Testament of Christ, was de-
dicated without Blood denoting the Death of the Testator. 19 For
when Moses had spoken every Precept of the Law to All the People,
he took the Blood of Calves and of Goats with Water and Scarlet-
wooll and hyssop, and sprinkled both the Book and all the People,
20 saying: This is the Blood of the Testament, which God has en-
joyn'd unto you. 21 Moreover he sprinkled likewise with Blood,
both the Tabernacle; and All the Vessels of the Ministry. 22 And
almost All things are by the Law purified with Blood; and without
shedding of Blood is no Remission, namely in allusion to the Death of
Christ, who by the shedding of his Blood should obtain Perfect Remission
for Us.

IV.
The Gospel is
consider'd as the
Testament of
Christ: as it is
observ'd, how
this was typified
under the Law,
by sprinkling
with Blood the
Book &c.

23 It was therefore (viz. on account of the Typical signification of the
Legal Rites) necessary; that those things which related to the Legal
Service, as being only the Patterns of things to be transacted in the Hea-
vens by Christ, should be purified with these Sacrifices of Bulls and
Goats; but the Heavenly things themselves, i. e. such things as relate
to our Heavenly state should be purified with Better Sacrifices than these,
viz. the Sacrifice of Christ. 24 I say, the Heavenly things themselves:
for Christ is not enter'd into the Holy of Holies made with Hands;
which is the Figure of the True, but into Heaven itself, now to ap-
pear in the Presence of God for Us. 25 Nor yet is it necessary, that
He, i. e. Christ should enter often into Heaven, and there offer himself
often, as the Levitical Highpriest enters into the Holy of Holies every
year with the Blood of others, viz. of Bulls and Goats: 26 (for then
must

V.
The Excellency
of the Gospel a-
bove the Law is
further insisted
on, in respect of
Perfect Remission,
and prov'd from
Christ's being of-
fer'd but Once,
whereas the Le-
gal Great Expi-
ation was Yearly
repeated; as also
from Psal. 40.

TEXT.

TRANSLATION.

πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου.) νῦν δὲ ἅπαξ ὅτι σιωπελεύει τῷ αἰῶνι, εἰς ἀγέτησιν ἁμαρτίας ἀφ' ἧς θυσίας αὐτῷ πεφωτέρωται. 27 Καὶ κατ' ὅσον ἀπέκεται τοῖς ἀνθρώποις ἅπαξ ἀποθαιεῖν, μετὰ δὲ τῷτο κρείσσις. 28 Οὕτως † ὃ ὁ Χριστὸς ἅπαξ προσερχθεὶς εἰς τὸ πολλῶν ἀνελεῖν ἁμαρτίας, ἐκ διυτέρῃς χειρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν. Κεφ. ι'. Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν θεαζμάτων, καί ἐν αὐτὸν ταῖς αὐταῖς θυσίαις, ἃς προσφέρουσιν, εἰς τὸ διηνεκές ἐδέχθη διώματα τῶν προσερχομένων πελειῶσαι. 2 Ἐπεὶ ὅτι ἐπαύσαντο προσφερόμενα; διὰ τὸ μηδεμίαν ἔχειν ἐπ' συνείδησιν ἁμαρτιῶν τῶν λατρεύοντων, ἅπαξ κεκαθαρμένους. 3 Ἀλλ' οἱ αὐταῖς ἀνάμνησις ἁμαρτιῶν

have suffer'd since the foundation of the World) but now in the end of the * Worlds has he appear'd to put away Sin by the Sacrifice of Himself.

27 And as it is appointed unto Men Once to Dy, but after this the Judgment:

28 So also Christ was Once offer'd to bear the Sins of Many, and unto them that look for him shall he, * without offering Himself any more to Death for Sin, appear the Second time unto Salvation.

Chap. X. For the Law having a Shadow of the Good things to come, not the very Image of the things, can never with those Sacrifices, which they * offer year by year, make the Comers thereunto Perfect for ever.

2 For then would they not have ceas'd to be offer'd? because that the Worshipers once purg'd, should have had no more Conscience of Sins.

3 But in those Sacrifices there is a Remembrance again

των

ANNOTATIONS.

† v. 28. So *Alex. Clerm. Ger.* with many other MSS. and also *Vulg. Lat. Version.*

(e) This seems to be the most easy Exposition of this Phrase. See Note (i) Sect. I. and *Matt.* 24. 3. and *I Cor.* 10. 11.

(f) We are expressly taught in this very Epistle *Ch.* 2. 9. that Christ *tasted Death for Every Man*; when therefore it is here said, that *Christ was Once offer'd to bear the Sins of Many*, thereby is to be understood, not that Christ was once offer'd to bear the Sins only of some Certain Persons, but that he was offer'd for the Sins of the Whole World, tho' Wicked Men by their Impenitence lay not hold of this Benefit, and so it comes to pass, that Christ Actually bears the Sins only of *Many*, viz. of Such only as believe and obey the Gospel, and so actually enjoy the Benefit of Christ's Oblation; according to *Hebr.* 5. 9.

(g) The Reading this by way of Interrogation, renders it very pertinent to the Discourse the Apostle is upon here: for Such an Interrogation amounts to

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must he often have suffer'd since the foundation of the World) but now (e) in the End or Consummation of the Worlds, i. e. of the several Ages that were to be before the World or Age to come, i. e. before the Gospel State, otherwise call'd the Fulness of Time, has he appear'd to put away Sin by the Sacrifice of Himself once offer'd on the Cross. 27 And herein Christ resembles other Men; for as it is appointed unto Men Once to Dy, but after this comes the Judgment to a State of Eternal Duration without Dying any more: 28. So also Christ was Once offer'd to bear the Sins of (f) Many, viz. All such as should obey the Gospel, and unto them that thus in Obedience look for Him shall He, without offering himself any more to Death for Sin, appear the Second Time unto, i. e. in order to their Eternal Salvation: It was said (v. 25.) that it is not Necessary that Christ should offer himself often, as the Levitical Highpriest enters into the Holy of Holies every year with the Blood of others. Chap. X. For the Law is indeed to be look'd on as having only a Shadow of the Good things to come. i. e. of the Spiritual Blessings, which are Future both in respect of the Law and also of this Life, and not the Very Image, i. e. not so much as a just Resemblance of the things. Whence tho' the Law was design'd to be Typical of the Gospel, yet this must be understood, not in the strictest Sence, but with some Latitude of Difference; Particularly as to the Case before Us: Altho' the Legal Sacrifices were Types of the Sacrifice of Christ, yet are they to be esteem'd rather as Shadows than Very Images or Just Resemblances thereof; for they differ in this, that, whereas Christ by One offering of Himself (v. 14) has perfected for ever them that are Sanctified, on the contrary the Law can never with those Sacrifices, which they, viz. the Legal Highpriests offer year by year, make the Comers thereunto (i. e. to the Legal Service or Sacrifices) Perfect for ever. 2 For (g) then (I ask) would they not have ceas'd to be offer'd any more then Once? because that the Worshipers once thus purg'd, i. e. having once obtain'd Perfect Remission by the said Sacrifices, should have had no more Conscience of Sins, i. e. should have been no more Conscious of the Guilt of those Sins, of which they had thus obtain'd Perfect Remission. 3 But in those Sacrifices there is a Remembrance again made

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as much as an Assertion, that if the Law did by its Sacrifices make the Comers thereunto Perfect for ever, then the said Sacrifices would have ceas'd to be offer'd any more than Once. For want of thus Pointing it, some Criticks and Commentators have been much puzzled to make this Clause consistent with the Apostle's Discourse, and in order hereto have been forced to suppose herein to be an Error in the Copies, and that ~~and~~ should be omitted. But there is no need for such Supposition, it being altogether Unwarrantable, as being contrary to the Agreement of the most Ancient MSS.

TEXT.

TRANSLATION.

πῶν καὶ ἐνιαυτὸν. 4 Ἀδυνάτον ᾗ
 αἷμα ταύρων καὶ τράγων ἀφαιρεῖν
 ἀμαρτίας. 5 Διὸ εὐσεργόμηνος εἰς
 τὸν κόσμον, λέγει· Θυσίαν καὶ ὡροσ-
 φορὰν οὐκ ἤγελσας, σῶμα δὲ κα-
 τηρίσω μοι. 6 Ὁλοκαυτώματα καὶ
 ὡρὰ ἀμαρτίας οὐκ εὐδόκησας. 7 Τό-
 τε εἶπον· Ἰδοὺ ἤκω (ἐν κεφαλίδι
 βιβλίου γέγραπται ὡρὰ ἐμοῦ) τῷ
 ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου.
 8 Ἀνώτερον λέγων· Ὅτι θυσίαν καὶ
 ὡροσφορὰν καὶ ὀλοκαυτώματα καὶ
 ὡρὰ ἀμαρτίας οὐκ ἤγελσας, ὅδ' εὐ-
 δόκησας· (αἵτινες κατὰ τὸν νόμον
 ὡροσφέρνται·) 9 τότε εἶρηκεν. Ἰδὼ
 ἤκω τῷ ποιῆσαι, ὁ Θεός, τὸ θέλη-
 μά σου. Ἀναίρει τὸ ὡροσφόν, ἵνα
 τὸ δεύτερον γῆση. 10 Ἐν ᾧ θελή-
 ματι ἡγιασμένοι ἐσμέν ἡμεῖς διὰ τῆς
 ὡροσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ
 Χριστοῦ ἐφάπαξ. 11 Καὶ πᾶς μὲν
 ἄρχιερεὺς ἔστηκε κατὰ ἡμέραν λυ-
 τερῶν, καὶ ταῖς αὐταῖς πολλάκις
 ὡροσφῶν θυσίας, αἵτινες ὅδ' ὅποτε
 δύνανται ὡς ἀφαιρῶν ἀμαρτίας. 12 Οὐ-
 πὸς δὲ μίαν ὑπὲρ ἀμαρτιῶν ὡροσε-
 νέγκας θυσίαν, εἰς τὸ διηνεκὲς ἐκά-
 θισεν ἐν δεξιᾷ τοῦ Θεοῦ. 13 Τὸ λοι-
 πὸν ἐκδεχόμενον, ἕως περὶ ὧν οἱ
 ἐχθροὶ αὐτοῦ ὑποπόδιον τῶ ποδῶν αὐτοῦ.

made of Sins every year.

4 For it is not possible, that the Blood of Bulls and of Goats should take away Sins.

5 Wherefore when he comes into the World, he saith: Sacrifice & offering thou wouldst not, but a Body hast thou pre- par'd Me.

6 In Burnt-offerings and *offering for Sin thou hast had no pleasure.

7 Then said I: Lo, I come (in the Volume of the Book it is written of Me) to do thy Will, O God.

8 Above when he had said: Sacrifice and Offering, and Burnt-offerings, and Offering for Sin thou wouldst not, nor hadst pleasure therein, (which are offer'd by the Law)

9 Then said he, Lo, I come to do thy Will, O God. He taketh away the first, that he may establish the Second.

10 By the which Will we are sanctify'd, thro' the offer- ing of the Body of Jesus once for all.

11 And every * Highpriest stands every Day of Expiation ministring, and offering of- tentimes the same Sacrifices, which can never take away Sins.

12 But this Man, after he had offer'd one Sacrifice for Sins, for ever sat down on the Right hand of God;

13 From henceforth expect- ing, till his Enemies be made his Footstool.

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made of the Same Sins past every year; which is a manifest Argument that by the said Sacrifices is not attainable Perfect Remission. 4 For indeed it is not possible according to Reason or the Nature of things, that the Blood of Bulls and of Goats should be of such Value as perfectly to take away the Guilt of Sins. 5 Wherefore when He comes into the World, he saith, i. e. When the Psalmist speaks (Psalm 40. 6, &c.) prophetically of Christ's Coming into the World, he represents Christ as saying to God the Father: Sacrifice and Offering, which are offer'd by the Law, thou wouldst not accept of for a Perfect Expiation of Sins, but a Body hast thou prepar'd Me, by the Crucifixion whereof I should offer my self a Sacrifice, which should make Perfect Expiation for the Sin of the World. 6 In the Legal Burnt-offering and Offerings for Sin thou hast had no Pleasure, i. e. thou didst not institute them as if they were Acceptable to thee on any account of their Own, but only as Typical of the Sacrifice of my Body. 7 Then said I: Lo, I come (as in the Volume of the Book of the Sacred Scriptures it is written of Me) to do thy Will, O God, in making Perfect Expiation for the Sin of the World by the Sacrifice of my self on the Cross. 8 Now here it is observable to the Case before Us, that Above when he had said: Sacrifice and Offering, and Burnt-offerings, and Offering for Sin thou wouldst not, nor hadst pleasure therein, (namely, those Sacrifices &c. which are offer'd by the Law) 9 then said he: Lo, I come to do thy Will, O God: Whereby he evidently takes away the First, viz. the Legal Sacrifices, that he may establish the Second, viz. the Sacrifice of his own Body. 10 And these words are particularly observable, viz. I come to do thy Will: by the which Will, namely it is, that We are sanctified thro' the Offering of the Body of Jesus Once for All. 11 And whereas from the forecited Passage in the Psalms it is evident, that the Sacrifice of Christ's Body is prefer'd by God to All the Legal Sacrifices, so it is evident that the Legal Sacrifices did not, but the Sacrifice of Christ's Body do's take away the Guilt of Sin even as to the Conscience, inasmuch as every Highpriest according to the Law stands every day of the Great Expiation Ministering and offering oftentimes the Same Sacrifices, which being the Sacrifices of Bulls and Goats can never be of Value sufficient to take away the Guilt of Sins, as to the Conscience: 12 but this Man, i. e. Christ, after he had offer'd one Sacrifice for Sins by being once Crucified, as having by the said One Sacrifice of Himself made Perfect Expiation for the Sins of Mankind, and entirely fulfill'd the Will of God therein, for ever sat down on the Right hand of God; 13 from henceforth expecting till his Enemies, viz. Sin and Death &c. be made his Footstool.

14 For

A N N O T A T I O N S.

† v. 11. c. 10. So Alex. MSS. and others, as also Syriack Version, &c.

TEXT.

TRANSLATION.

14 Μία ᾧ ὁ θροσφορᾷ τελεείωκεν εἰς
τὸ διηνεκές τῆς ἀγιαζομένων. 15 Μαρ-
τυρᾷ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον
μὲν ᾧ τὸ εἰρηκέναι. 16 Αὕτη ἡ δια-
θήκη, ἡ δὲ διαθήκη τοῦ θροσ αὐτῶν μὲν
ταῖς ἡμέραις ἐκείναις, λέγει Κύριος. Δι-
αὐτῶν νόμους μὲν ὅτι καρδίας αὐτῶν, καὶ
ὅτι τῶ ἀγαθοῦ αὐτῶν ὅτι γράψω αὐ-
τούς. 17 καὶ τῶ ἀμαρτιῶν αὐτῶν καὶ
τῶ ἀνομιῶν αὐτῶν ὅτι μὴ μνησθῶ ἐπὶ.
18 Ὅπως δὲ ἄφεσις τέτων, ὅτι ὅτι
θροσφορᾷ τῶ ἀμαρτίας.

19 ἔχοντες οὖν, ἀδελφοί, παρ-
ρησίαν εἰς τὴν εἰσοδὸν τῶν ἁγίων
ὅτι τῶ αἵματι Ἰησοῦ, 20 ἡ δὲ εἰ-
καίνισεν ἡμῖν ὁδὸν θροσφορᾷ καὶ
ζῶσαι, ἀπὸ τῶ κατὰ πεισμά, ὅτι,
τετέτι, τῆς σαρκὸς αὐτοῦ. 21 Καὶ
ἱερεῖα μέγαν ὅτι τὸν οἶκον τῶ Θεοῦ.

14 For by one offering he
has perfected for ever them,
that are sanctified.

15 Whereof even the Ho-
ly Ghost is a Witness to Us:
for after that he had said;

16 This is the Covenant,
that I will make with them
after those days, saith the Lord:
I will put my Laws into their
Hearts, and in their minds will
I write them.

17 *He adds,* And their Sins
and Iniquities will I remember
NO MORE.

18 Now, where Remission
of these is, there is no more of-
fering for Sin.

19 Having therefore Bre-
thren, * Liberty to enter into
* the Holy of Holies by the
Blood of Jesus;

20 * Having a new and liv-
ing Way, which he has * new
made for us, thro' the Vail,
that is to say, his Flesh.

21 And having a * Great
Priest over the House of God:

22 θροσφορᾷ.

PARAPHRASE.

14 For by One Offering of Himself he has perfected for ever (*i. e. he has made Perfect Expiations of Sins, so as to take away the Guilt of them for ever even as to the Conscience, in behalf of*) them that are Sanctified, *i. e. obey the Gospel and so become entitled to the Benefits of his Death.* 15 Whereof even the Holy Ghost is a Witness to Us *in the Prophecy of Jeremiah aforesaid.* For after that he had there said: 16 This is the Covenant that I will make with them after those days, saith the Lord: I will put my Laws into their Hearts, and in their Minds will I write them, 17 *He then adds as the Close of All;* And their Sins and Iniquities will I remember NO MORE. 18 Now, where

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where *Such Perfect Remission* of these, viz. *Sins* is, as to remember them *NO MORE*, there is no more need of Offering for Sin.

S E C T I O N VI.

The Apostle having in the foregoing Part of this Epistle largely shewn the Excellency of the Christian Religion above the Jewish, he takes up the remaining Part of the Epistle in drawing such Inferences and making such Exhortations (grounded on the said Inferences) as are proper to the Design of the Epistle.

12 Having therefore, as appears from what has been said, Brethren, a Liberty (which the Jews have not, it being not allow'd by the Law to Any of them, but only their Highpriest to enter into their Holy of Holies, whereas we have Liberty) to enter into the True Holy of Holies, i. e. Heaven it self by the Blood of Jesus; 20 Having a New and Living Way into this Holy of Holies (New, in respect there was no Entrance thereinto, till our Fore-runner Christ first enter'd and so open'd the Way for Us; Living, in that Our Walking therein consists in True Spiritual Holiness of Life, not in the Observance of the Dead Letter or External Rites of the Law, and also terminates in Life Eternal: having I say, such a New and Living Way) which (the First way that was open'd, being shut or stopt up by the Fall of Adam) He, i. e. Christ the Second Adam was (a) New made or anew open'd for Us thro' the Vail, that is to say, his Flesh or Body, by dying wherein on the Cross Christ pass'd from this World or the Earth, typified by the First Tabernacle, to the other World or Heaven, typified by the Second Tabernacle; and also thereby made Death to be to All such as dy in Him, no other than a like Passage thro' the Vail of the Flesh from the First to the Second Tabernacle, from Earth to Heaven: 21 And lastly having such a Great Priest, not only Great in Dignity, in which respect alone the Levitical Highpriest was Greater than the other Priests, but also Great in Power, being a King, as well as Priest, and as such sat down on the Right hand of the Majesty on high; having, I say, such a Great Priest over the House of God, which House of God is now

I.
From the Consideration of Perfect Remission being attainable by the Gospel, and so a way open'd for True Believers into Heaven, the Apostle encourages the Hebrews to Persevere in the Christian Faith.

A N N O T A T I O N S.

(a) It is certain that the Primary Signification of *καινουργω* is to make New or Renew or Restore; and that it signifies to Dedicate or Consecrate only in a Secondary Sense. Wherefore since the Primary Signification is very Applicable to the Apostle's Purpose, it ought I think to be prefer'd; especially since the Other signification is not so Apparently applicable.

TEXT.

TRANSLATION.

22 προσερχόμεθα μὲν ἀληθινῆς καρ-
 διάς ἐν πληροφείᾳ πίστεως, ἐρρόθυ-
 πομένοι τοῖς καρδίᾳς ἀπὸ συνειδήσεως
 πονηρᾶς, καὶ λευκωμένοι τὸ σῶμα ὕδατι
 καθαῶ. 23 Κατέχωμεν τὸ ὁμολο-
 γῆσαι τὴν ἐλπίδος ἀκλινῇ· (πιστὸς γὰρ ὁ
 ἐπαγγελιάμενος.) 24 Καὶ κατανοῶ-
 μεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης
 καὶ καλῶν ἔργων. 25 μὴ ἐγκατα-
 λείποντες τιτὸν ὁπισσωαγωγὸν ἑαυτῶν,
 καθὼς ἔθος ποίει, ἀλλὰ ὡς καλεῖν-
 τε· καὶ ὅσῳ τῷ μάλλον, ὅσω βλέπετε
 ἐγγιζέσθαι τῷ ἡμέραν.

26 Εκποίῳς γὰρ ἁμαρτανόντων
 ἡμῶν μετὰ τὸ λαβεῖν τιτὸν ὁπῆρω-
 σιν τῆς ἀληθείας, οὐκ ἐπὶ τοῖς ἁ-
 μαρτιῶν ἀπολείπειται θυσία. 27 φο-
 βερὰ δὲ τις ἐκδοχὴ κρίσεως, καὶ πυ-
 ρὸς ζήλου, ἐσθὲν μέλλοντος τῆς
 ὤψεως αὐτοῦ. 28 Αἰσθήσας τις νό-
 μον Μωσέως, χωρὶς οἰκτιρμῶν ὁπῆ-
 ρυσιν ἢ τρισὶ μάρτυσιν ἀποθνήσκει·
 29 πῶς (δοκεῖτε) χειρόνος ἀξιώθη-
 σεται πμωρίας ὁ πόν ὑπὸν τῷ Θεοῦ
 καταπατήσας, καὶ τὸ αἷμα τὸ ἀφ' ἡ-
 κης κοινὸν ἡγιασμένος, ἐν ᾧ ἡγάσθη,

22 Let us draw near with
 a true Heart, in full Assurance
 of Faith, having our Hearts
 sprinkled from an Evil Con-
 science, and our Bodies wash'd
 with pure Water.

23 Let us hold fast the Pro-
 fession of our * Hope without
 wavering, (for He is Faithfull
 that promis'd)

24 And let us consider one
 another, to provoke unto Love
 and Good Works :

25 Not forsaking the Af-
 fsembling of our selves toge-
 ther, as the manner of some is ;
 but exhorting one another :
 and so much the more, as ye
 see the Day approaching.

26 For if we Sin Wilfully
 after that we have receiv'd the
 Knowledge of the Truth, there
 remains no more Sacrifice for
 Sins :

27 But a certain fearfull
 Looking for of Judgment, and
 fiery Indignation, which shall
 devour the Adversaries.

28 He that despis'd Moses
 Law, died without Mercy, un-
 der two or three Witnesses :

29 Of how much forer pu-
 nishment (suppose ye) shall
 he be thought worthy, who has
 troden under foot the Son of
 God, & has counted the Blood
 of the Covenant, wherewith
 he was sanctified, an Unholy
 και

ANNOTATIONS.

(22) From what is here said, it is evident that by being *Sanctified* is not
 meant being made Holy so, as not to be Liable to fall back again into a State
 of Unholiness. Nay the Apostle is here plainly speaking of One, who being
 Sanctified

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the Church: 22 On these Considerations let us draw near to God with a True Heart, in full Assurance of Faith, that our Service thus perform'd with a True Heart or Sincerity shall now be Accepted by God, and Our selves shall hereafter enter into the True Holy of Holies, or shall be admitted into Heaven; having our Hearts sprinkled by the Blood of Christ from the Accusations or Guilt of an Evil Conscience, and Our Bodies wash'd with the Pure, i. e. Purifying Water of Baptism; and consequently being thus truly purified from All Uncleaness of Sin, which otherwise might justly make Us Afraid to draw near to God.

23 Let us hold fast the Profession of Our Hope without wavering, (for he is Faithfull that promis'd, and We shall not hope in Vain, if we do our Duty) 24 And let us consider one another as Members of the same Body, to provoke one another by our own Examples unto Love and Good Works, i. e. Works of Charity: 25 Not forsaking the Assembling of Our selves together, as the manner of Some is, who, for fear of Persecution from the Unbelieving Jews, withdraw from the Christian Assemblies; but exhorting one another to persevere in the Publick Profession of our Hope by continuing to Assemble together, and so much the more Encouragement is there thus to Exhort one another, as ye see the Day of Vengeance on the Unbelieving Jews approaching.

26 Let us, I say, hold fast our Profession, (v. 23.) not forsaking the Christian Assemblies, (v. 25.) especially not Renouncing Christianity and returning to Judaism: For if we Sin Wilfully by thus Wilfully Apostatizing from the Christian to the Jewish Religion, after that We have receiv'd the Knowledge of the Truth, i. e. the True or Christian Religion, there remains no more Sacrifice for Sins, i. e. there is left no other Sacrifice for Sin, but that of Christ which we reject by such our Apostacy: 27 and consequently there remains nothing for such Apostates, but a certain fearfull Looking for of Judgment, and Fiery Indignation, which shall devour the Adversaries of Christ. 28 You know that He that despis'd Moses Law by Wilfully and Presumptuously Sinning against it, particularly by Apostatizing from it to Idolatry, died without Mercy, under, i. e. upon the Evidence of two or three Witnesses. 29 Of how much forer Punishment (suppose ye then) shall he be thought worthy, who by Apostacy from Christianity has in effect troden under foot Christ Himself, who is no Less a Person than the Son of God, and has counted the Blood of the New Covenant, wherewith He upon his Profession of Christianity was (aa) Sanctified for that time, and conditionally, viz. on the Condition of Perseverance, an Unholy thing, i. e. as no other than the Blood of One who was justly put to Death as a Male-

II.
The Apostle as a further Motive to Perseverance, sets before them the woful Consequences of Apostacy.

A N N O T A T I O N S.

Sanctified by Baptism, actually falls back into a State of Sin, and so becomes Unholy.

TEXT.

TRANSLATION.

καὶ τὸ Πνεῦμα τῆς χάριτος οὖν-
 κρίσας; 30 Οἶδαμεν γὰρ τὸν εἰ-
 πόντα· Εμοὶ ἐκδίκησις, ἐγὼ ἀνταπο-
 δώσω, λέγει Κύριος. Καὶ πάλιν·
 Κύριος κρινεῖ τὸ λαὸν αὐτοῦ. 31 Φο-
 βερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ
 ζῶντος.

32 Αναμνησθε δὲ τοὺς πρό-
 τερον ἡμέρας, ἐν αἷς φωτισθέντες πολ-
 λὴν ἀθλήσιν ὑπομείνατε παθημά-
 των. 33 Τῦτο μὲν, ὀνειδισμοῖς τε
 καὶ θλίψεσι θεατριζόμενοι· τῦτο δὲ,
 κοινωνοὶ τῶν οὕτως ἀνατρεφομένων γε-
 νηθέντες. 34 Καὶ γὰρ τοῖς † δε-
 σμοῖς συνεπαθήσατε, καὶ τὴν ἀρπα-
 γὴν τῶν ὑπαρχόντων ὑμῶν μετὰ
 χαρᾶς προσεδέξατε γινώσκοντες ἔχειν
 † ἑαυτῶς κρείττονα † ὑπαρξιν καὶ μέ-
 νουσιν. 35 Μὴ ἀποβάλητε οὖν
 τὴν παρρησίαν ὑμῶν, ἥτις ἔχει με-
 ταποδοῦσαν μεγάλην.

36 Ὑπομονῆς γὰρ ἔχετε χρειά-
 ῖνα τὸ θέλημα τοῦ Θεοῦ ποιήσατε,
 κομίσασθε τὴν ἐπαγγελίαν. 37 Επὶ
 γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος
 ἥξει καὶ οὐ ὀξυμενέει. 38 Ὁ δὲ δι-
 κειός † μετὰ πίστεως ζήσεται· καὶ ἐάν

thing, and has done Despite
 unto the Spirit of Grace?

30 For we know him that
 has said: Vengeance belongs
 unto Me; I will Repay, saith
 the Lord. And again, The
 Lord shall judge his People.

31 It is a Fearfull thing to
 fall into the hands of the Liv-
 ing God.

32 But call to remembrance
 the former days, in which, af-
 ter ye were illuminated, ye en-
 dur'd a great * conflict of Suf-
 ferings:

33 Partly, whilst ye were
 made a Gazing-stock, both by
 Reproaches and Afflictions;
 and partly, whilst ye became
 Companions of them that were
 so used.

34 For ye had a * Fellow-
 feeling with * those in Bonds,
 and took joyfully the Spoiling
 of your Goods, knowing that
 ye have a Better and enduring
 Substiance.

35 Cast not away therefore
 your * Free Profession, which
 has great Recompence of Re-
 ward.

36 For ye have need of Pa-
 tience; that after ye have done
 the Will of God, ye might re-
 ceive the Promise.

37 For yet a * very little
 while, and he that cometh, will
 come, and will not tarry.

38 Now my * Righteous one
 shall live by Faith: * and if

ὑποστεί-

ANNOTATIONS.

† v. 34. So Alex. Clerm. &c. MSS. Vulg. Latin and Syriack Versions &c.

† Ibid. So Alex. Vulg. Syr. &c. † Ibid. So Alex. Clerm. Ger. Vulg. Ethiop.

† v. 38.

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a Malefactor, and has done Despite unto the Spirit of Grace in rejecting the Gospel, and all other Means of Grace accompanying it, whether Outward, as Miracles and other Gifts of the Holy Spirit, or Inward, as his Good Motions and Suggestions, &c. 30 For we know him that has said, i. e. Moses that introduces God saying: Vengeance belongs unto Me; I will certainly Repay my Adversaries, saith the Lord. (Deut. 32. 35.) And again, (v. 36.) The Lord shall judge the Cause of his People, so as certainly to avenge them of their Enemies in his due Time. 31 In a word, consider I beseech you, that it is a much more Fearfull thing to fall into the Hands of the Living God, who as Such can Eternally punish Us, than to fall into the Hands of our Persecutors, who are but Mortal Men.

32 But, as another Motive to Perseverance, call to Remembrance the Former days, in which, after ye were illuminated, i. e. baptiz'd into the Faith, ye courageously endur'd a Great Conflict of Sufferings: 33 partly, whilst ye were made your selves a Gazing-Stock, or as a first, to Believe; Publick Shew on a Theatre, both by Reproaches and Afflictions; and partly, whilst ye became Companions of them that were so used. 34 For ye had a Fellow-feeling with those in Bonds, and took joyfully the Spoiling of your Goods, knowing that ye have a Better and Enduring Subtance, namely in Heaven. 35 Seeing then this Consideration of your having a Better and Enduring Subtance in Heaven, was deservedly of Weight enough to encourage you at the first becoming Christians Openly and Freely to Profess your selves Such, and seeing the same Consideration still holds Good, and not only so, but you will lose the Benefit of What you have Formerly done and suffer'd, except you Persevere; Cast not away therefore your Free and Open Profession of your Faith, which has Great Recompence of Reward, if persever'd in; for with the Mouth Confession is made unto Salvation, Rom. 10. 10.

36 For further you were taught from the first, that thro' Tribulation we must enter into the Kingdom of God, and consequently that All Christians, and so ye in particular have need of Patience, that after ye have done the Will of God, in patiently undergoing such Afflictions, as he shall see fit to lay upon you, ye might receive the Promise of being Rewarded. 37 For that Christianity is a State of Faith and Hope, and not of Receiving the Promises presently, may be learnt from the Vision of Habakkuk relating to the Time of Christianity, where (Ch. 2. 3, 4.) it is said, Tet for a Time; which being said so long ago, I may now say: Yet a very Little while, and he, i. e. Christ that cometh to Reward your Patience, and Punish your Persecutors, will come and will not tarry. 38. Now my Righteous one shall live by Faith; and if he draw

III.

And also minds them, that they had the same motives still, as at first, to Believe; intimating withall, that without Perseverance All that they had hitherto done and suffer'd, would be of No Advantage to them.

IV.

The Apostle puts them in mind of the Nature of the Gospel or Christianity, and that the State of a Christian is a State of Faith, not of Actual Possession.

A N N O T A T I O N S.

† v. 38. So Alex. Vulg. and LXX. &c. And διδασκίμω answers to διδασκαλίαν.

† v. 4.

TEXT.

TRANSLATION.

ὑποσείληται, ὅτι εὐδοκεῖ ἡ ψυχὴ
 μὴ ἐν αὐτῷ. 39 Ἡμεῖς δὲ ὅτι
 ἐσμὲν ὑποσολῆς εἰς ἀπώλειαν, ἀλ-
 λὰ πίστεως εἰς σωτηρίαν ψυχῆς.
 Κεφ. ια'. Ἐπὶ δὲ πίστεις, ἐλπίζομέ-
 νων ὑποστάσις, θεωρημάτων ἔλεγχ-
 ος ὃ βλέπομεν.

2 Ἐν ταύτῃ γὰρ ἐμαρτυρήθη-
 σαν οἱ πρεσβύτεροι. 3 Πίστις νο-
 ῖμεν κατηρτίσθαι τὰς αἰῶνας ῥή-
 ματι Θεοῦ, εἰς τὸ μὴ ἔκ φαινο-
 μένων τὰ βλέπομενα γεγενῆσθαι.

4 Πίστις πλείονα θυσιάσθαι Ἀβελ
 ὡς Καὶν προσήνεγκε τῷ Θεῷ, δι' ἧς
 ἐμαρτυρήθη (εἶ) δίκαιος, μαρτυρήσας
 ὅτι τοῖς δώροις αὐτοῦ τῷ Θεῷ. καὶ δι'
 αὐτῆς ἀποθανὼν † λαλεῖ.

he draw back, my Soul shall
 have no Pleasure in Him.

39 But we are not of them,
 who draw back unto Perdi-
 tion; but of them who *have
 Faith unto the Saving of the
 Soul.

Chap. XI. Now Faith is the
 Substance of things hoped for,
 the Evidence of things not
 Seen.

2 For by it the Elders ob-
 tain'd a Good * Testimony
 from God.

3 Thro' Faith We under-
 stand, that the Worlds were
 fram'd by the Word of God,
 so that things which are seen,
 were not made of things which
 * did appear.

4 By Faith Abel offer'd un-
 to God a more Excellent Sa-
 crifice than Cain, by which he
 obtain'd * Testimony, that He
 was Righteous, God testifying
 of his Gifts; and by it He be-
 ing dead, yet speaketh.

5 Πίστις

ANNOTATIONS.

† v. 4. c. 11. So Alex. Vulg. Syr. &c.

(b) I here change the Expression in our Translation, *Who Believe*, into *Who have FAITH*, that so there may the more clearly be seen the Connexion of this Verse, both with the former, wherein the Apostle cites those Words of *Habakkuk*, *My Righteous One shall live by FAITH*, and also with the next Chapter following: *Now FAITH is the Substance &c.*

(c) That *We* must be taken in the Sense given in the Paraphrase, seems requisite, because otherwise this vers. 3. comes in very Abruptly and Improperly between v. 2, and 3. For v. 2. the Apostle observes and as it were proposes to shew, that it was by Faith, that the *Elders* obtain'd a Good Testimony. And agreeably thereto he proceeds to shew v. 4. the same particularly with respect to the most Celebrated *Elders*. What Connexion then can V. 3. have either with v. 2, or 4. if it be understood only of Those that then were Alive, and were *Not Elders*. Whereas if by *We* the Apostle is understood to denote, not only the Faithfull then Alive, but in general the Whole Multitude of the Faithfull from the very Beginning, then the Connexion of v. 3. with v. 2, and 4. is very apparent, and what is said v. 3. stands in its Proper place. In v. 2. the Apostle

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draw back from the Faith at any time for fear of Persecution, my Soul shall have no Pleasure in Him. 39 But we (*I hope*) are not of them, who draw back unto Perdition; but of them who have (*b*) Faith unto the Saving of the Soul. Chap. XI. Now, if we are of them that have Faith: we know that Faith in the very Notion of it is the Substance, Ground, or Confident expectation of things hop'd for, not enjoy'd at present; it is the Evidence of things not seen; (for what a Man sees, why do's He yet Believe? i. e. a Man can't be said to Believe that as certainly coming to pass, which he actually Sees Already come to pass:) and therefore, if We are of the Number of the Faithfull, we thereby profess our Selves to be Such, as do not actually Enjoy, but only as yet Hope for the Good things promised in the Gospel; Such as do not already see the said Promises fulfill'd, but have the Strongest Evidence that they will be certainly fulfill'd in God's good time: and the like is to be understood in the like Cases.

2 For All the Just thro' the several Ages of the World have become Acceptable to God thro' Faith; and consequently No New or Harder thing is requir'd of you, than what has been from the Beginning of the World requir'd of All Pious Persons; who have All been Faithfull in their several Generations: for by it, i. e. Faith the Elders, i. e. the Patriarchs before and after the Flood, obtain'd a Good Testimony from God, left upon Record in the Holy Scripture; as I shall proceed to shew more particularly, as soon as I have observ'd first in general with respect to All the Faithfull that ever have been, now are, or shall be, that it is thro' Faith (c) We All in our several Successive Generations understand, that the (d) Worlds, i. e. several Parts of the World were fram'd by the Word of God, so that the things of the said Worlds which are seen, were not made of things which did then appear, or had any Existence afore, but Originally out of Nothing.

V.
All Pious Men
have become Ac-
ceptable to God
by Faith.

4 By Faith Abel offer'd unto God a more Excellent Sacrifice than that of Cain, by which Faith he obtain'd Testimony, that he was Righteous, God testifying of his Gifts being Acceptable to him, and by it, i. e. his Faith He being dead yet speaketh, i. e. as it were declares that God is a Rewarder of the Righteous, tho' they are persecuted even to Death for their Righteousness.

VI.
For Instance,
Abel.

5 By

A N N O T A T I O N S.

Apostle asserts that the Elders by Faith obtain'd a Good Testimony. Then v. 3. he proves this first in general, that it was by Faith; that All the Faithfull in former Ages, as well as Those then living, Both which he comprehends under *We* as belonging to One and the Same Society, did believe the Creation of the World out of Nothing. Then v. 4. he begins to shew particularly, how *Abel* obtain'd a Good Testimony by Faith; and so proceeds to others.

(d) It has above in Note (i) of Sect. I. been observ'd, that *aiōn* properly signifies *Ages*. But now because Whatever do's exist in the Universe of

K

Created

TEXT.

TRANSLATION.

5 Πίστις Εὐὼχ μετέβη τῷ μὴ ἰδεῖν θάνατον· ὃ οὐχ εὗρίσκετο, διότι μετέβηκεν αὐτὸν ὁ Θεός· ὡς γὰρ τῆς † μεταθέσεως μεμαρτύρηται ἐνηρησμένον τῷ Θεῷ. 6 Χωρὶς δὲ πίστεως ἀδυνατοὶ εὐαρεσῆσαι· πιστεῦσαι γὰρ δεῖ τὸν ὑπερῤεχόμενον τῷ Θεῷ, ὅτι ὅτι, καὶ τοῖς ἐκζητήσιν αὐτὸν μισαποδότης γίνεται.

7 Πίστις ἡρημαποδὶς Νῶε ὡς τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατέσκευασε κιβωτὸν εἰς σωτηρίαν τῷ οἴκῳ αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς γῆς πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

8 Πίστις † ὁ ἀβελόμος Ἀβραάμ ὑπακούσεν ἐξελθεῖν εἰς τὸν τόπον, ὃν ἔμελλε λαμβάνειν εἰς κληρονομίαν· καὶ ἐξῆλθε, μὴ ὄπισθ' αὐτὸν ἔρχεται. 9 Πίστις παρόκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας, ὡς ἄλλοτριαν, ὃ σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῇ αὐτῇ. 10 Ἐξεδέχετο γὰρ τὴν τῆς θεμελίας ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός. 11 Πίστις καὶ αὐτὴ Σάρρα † τεῖρα διδάμνῃ εἰς καταβολὴν σπέρματος ἔλαβε, καὶ ὡς παλαιὴ ἡλικίας, ἐπεὶ πιστὴ ἠγόρατο τὴν ἐπαγγελίαν.

5 By Faith Enoch was translated, that he should not see Death, and was not found, because God had translated him: for before his Translation he had this Testimony, that he pleased God.

6 But without Faith it is impossible to please Him: for he that comes to God, must believe that He is, and that He is a Rewarder of them that diligently seek him.

7 By Faith Noah being nam'd of God of things not seen as yet, mov'd with fear, prepar'd an Ark to the Saving of his House: by the which he condemn'd the World, and became Heir of the Righteousness which is by Faith.

8 By Faith Abraham, when he was call'd to go out into a Place, which he should after receive for an Inheritance, obey'd; and he went out, not knowing whether he went.

9 By Faith he sojourn'd in the Land of Promise, as in a strange Country, dwelling in *Tents with Isaac and Jacob, the Heirs with Him of the same Promise:

10 For he look'd for a City, which has Foundations, whose Builder and Maker is God.

11 By Faith also Sarah herself * being barren receiv'd Strength to conceive Seed, * even when she was past age, because she judg'd Him Faithfull who had Promis'd.

P A R A P H R A S E.

5 By Faith Enoch *did that which was Acceptable to God, and so* was translated, that He should not see Death, and was not found *here upon Earth*, because God had translated him: for before his Translation he had this Testimony, that he pleased God. 6 But without Faith it is impossible to please Him: for he that comes to God *in the way of Duty or Religious Worship*, must believe that He is, and that He is a Rewarder of them that Diligently seek Him.

VII.
And Enoch.

7 By Faith Noah, being nam'd of God of things not seen as yet, *viz. of the future Deluge and its Consequences*, mov'd with Fear of *what God had threaten'd*, prepar'd an Ark to the Saving of his House or Family; by the which *his Faith* he condemn'd the *then World*, and became Heir of the *Blessings (Temporal and Spiritual)* annex't to the Righteousness which is by Faith.

VIII.
And Noah.

8 By Faith Abraham, when he was call'd to go out into a Place, which he in *his Posterity* should afterward receive for an Inheritance, obey'd, as *firmly Believing the said Promise of God*; and he went out of his Own Country, not knowing whither he went, *God's First command being only this: Get thee into a Land which I shall tell thee of.* Gen. 12. 1. 9 By Faith He sojourn'd in *Canaan* the Land of Promise, as in a Strange Country, dwelling (*not in Houses, as settled Inhabitants or Possessors of the said Country, but as Travellers thro' a Country are wont to do*) in Tents, with Isaac and Jacob, the Heirs with Him of the same Promise, *viz. that their Posterity should hereafter inherit the said Country.* And altho' Abraham did not see the Promise fulfill'd himself, it being not fulfill'd till a long time after him, and also after Isaac, and Jacob, yet He *firmly believ'd the said Promise, and not only so, but was very well contented to live Himself in the Land of Promise as a Stranger in Tents*: 10 For he thro' Faith look'd for a City, which has Foundations *never to be shaken*, whose Builder and Maker is not Man, but God, *i. e. he placed his Hope and Comfort not in enjoying the Cities of Canaan, but in the Certainty of his Future Enjoyment of Heaven.* 11 By Faith also Sarah her self being barren receiv'd Strength to conceive Seed, even when she was past the Age of Bearing according to the Common Course of Nature, because she judg'd Him Faithfull, who had promis'd Abraham that he should have a Son by Her.

IX.
And Abraham,
Sarah, Isaac, and
Jacob.

A N N O T A T I O N S.

Created Beings, was created in some Age of the World, hence *ages* is taken to denote the several Parts of the World as well as the several Ages of its Duration.

† v. 5. So Alex. Clerm. Ger. Vulg. &c. † v. 8. So Alex. Clerm. Ger. Vulg. &c.

† v. 11. So Clerm. Ger. and MSS. Vulg. Syr. Arab. Ethiop. Ver. ions.

† Ibid. So Alex. Clerm. Ger. Vulg. Ethiop. &c.

TEXT.

TRANSLATION.

12 Διὸ καὶ ἅψ' ἐνὸς ἐγενήθησαν, καὶ
 ταῦτα νεκρωμένων, κατὰ τὰ ἄστρα
 τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡσεὶ
 ἄμμου ἢ ὡς τὸ χεῖλος τῆς θα-
 λάσσης ἢ ἀναρίθμητον. 13 Κατὰ
 πίστιν ἀπέθονον οἱ πάντες, μὴ λα-
 βόντες τὰς ἐπαγγελίας, ἀλλὰ πόρ-
 ρωθεν αὐτὰς ἰδόντες, † καὶ ἀσπασά-
 μενοι, καὶ ὁμολογήσαντες ὅτι ξένοι
 καὶ παρεπίδημοί· εἰσι ἐν τῇ γῇ.
 14 Οἱ γὰρ βιάματα λέγοντες, ἐμ-
 φανίζουσιν ὅτι πατρίδα ἔπιζητοῦσι.
 15 Καὶ εἰ μὲν ἐκείνης ἐμνημόνευον
 ἅψ' ἧς † ἐξέβησαν, εἶχον ἂν καιρὸν
 ἀνακλίσσασθαι. 16 Νῦν δὲ κρείττονος
 ὁρέγονται, τυτέστιν, ἐπουρανοῦ διὸ
 οὐκ ἐπαυχώμεθα αὐτοὺς ὁ Θεός, Θεὸς
 ὁππικαλεῖσθαι αὐτῶν· ἡτοίμασε γὰρ
 αὐτοῖς πόλιν. 17 Πίστις πρὸς ἐν-
 νοχὴν Ἀβραάμ τὸν Ἰσαὰκ περιεζό-
 μεντον, καὶ τὸν μονογενῆ προσέφερεν
 ὁ τὰς ἐπαγγελίας ἀναδεξάμεντον,
 18 πρὸς ὃν ἐλαλήθη· Ὅτι ἐν Ἰσαὰκ
 κληθήσεται σοι σπέρμα. 19 λογ-
 σάμεντον ὅτι καὶ ἐκ νεκρῶν ἐγείρειν
 δυνατὸς ὁ Θεός· ὅτι αὐτὸν καὶ ἐν
 ὧν βολῇ ἐκομίσατο.

20 Πίστις † καὶ τοῦ μελλόντων εὐ-
 λόγησι Ἰσαὰκ † Ἰακώβ καὶ † Ησαΐ.

12 Therefore sprang there
 even of One, and Him * Dead
 in this respect, *so many* as the
 Stars of the Sky in multitude,
 and as the Sand which is by
 the Sea-shore innumerable.

13 These All died in Faith,
 not having receiv'd the Promi-
 ses, but having seen them afar
 off, and * embraced them, and
 confess'd that they were Stran-
 gers and Pilgrims in the * Land.

14 For they that say such
 things declare plainly that they
 seek a Country.

15 And truly, if they had
 been mindfull of that Country,
 from whence they came out,
 they * had opportunity to have
 Return'd.

16 But now they desire a
 Better Country, that is, an Hea-
 venly; wherefore God is not
 ashamed to be call'd their God:
 for he * prepar'd for them a
 City.

17 By Faith Abraham, when
 he was try'd, offer'd up Isaac;
 and he that had receiv'd the
 Promises, offer'd up his only-
 begotten Son;

18 Of whom it was said:
 That in Isaac shall thy Seed
 be call'd:

19 Accounting that God
 was able to raise him up, even
 from the Dead; from whence
 also he receiv'd him in a Fi-
 gure.

20 By Faith Isaac blessed
 Jacob and Esau * even concern-
 ing things to come.

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Her. 12 Therefore, i. e. by virtue of Abraham and Sarah's Faith sprang there even of One, viz. Abraham, and him Dead in this respect, namely of Procreation, so many as the Stars of the Sky in Multitude, and as the Sand which is by the Sea-shore innumerable. 13 These, viz. Abraham, Sarah, Isaac and Jacob, All died in Faith, not having themselves receiv'd the Promises made to them concerning Inheriting the Land of Canaan, but having thro' Faith seen them afar off, and embraced them as what would certainly be perform'd, and confess'd that they themselves were no other than Strangers and Pilgrims in the Land of Promise. 14 These All, I say, died in Faith: for they that say such things, viz. that they are only Strangers and Pilgrims in the Land where they are, declare plainly that they seek a Country, wherein to dwell and settle, as their Proper Native Country. 15 And truly, if they had been Mindfull of that Country, from whence they (i. e. Abraham and Sarah literally, Isaac and Jacob figuratively, as being in the loyns of Abraham and Sarah) came out, viz. Ur of the Chaldees, they had opportunity to have Return'd. 16 But now by professing themselves to be Strangers and Pilgrims in the Land of Promise, they declar'd, that they desire a Better Country even than that of Canaan the Land of Promise, that is, an Heavenly: wherefore the God of Heaven is not asham'd to be call'd Their God: for as such he prepar'd for them Such a City as is above mention'd v. 10. namely Heaven. 17 By Faith Abraham, when he was try'd, in the Esteem of God, who takes the Will for the Deed, did the same as if he had actually offer'd up Isaac; and He that had receiv'd the Promises, which were to be made Good to the Posterity of Isaac, notwithstanding all this offer'd up the same Isaac his only-begotten Son of Sarah, 18 of Whom it was said: That in Isaac shall thy Seed be call'd, i. e. that Seed or Posterity, to whom the Promises shall be made good, shall be thy Seed or Posterity by Isaac: 19 and this Abraham did, as thro' Faith accounting that God was Able to raise Him (i. e. Isaac tho' actually offer'd) up to Life even from the Dead: from whence also he receiv'd Him in a Figure, (e) Isaac's being begotten and born being as it were a Coming from the Dead, viz. the Dead Body of Abraham, and the Dead Womb of Sarah.

20 By Faith Isaac blessed Jacob and Esau, even concerning things

X.
Other Instances
to of the Faith of
Isaac and Jacob,
as also of Joseph.

A N N O T A T I O N S.

† v. 13. So Alex. Clerm. Ger. Vulg. Syr. Ethiop. &c. † v. 15. So Alex. Clerm.

† v. 20. So Alex. Clerm. Ger. MSS. Vulg. Lat. Version, &c.

(e) Or elie by Abrahams receiving Isaac from the Dead in a Figure, may be denoted Abraham's receiving Isaac from off the Altar, on which he had laid him with a full Design to put him to Death in Obedience to God's Command; which Will or Intention of Abraham was esteem'd in the sight of God, as if he had Actually slain Isaac; and design'd by God to prefigure the Resurrection of Christ, after he should be slain on the Cross.

†. v. 26.

21 Πίστις Ἰακώβ ἀποθήσκων ἔχασεν
τῷ υἱῷ Ἰωσήφ εὐλόγησε· καὶ προσ-
κύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου
αὐτοῦ. 22 Πίστις Ἰωσήφ τελευτῶν
παρὰ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ
ἐμνημόνευσε, καὶ παρὰ τῶν ὀστέων αὐ-
τοῦ ἐνετείλατο.

23 Πίστις Μωϋσῆς γεννηθεὶς ὀκτώ-
μη τεμνηνὸν ὑπὸ τῶν πατέρων αὐ-
τοῦ, διότι εἶδεν ἀγαθὸν τὸ παιδίον·
καὶ οὐκ ἐφοβήθησαν τὸ Ἀγέταγμα
τοῦ βασιλέως. 24 Πίστις Μωϋσῆς μέ-
γας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς
θυγατρὸς Φαραώ. 25 μᾶλλον ἐλό-
μηνον συγκρατοῦν τὸ λαὸν
τοῦ Θεοῦ, ἢ προσκαιοῖν ἔχειν ἁμαρ-
τίας, σπουλαυσιν. 26 μείζονα πλε-
τον ἡμιστάμηνον τῶν Ἀιγύπτου θη-
σαυρῶν τὸν ὀνειδισμόν τοῦ Χειροῦ.
ἀπέβλεπε γὰρ εἰς τὴν μαθητιόδο-
ν. 27 Πίστις κατέλιπεν Αἴγυ-
πτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ
βασιλέως· τὸν γὰρ ἀόρατον ὡς ὁρᾶν
ἐκατέρησε. 28 Πίστις ἐπεποίηκε τὸ
πάσχα, καὶ τὴν πρόσχυσιν τοῦ αἵμα-
τος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρῶ-
τότοχα, ᾗ γὰρ αὐτῶν.

21 By Faith Jacob, when he
was a dying, blessed both the
Sons of Joseph; and wor-
shipp'd *leaning* upon the top
of his Staff.

22 By Faith Joseph, when
he died, made mention of the
Departing of the Children of
Israel, and gave Commandment
concerning his Bones.

23 By Faith Moses, when
he was born, was hid three
months by his Parents, because
they saw *he was* a Comely
Child; and they were not a-
fraid of the Kings Command-
ment.

24 By Faith Moses, when
he was come to years, refus'd
to be call'd the Son of Pha-
raoh's Daughter;

25 Choosing rather to suf-
fer Affliction with the People
of God, than to enjoy the Plea-
sures of Sin for a Season:

26 Esteeming the Reproach
of Christ greater Riches than
the Treasures of Egypt: for
he had respect unto the Re-
compence of the Reward.

27 By Faith he *left Egypt,
not fearing the Wrath of the
King: for he was *courageous,
as seeing Him that is Invisible.

28 By Faith he kept the
Passover, and the Sprinkling
of Blood, lest he, that destroy'd
the Firstborn, should touch
them.

29 Πίστις

ANNOTATIONS.

† v. 26. So Alex. Clerm. &c. Vulg. Arab. Ethiop. Versions.

† v. 29. So Alex. Clerm. Gēr. Vulg. &c.

TEXT.

TRANSLATION.

29 Πίστει διέβησαν τὸν ἔρυθρον
θάλασσαν ὡς διὰ τῆς ξηρᾶς. ἧς περὶ-
ραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.
30 Πίστει τὰ τεῖχη Ἱερικὸν ἔπεσε, κυ-

29. By Faith they pass'd
thro' the Red Sea, as by Dry
Land: which the Egyptians
assaying to do, were drown'd.
30 By Faith the Walls of
Jericho fell down; after they
κλωθέντων

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to come. 21 By Faith Jacob, when he was a dying blessed both the Sons of Joseph, *Manasseh and Ephraim*, foretelling how God should deal with the Tribes that should spring from them; and worshipp'd God leaning upon the top of his Staff. 22 By Faith Joseph, when he died, made mention of the Departing of the Children of Israel out of Egypt, and gave Commandment concerning his Bones, *that they should be Carried into the Land of Canaan*.

23 By the Faith of his Parents, who according to the Promises of God expected One to arise, who should deliver them out of the hands of the Egyptians, Moses, when he was born, was hid three months by his Parents, because they saw he was a Comely Child, one that had somewhat Extraordinary in him, so as to give them some Hopes, that He might be design'd for their Deliverer; and they were not afraid of not obeying the Kings Commandment to kill all the Male Hebrew Children. 24 By Faith Moses, when he was come to years of Discretion, refus'd to be call'd the Son of Pharaoh's Daughter, who would have adopted him as Such, 25 choosing rather to suffer Affliction with the People of God the Israelites, by Owning himself to be One of them, than to enjoy in Pharaoh's Court the Pleasures of Sin for a Season; 26 esteeming the Reproach of the Faithfull in Christ Greater Riches than the Treasures of Egypt: for he had respect unto the Recompence of the Reward, which would be certainly given him in the other Life for what he suffer'd here for the sake of God or Christ. 27 By Faith he left Egypt, not fearing the Wrath of the King, i. e. Pharaoh, who had threaten'd him what should be done to Him, if he ever so much as mention'd any more the Israelites Going out of Egypt: for he was courageous, as by Faith seeing Him that is Invisible present to help his People. 28 By Faith He kept the Passover, and observ'd the sprinkling of the Blood of it on the Posts of the Doors, &c. left He, i. e. the the Destroying Angel, that destroy'd the Firstborn of the Egyptians, should touch them, viz. the Israelites.

29 By Faith they, i. e. Moses and All the Israelites pass'd thro' the Red Sea, as by Dry Land: which the Egyptians assaying to do, were drown'd. 30 By Faith the Walls of Jericho fell down without the

XI.
Of the Faith of
Moses's Parents,
and Himself.

XII.
Of the Faith of
the Israelites in
general, and of
Israhel.

Israelites

TEXT.

TRANSLATION.

κλωθέντα ὅτι ἐπὶ ἡμέρας. 31 Πίστευ-
 Ραὰβ ἡ πόρνη ἔσυναπόλετο τοῖς
 ἀπειθήσασιν, διζαμένη τῆς χεῖρας κό-
 πης μετ' εἰρήνης.

32 Καὶ τί ἐπὶ λέγω; ὅτι πλείψει
 γάρ με διηγέμενοι ὁ χρόνος τοῦ Γε-
 διών, Βαρακ τε καὶ Ψαμψών, καὶ
 Ιεφθαί, Δαβὶδ τε καὶ Σαμὴλ, καὶ
 τῶν προφητῶν. 33 οἱ διὰ πίστεως
 κατηγωνίσαντο βασιλείας, ἐργάσθη-
 διχαιούσιν, ἐπέτυχον ἐπαγγελιῶν,
 ἔφραξαν στόματα λέόντων. 34 ἔσβε-
 σαν δυνάμιν πυρὸς, ἔφυγον στόματα
 μαχίρας, ἐδυναμώθησαν ἀπὸ ἀδύ-
 νειας, ἐγενήθησαν ἰσχυροὶ ἐν πολέ-
 μῳ, παρεμβολὰς ἐκλιναν ἀλλοτρίων.
 35 ἔλαβον γυναικας ἕξ ἀναστάσεως
 τῆς νεκρῶν αὐτῶν ἄλλοι δὲ ἐτυμ-
 πανίσθησαν, καὶ προσδεξάμενοι τὴν
 ἀπολύτρωσιν, ἵνα κρείττοντες ἀναστά-
 σεως τύχωσιν. 36 Ἐπερὶ δὲ ἐμ-
 παισίων καὶ μαστῶν πείραν ἔλαβον,
 ἐπὶ δὲ δεσμῶν καὶ φυλακῆς. 37 Ἐλι-
 γάθησαν, ἰστιάθησαν, ἔπαισθησαν,
 ἐν φόβῳ μαχίρας ἀπέθανον. ὡς ἡλ-
 θον ἐν μηλωταῖς, ἐν αἰγείοις δερμασιν,

were compassed about seven
 days.

31 By Faith the harlot Ra-
 hab perish'd not with them
 that * obey'd not, * having re-
 ceiv'd the Spies with Peace.

32 And what shall I more
 say? for the time would fail
 me to tell of Gideon, and of
 Barak, and of Samson, and of
 Jephthah, of David also and
 Samuel, and of the Prophets:

33 Who thro' Faith subdued
 Kingdoms, wrought Righte-
 ousness, obtain'd Promises,
 stopt the Mouths of Lions,

34 Quench'd the violence
 of Fire, escap'd the edge of
 the Sword, out of Weakness
 were made Strong, waxed Va-
 liant in Fight, turn'd to flight
 the Armies of the Aliens.

35 Women receiv'd their
 Dead rais'd to Life again: and
 others were tortur'd, not ac-
 cepting Deliverance; that they
 might obtain a Better Refur-
 rection.

36 And others had trial of
 cruel Mockings and Scourg-
 ings; yea moreover of Bonds
 and Imprisonment.

37 They were ston'd, they
 were sawn afunder, were tem-
 pted, were slain with the
 Sword: they wander'd about
 in Sheep-skins and Goat-skins,
 ὑπερβ-

ANNOTATIONS.

† v. 37. This Reading is confirm'd by the general Consent of MSS. and so
 is to be retain'd.

(f) For Samuel and David were Prophets. But David was also a King, and
 Samuel for sometime a Judge over Israel.

TEXT.	TRANSLATION.
ὑπερούμνοι, ῥιζόμνοι, κακουχού- μνοι. 38 (ὧν οὐκ ἰὼ ἄξιον ὁ κόσμος,) ἐρημίαις πλῆθύμνοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς. 39 Καὶ οὗτοι πάντες μαρτυρηθέντες ἀφ' αὐτῆς πίστεως, οὐκ ἐκομίσαντο τιτὸν ἐπαγγελίαν,	being destitute, afflicted, tor- mented : 38 (Of whom the World was not worthy) they wan- der'd in Deserts, and in Moun- tains, and in Dens and Caves of the Earth. 39 And these All having obtain'd a Good * Testimony thro' Faith, receiv'd not the Promise :
	40 Τ8

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Israelites doing any thing against them, after they were compassed about, i. e. only walk'd round seven days. 31 By Faith the Harlot Rahab per-
ish'd not with them that obey'd not, having receiv'd the Spies, *i. e. the Israelites which were sent by Moses to spy out the Land of Canaan, with Peace.*

32 And what shall I more say? for the Time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also and Samuel, and of (f) *those who are more peculiarly stil'd the Prophets:* 33 Who thro' Faith subdued Kingdoms, wrought Righte-
ousness, *i. e. perform'd extraordinary Acts of Piety,* obtain'd Special Promises, stop't the Mouths of Lions; 34 quench'd the Violence of the Fire, *so as that it did not hurt them,* escap'd the edge of the Sword *after an extraordinary manner,* out of Weakness were made Strong, *i. e. recover'd from desperate Sicknesses after some extraordinary method,* or perform'd Actions above their Natural Strength and Power, wax'd Valiant, *i. e. perform'd extraordinary Acts of Valour in Fight, so as that they even turn'd to Flight the Armies of the Aliens.* 35 Women by Faith receiv'd their Dead to Life again: and others were tortur'd, not accepting Deliverance, that they might obtain a Better Resurrection. *i. e. a Resurrection to Happiness in the Life to come.* 36 And others had trial of Cruel Mockings and Scourgings; yea moreover, of Bonds and Imprisonment. 37 They were ston'd, they were sawn asunder, were tempted to renounce the true Worship of God after other extraor-
dinary ways, were slain with the Sword: they wander'd about in Sheep-
skins and Goat-skins, being destitute, afflicted, tormented: 38 (Of whom the World was not worthy) they wander'd in Deserts and in Mountains, and in Dens and Caves of the Earth. 39 And these All having obtain'd a Good Testimony thro' Faith, receiv'd not the Pro-
mise of Eternal Life as yet in the Highest Degree or Perfect Comple-

XIII.
Other Influences
of Faith.

TEXT.

TRANSLATION.

40 τῷ Θεοῦ. ὅτι ἡμεῖς κρείττον π
 ὠφελείας ἡμῶν, ἵνα μὴ χρεῖς ἡμῶν
 πλειωθῶσι.

Κεφ. ιβ'. Τοιγαροῦν καὶ ἡμεῖς ὁ-
 σῦτον ἔχοντες ὡσεὶ νεφέλην νέ-
 φος μαρτύρων, ὄγκον ὑπομένοντες πάν-
 τα, καὶ τίτῳ ἐν ὁρώμενοι ἁμαρτίαι, δι'
 ὑπομονῆς πρέχουμεν τὸ ὁρεκόμενον ἡμῶν
 ἀγῶνα. 2 Αφορῶντες εἰς τὸν πύργον
 ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ
 τῆς ὁρεκόμενης αὐτοῦ χάριτος ὑπέ-
 μενε σταυρὸν, ἀσχυρῶς καταφρονή-
 σας, ὅτι δεξιὰ τοῦ θρόνου τοῦ Θεοῦ
 ἐκάθισεν. 3 Αναλογίσασθε γὰρ τίτῳ
 βραβύτιον ὑπομεμενηκότα ὑπὸ τῆς
 ἁμαρτωλῶν εἰς ἑαυτὸν ἀντιλογίαν, ἵνα
 μὴ χάνητε, ταῖς ψυχαῖς ὑμῶν ἐκ-
 λυόμενοι.

4 Οὐπω μέχρ' αἵματος ἀντιχει-
 ῆσθε ὡς τὸ ἁμαρτὶαν ἀνταγωνιζόμε-
 νοι. 5 Καὶ ἐκλέληθε τὴν παρακλήσεως
 ἡγεῖς ὑμῶν ὡς υἱοῖς διαλέγεσθαι. Υἱέ μου,
 μὴ ὀλιγάρεαι παλασίας Κυρίου, μηδὲ

40 God having Provided
 some Better thing for Us, that
 they without Us should not be
 made Perfect.

Chap. XII. Wherefore, see-
 ing We are compass'd about
 with so great a Cloud of Wit-
 nesses, let us *also lay aside
 every weight, and the Sin
 which do's so Easily beset us,
 and let us run with Patience
 the Race that is set before Us,

2 Looking unto JESUS
 the * Captain and Perfecter
 of our Faith, who for the
 Joy that was set before him,
 endur'd the Cross, despising
 the Shame, and is set down at
 the Right hand of the Throne
 of God.

3 For consider him that en-
 dur'd such * Speaking of Sin-
 ners against Himself, that ye
 may not be wearied and faint
 in your Minds.

4 Ye have not yet resisted
 unto Blood, striving against
 Sin.

5 And ye have forgotten
 the Exhortation, which speaks
 unto you, as unto Children:
 My Son, despise not thou the
 Chastning of the Lord, nor
 κλύε.

ANNOTATIONS.

(g) It is hardly to be doubted, but that the Expression us'd here, ἀρχηγὸν καὶ πε-
 τελειωτὴν Ἰησοῦν has reference to the like Expression ch. 2. 10. τὸν ἀρχηγὸν καὶ πε-
 τελειωτὴν. And as there, so here ἀρχηγὸν is Best render'd Captain, the Apostle here
 mentioning our Saviour, not as He was the Author of the Gospel, but as He is
 a Captain or Leader to All Christians in respect of performing their Duty, and
 especially that Great Duty of Patience or Suffering for the sake of the Gospel,
 which is what the Apostle is here pressing the Hebrews to, by setting before them
 the Example of our Blessed Saviour, who as he may be said to be the Perfecter

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tion of it: 40 God in his Infinite Wisdom having provided some Better thing for Us, i. e. that our Condition should be in some respect Better than theirs, namely in this, that altho' they liv'd and suffer'd (and that Many of them so long) before Us, yet they without Us should not be made Perfect, i. e. should not before Us receive the Perfect Completion of the Promise of Eternal Life, nor should be made Perfectly Happy by being admitted to Partake of the Highest Degree of Happiness that was design'd for them: this being to be Confer'd on All the Faithfull at the Same Time, viz. at the Great and Last Day of Judgment.

Chap. XII. Wherefore, seeing We are as it were compass'd about with so Great a Cloud, i. e. Multitude of Witnesses, i. e. Persons who thro' Faith have obtain'd a Good Testimony, as having themselves, by what they did or suffer'd, born Testimony to the Truth, let us also be excited by their Example to lay aside every Weight of Worldly Love or Fear, and thereby the Sin which do's so easily beset us, and let us run with Patience the Race that is set before us, 2 looking for our Greater, Encouragement herein unto Jesus himself, the Captain (g) and Perfecter of Our Faith, as in other respects so in this more particularly relating to the present Discourse, that he is one who has left us the most Perfect Pattern of Patience for our Imitation; inasmuch as for the Joy that was set before Him, He himself thro' Faith or a Certain Belief of the said Joy endur'd even the Death of the Cross, despising the Shame of that most Ignominious sort of Death on consideration of the said Joy, and is now for a Reward of such his Faith and Suffering set down at the Right hand of the Throne of God, not only put thereby into Actual Possession of the said Joy and Glory Himself, but also invested with All Power, so as to be able to succour here, and reward hereafter All his Followers, by Perfectly making Good to them whatever thro' Faith in Him they have justly Expected. 3 Look, I say, in a special manner unto Jesus: for if you consider Him, that notwithstanding the Transcendent Dignity of his Person endur'd such speaking, i. e. such Contumelies and Blasphemies of Sinners against himself, this can't but be a very Proper and Effectual Motive, that ye may not be wearied and faint in your Minds.

4 Consider further, that ye have not resisted unto Blood, striving against Sin, as did our Lord and Many of the Faithfull aforementioned. 5 And moreover by your being thus ready to Faint in your Minds at the Evils that threaten you, ye act, as if ye have forgotten the Exhortation of God, which speaks unto you as unto God's Children: (Prov. 3. 11.) My Son, despise not thou the Chastning of the Lord; nor faint,

when

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of our Faith in other respects, so especially in respect of his giving us the most Perfect Pattern of Patience and Obedience to the Will of God.

XIV.

Lastly, the Apostle sets before them the Example of Our Saviour's Faith and Patience.

XV.

The Apostle further presses them to Perseverance, by proving to them from Scripture, that Afflictions are to be look'd on as Marks of God's Fatherly Love and Care of them, and that they ought to submit to the Chastisements of their Heavenly Father much rather than of their Earthly Fathers.

TEXT.

TRANSLATION.

ἐκλύει ὑπὸ αὐτοῦ ἐλεγχόμενος. 6 Οὐ γὰρ ἀγαπᾷ Κύριος, παιδεύει· ματινοῖ δὲ πάντα υἱόν, ὃν παραδέχεται. 7 Εἰ παιδεύει ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γὰρ ὅστις υἱός, ὃν οὐ παιδεύει πατήρ; 8 Εἰ δὲ χωρεῖς ἐστὲ παιδείας, ἥς μέτοχοι γενόμενοι πάντες, ἄρα νόθοι ἐστὲ καὶ οὐχ υἱοί. 9 Εἴτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτάς, καὶ ἐνετρεπόμεθα· οὐ πολλῶ μάλλον ὑποταγασόμεθα τῷ πατρὶ τῷ πνευματικῷ, καὶ ζήσομεν; 10 Οἱ μὲν γὰρ ὡς ὀλίγας ἡμέρας, ὡς τὸ δοκοῦν αὐτοῖς, ἐπαίδευσαν· ὁ δὲ, ὅτι τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. 11 Πᾶσα δὲ παιδεία ὡς μὲν τὸ παρὲν ἔδουκεν χάριτος εἶναι, ἀλλὰ λύπης· ὅτι ἐκ τῆς καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοι Σπουδάζουσι δικαιοσύνης. 12 Διὸ τὰς παρεμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε. 13 καὶ τοὺς πόδας ὁρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χεῖρον ἐκτραπῇ, ἵαση δὲ μάλλον.

14 Εἰρήνην διώκετε μετὰ πάντων, καὶ τὴν ἀγαπᾶτε, ὅτι χωρεῖς οὐδεὶς ὄψεται τὸν Κύριον. 15 ὁρῶντες ἀκριβῶς

faint, when thou art rebuked of Him.

6 For whom the Lord loves, he chastens; and scourges every Son, whom he receives.

7 If ye endure Chastning, God deals with you as with Sons: for what Son is he whom the Father chastens not?

8 But if ye be without * Chastning, whereof All are partakers, then are ye Bastards and not Sons.

9 Furthermore we have had Fathers of our Flesh, who corrected us, and we gave them Reverence: shall we not much rather be in Subjection unto the Father of Spirits, and live?

10 For they verily for a few Days chasten'd us, * as seem'd Good to them; but He for our Profit, that we might be partakers of his Holiness.

11 Now no Chastning for the present seems to be Joyous, but Grievous: nevertheless, afterward it yields the peaceable Fruit of Righteousness unto them which are exercis'd thereby.

12 Wherefore lift up the Hands which hang down, and the feeble Knees:

13 And make straight Paths for your Feet, * that the Lame may not be turn'd out of the Way, but may rather be healed.

14 Follow Peace with All Men; and Holiness, without which no Man shall see the Lord.

15 Looking diligently, lest

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when thou art rebuked of Him. 6 For whom the Lord loves, he chastens; and scourges Every Son, whom he receives. 7 Hence I argue thus: If ye endure Chastning, God hereby deals with you but as a Father with his Sons: for what Son is he, whom the Prudent Father chastens not for his Offences? 8 But if ye be without Chastning, whereof All Sons of Prudent Fathers are partakers for their Offences, then are ye rather treated as Bastards, whom the Reputed Father has no Regard for, and not as Sons belov'd by their Father. 9 Furthermore we have had Fathers of our Flesh, who corrected us, and we notwithstanding gave them Reverence in expectation of what they would do for Us in reference to this Life: shall we not then much rather continue to be in Subjection unto God, who may be stil'd in a special manner the Father of our Better Part, our Spirits, and by such our continued Subjection live Eternally? 10 And there still is the more Reason so to do, for that they verily chasten'd us, as seem'd Good to them, and frequently or chiefly in reference to matters relating to our Welfare in this Life, which is but for a few Days; but He always chastens us for our Certain Profit, and that too for our Eternal Profit, namely, that we might be partakers of his Holiness, and so entitled to Eternal Happiness. 11 Now it is true, that no Chastning for the present seems to be Joyous but Grievous to Flesh and Blood and consequently the Chastning of God by Persecution or any other Affliction for the present seems Grievous: nevertheless, afterward it yields the Peaceable Fruit of Righteousness, viz. Eternal Peace and Bliss, unto them which are exercis'd thereby. 12 Wherefore upon the foremention'd Considerations lift up the Hands, which hang down, as wearied in the Combate; and the feeble Knees, which seem unable to continue on in Running the Race set before you, 13 and make straight Paths for your Feet, i. e. keep the straight way of Christianity, not turning out of it for fear of Persecution, that so by your Example of turning aside from Christianity, the Lame, i. e. such others as halt in their Christian Profession, be not turn'd quite out of the Way of Christianity, but may rather by the Example of your Perseverance be healed of their Lameness, i. e. may be encourag'd likewise to Persevere in the Faith.

14 Follow Peace with All Men, i. e. (b) As much as lies in you, live Peaceably with All Men, even with your Persecutors; and this lies in you, so far forth as is consistent with Holiness, without which no Man shall see the Lord. And therefore Peace, tho' very Valuable, yet is not to be purchas'd at the expence of Holiness, or by your doing any thing contrary to Christianity. 15 But ye ought to be always looking diligently,

XVI.
The Apostle exhorts them to Peace, and Holiness, with a Caution against Apostacy.

A N N O T A T I O N S.

(b) So it is explain'd Rom. 12. 18.

TEXT.

TRANSLATION.

ὕπερ ἂν ἀπὸ τῆς χάριτος τοῦ Θεοῦ.
μή τις ῥίζα πικρίας ἀνω φύουσα ἐν
χολῇ, καὶ ἀφ' αὐτῆς μανθῶσι
πολλοί. 16 Μή τις πόρνος, ἢ βέ-
βηλος, ὡς Ησαΐ, ὃς ἀντὶ βρώ-
σεως μιᾶς ἀπέδωκε τὸ πρεσβύτερι-
όν του. 17 Ἰτε γὰρ, ὅτι καὶ μετέ-
πειθε ἡλίων κληρονομήσαι τιτὸν εὐλο-
γίαν, ἀπεδοκιμάσθη· μετάνοίαν γὰρ
τόπον οὐχ εὑρε, καί τιν' μετὰ δα-
κρύων ἐκζητήσας αὐτίκω.

18 Οὐ γὰρ προσεληλύθατε ψη-
λαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυ-
ρὶ, καὶ γνόφῳ, καὶ σκότῳ, καὶ
θύελλῃ, 19 καὶ σάλπιγγι ἢ ᾗ-
χω, καὶ φωνῇ ῥημάτων, ἥς οἱ
ἀκούσαντες παρητήσαντο μὴ προσ-
τεθῆναι αὐτοῖς λόγον. 20 (Οὐκ
ἔφερον γὰρ τὸ ἀκατελλόμενον· Καὶ
θηρίον γίγνηται ὅρους, † λιθοβολη-
θήσεται. 21 Καί, οὕτω φοβερόν ἔω

any Man fall from the Grace of
God; lest * there be any Root
of Bitterness springing up with
Gall, and thereby many be de-
filed:

16 Lest there be any Forni-
cator, or Profane Person, as E-
sau, who for one * Mefs sold
his Birth-right.

17 For ye know, how that
afterward, when he would
have inherited the Blessing, he
was rejected: for he found no
place of Repentance, tho' he
sought it * earnestly with
Tears.

18 For ye are not come un-
to the Mount that might be
touch'd, and that burn'd with
Fire, nor unto Blackness, and
Darkness, and Tempest,

19 And the Sound of the
Trumpet, and the Voice of
Words; which Voice they that
heard, intreated that the Word
should not be spoken to them
any more:

20 (For * they were not
able to bear that which was
commanded: And if so much
as a Beast touch the Mountain,
it shall be stoned.

21 And so terrible was the
τὸ

ANNOTATIONS.

† v. 20. c. 12. That Clause, ἢ βελιδι κατεπεσέμεν, which is added in the Com-
mon Editions, is not read in the three most Ancient (Alex. Clerm.
and Ger.) nor most other MSS. nor yet in any of the four most Ancient Ver-
sions, viz. Vulg. Syr. Arab. and Ethiop. So that it is not to be doubted, but it
has been added out of Exod. 19. 13.

(i) When it is consider'd, that the Apostle not only mentions Fornicators
here, but also puts the Hebrews in mind Ch. 13. 4. that Marriage is honourable
in All, even Christians, and the Bed undefiled; but Fornicators and Adulterers
God will judge; it may be very probably suppos'd, that the Hebrews were in
danger

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diligently, lest any Man of you fall from the Grace of God, *i. e.* from Christianity, for to procure Peace or Freedom from Persecution; lest there be as it were any such Root of Bitterness springing up with Gall within you, *i. e.* lest there be any such Wickedness in the Heart of any of you, and thereby, *i. e.* by the Apostacy of any such wicked Person Many others be defiled, or as it were infected, and encourag'd likewise to apostatize: 16 Lest there be any (i) Fornicator, or such Profane Person, as Esau, namely who, as Esau, for one (k) Mefs of Broth to refresh him for the present, sold his Birth-right, and consequently the Privileges and Blessings belonging thereto; so for the sake of Present Refreshment from Persecution sells his Christian Birth-right, viz. the Title to Eternal Bliss, by Renouncing Christianity. 17 For ye know, how that afterward, when he, *i. e.* Esau, would have inherited the Blessing belonging to his Birth-right, he was rejected by his Father: for he found no place of Repentance, tho' he sought it Earnestly with Tears, *i. e.* He could not prevail upon his Father with all his Tears to Reverse what he had done, but on the Contrary Isaac said of Jacob, to whom Esau had sold his Birth-right: I have blessed him, (*viz.* with the Blessing belonging by Birth right to the First born) and he shall be Blessed. In like manner such as wilfully sell their Christian Birth-right, or renounce Christianity, are not to expect to find any place of Repentance in God, *i. e.* that God will Reverse what he has decreed against such Apostates: They are not to presume on God's Mercy in this Case, it being the most likely way to render them Incapable of his Mercy.

18 Another Motive to Perseverance in Christianity, and not to fall back to Judaism is this, viz. For as much as ye Believing Jews are not come (as your Forefathers, when they enter'd into the Old Covenant with God) unto the Mount Sinai, that being here on Earth might be touch'd, and that burn'd with Fire, nor unto Blackness and Darkness caus'd by the Cloud, and to the Tempest of Thundring and Lightning, which accompanied the Giving of the Law; 19 and the Sound of the Trumpet, so exceeding Loud as made the People tremble, and the Voice of Words, *i. e.* that Great and Terrible Voice whereby the Ten Commandments were given; which Voice they that heard, by reason of its Terribleness intreated, that the Word, *i. e.* What more God had to command them, should not be spoken to them any more by such a Voice. 20 (For they were not able to bear the Severity of that which was commanded; to instance in one Particular, which runs thus: And if so much as a Beast touch the Mountain, it shall be stoned: 21 And

XVI.
The Apostle exhorts them to Persevere, by setting before the Excellency of the Gospel above the Law in some other respects not above mention'd.

A N N O T A T I O N S.

danger of being seduced into some Wrong Notions concerning Marriage, and Fornication or Adultery.

(k) This Rendering is more agreeable to the Original Word, and also to the Matter of Fact, as recorded Gen. 25. 29, &c.

† v. 26.

TEXT.

TRANSLATION.

τὸ φανταζόμενον, Μωσῆς εἶπεν· Εξφοβός εἰμι καὶ ἔντρομος.) 22 Ἀλλὰ προσελήλυσατε Σιών ὄρει, καὶ πόλει Θεοῦ ζώντος, Ἱερουσαλὴμ ἐπ' ὕρα-
νίου, καὶ μυριάσιν ἀγγέλων, 23 πανηγύρει καὶ ἐκκλησίᾳ ὡρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, καὶ κειτῇ Θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων, 24 καὶ ἀφ' ἧς νέας μεσίτη Ἰησοῦ, καὶ αἷματι ῥαντισμοῦ κρείττονα λαλοῦσι ὡς τὸν Ἀβέλ.

25 Βλέπετε μὴ παρατήσηθε τὸ λαλοῦντα. Εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον, τὸν ὅτι τῆς γῆς παρατησάμενοι λησματοῖζοντα, πολλῶ μάλ-
λον ἡμεῖς οἱ τὸν ἀπ' οὐρανοῦ ἀποσπρόφομοι. 26 ὅτι ἡ φωνὴ τῇ γῆν ἐσά-
λωσε τότε· νῦν δὲ ἐπήγελται, λέ-
γων· Εἴπα ἅπαξ ἐγὼ † σείσω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸ οὐρανόν. 27 Τὸ δὲ, Ἐπ' ἅπαξ, δηλοῖ τῷ σαλευ-
μένων τιμὴ μετὰ τῶν, ὡς πεποιημέ-
νων, ἵνα μείνῃ τὰ μὴ σαλευόμενα.

Sight, that Moses said: I exceedingly fear and quake.)

22 But ye are come unto Mount Sion, and unto the City of the living God, the Heavenly Jerusalem, and to an innumerable Company of Angels,

23 To the General Assembly and Church of the First-born, who are written in Heaven; and to God the Judge of All, and to the Spirits of Just Men made Perfect,

24 And to Jesus the Mediator of the New Covenant, and * who by the Blood of Sprinkling speaketh Better, than Abel.

25 See that ye refuse not Him that speaketh. For if they escap'd not, who refus'd him that spake on Earth; much more *shall not we escape*, if we turn away from Him, that *speaks* from Heaven:

26 Whose Voice then shook the Earth: but now he has promis'd, saying: Yet Once more * will I shake not the Earth only, but also Heaven.

27 Now this Word, Yet Once more, signifies the Removing of those things that are shaken, as of things that are made; that those things which * are not shaken, may remain.

28 Διὸ

ANNOTATIONS.

† v. 26. So Alex. MSS. and others, as also all the most Ancient Versions, and the LXX, from whence the Passage is taken.

(1) Not only the Words may be so construed, but the expression *περὶ τῆς Αἱμα* denoting the Person, not the Blood of Abel, makes it requisite to understand *καλῶς* likewise of the Person, not the Blood of Christ: and also τὸν λαλοῦντα in the

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in short, so terrible was the Sight, that Moses himself said: I exceedingly fear and quake.) Now the Consideration of these Terrible Circumstances, which accompanied the Giving of the Law, and which were to show, that the Law of it self gives no Freedom of Access to God, makes no Friendly Intercourse between God and Man, but rather drives us further from God in Horror and Amazement, by making known to us the Purity of God and Our own Impurity; the Considerations, I say, of these Circumstances would be of force, if duly weigh'd, to keep you off from falling back to Judaism. 22 Whereas on the other hand, the Consideration of the New Covenant would be of force, if duly weigh'd, to keep you Stedfast in the Faith. For they are not of the like Nature with those of the Law; but by the Gospel Covenant ye are come thro' Faith unto the Heavenly Mount Zion, and unto the City of the Living God, the Heavenly Jerusalem; and to Myriads, i. e. to an innumerable Company of Angels, attending God in Heaven in a more signal Manner than at Mount Sinai; 23 and to the General Assembly (not consisting of One Nation, as the Assembly at Mount Sinai, but collected out of All the World) and Church of the First-born, i. e. of the Apostles and others, who First receiv'd and preach'd the Gospel, who are enroll'd or written in Heaven; and to God the Judge of All, who will reward your Patience and punish your Enemies; and to the Spirits of Just Men made Perfect, as having Run their Race, and being Perfectly Justified from Sin, and only now expecting till the Great Day, when they shall receive the Crown of Glory allotted for them, and so be Perfected also in Happiness and Glory; 24 and lastly to Jesus the Mediator of the New Covenant, and consequently Better than the Old one, and who (1) by the Blood of Sprinkling, i. e. which was shed for us, and wherewith by Faith we are sprinkled and purified, speaks Better things than Abel did by his Blood: He calling for Vengeance, whereas Christ by his Blood intercedes for the Pardon of Our Sins.

25 See then that ye refuse not Him, i. e. Christ, that speaks thus Better things. For if they escap'd not, who refus'd him, i. e. Moses, that spake on Earth; much more shall not we escape, if we turn away from Him, i. e. Christ; that speaks from Heaven now to us by his Apostles; 26 Whose Voice then at the Delivery of the Law shook the Earth: but now he has promis'd, saying, (Haggai 2. 7, 8.) yet once more will I shake, not the Earth only, but also Heaven. 27 Now this Word, Yet once more, signifies the Final Removing of those things that are shaken, viz. the Mosaic Law and Jewish State, as of things that are made only for a Time; that those things which are not ever mention'd in Scripture as to be shaken, i. e. the Gospel Covenant or Dispensation,

XVII.

And particularly as to the Certainty of the Happiness attainable by the Gospel, with a Caution against the miserable Consequence of Apostasy.

A N N O T A T I O N S.

next verse following plainly leads us to understand *and him* in this verse, in the same Sense.

M

† v. 23.

TEXT.

TRANSLATION.

28 Διὸ βασιλείαν ἀσάλευτον πο-
λαμβάνοντες, ἔχωμεν χάριν, δι' ἧς
λατρεύωμεν εὐαρέστως τῷ Θεῷ μὲν αἰ-
δοῦς καὶ εὐλαβείας. 29 Καὶ γὰρ ὁ Θεὸς
ἡμῶν πῦρ καθαλιστικόν.

Κεφ. ιγ'. Η φιλαδελφία μενέ-
τω. 2 Τῆς φιλοξενίας μὴ ὀπιλαν-
θάμεθε. 3 Ἄλλοι αὐτῆς γὰρ ἑλαθόν-
τες ξενίσαντες ἀγγέλους. 4 Μι-
νήσκεαδε τῇ δεισμῶν, ὡς συνδε-
μένοι τῇ κακουχουμένων, ὡς καὶ
αὐτοὶ ὄντες ἐν σώματι. 5 Τίμιος
ὁ γάμος ἐν παντί, καὶ ἡ κοίτη ἀ-
μίαντος· πόρνοι δὲ καὶ μοιχοὺς κρι-
νεῖ ὁ Θεός. 6 Αφιλάργυρος ὁ πρό-
πος· ἀρκούμνοι τοῖς παῖσιν. αὐτὸς
γὰρ εἴρηκεν. Οὐ μὴ σε ἀνῶ, οὐδ' οὐ
μὴ σε ἐγκαταλίπω. 7 Ὡς γὰρ
βουῶντας ἡμᾶς λέγει· Κύριος ἐμοὶ
βοηθός, καὶ οὐ φοβηθήσομαι τί ποιή-
σει μοι ἄνθρωπος.

7 Μνημονεύετε τῶν ἡγερμένων ὑμῶν,
οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θε-
οῦ ἀναθροῦντες τιμὴν ἐκδοσὶν τῆς
ἀνατροφῆς, μιμνήσθε τὴν πίσιν. 8 Ἰη-
σοῦς Χριστὸς χθὲς καὶ σήμερα ὁ αὐ-
τός, καὶ εἰς τοὺς αἰῶνας. 9 Διδαχαῖς
ποικίλαις καὶ ξέναις μὴ παρφέρεσθε.

28 Wherefore we receiving
a Kingdom, which is * not to
be shaken, let us have Grace,
whereby we may serve God ac-
ceptably, with Reverence and
Godly Fear:

29 For our God is a Con-
suming Fire.

Chap. XIII. Let Brotherly
Love continue.

2 Be not forgetfull to en-
tertain Strangers: for thereby
some have entertain'd Angels
unawares.

3 Remember them that are
in Bonds, as bound with them;
and them who suffer Adverfi-
ty, as being your selves also in
the Body.

4 Marriage is honourable
in All, and the Bed unde-
filed: but * Fornicators and
Adulterers God will judge.

5 Let your Conversation be
without Covetousness; and be
Content with such things as ye
have. For He has said: I will
never leave thee nor forsake
thee.

6 So that we may boldly
say: The Lord is my Helper,
and I will not fear what Man
shall do unto Me.

7 Remember them that have
* had the Rule over you, who
have spoken unto you the
Word of God: whose Faith
follow, considering the End of
their Conversation.

8 Jesus Christ the Same yef-
terday, and to day, and for ever.

9 Be not carried about with
divers and Strange Doctrines:

PARAPHRASE.

tion, may remain for ever. 28 Wherefore We by our Profession of Christianity receiving a Title to or Part in this Kingdom, which is not to be shaken, let us have still, or retain that Grace, i. e. Gracious Covenant of the Gospel; whereby alone we may serve God Acceptably, with Reverence and Godly Fear: 29 For Our God, tho' he has declar'd himself by the Gospel to be a most Gracious God to the True Believer and Obedient Christian, yet to the Disobedient Christian is (i. e. will prove now as formerly to the Disobedient Israelites) a Consuming Fire.

Chap. XIII. Let Brotherly Love continue. 2 Be not forgetfull to entertain Strangers: for thereby some, viz. Abraham and Lot, have entertain'd Angels unawares. 3 Remember them that are in Bonds, as affectionately as if you were bound with them; and them who suffer Adversity, as being yourselves in the Body, and so liable to the like Adversity. 4 Marriage is honourable in All Persons, Believers as well as Unbelievers; and the Bed Undeiled: but Fornicators and Adulterers, among Believers as well as Unbelievers, God will judge unto Condemnation. 5 Let your Conversation be without Covetousness; and be Content with such things as ye have. For He, i. e. God has said to the Faithfull Pious Christian: I will never leave thee nor forsake thee. 6 So that we, whilst we continue of the number of the Faithfull, may boldly say with the Psalmist (Psalm 56. 4, 11, 12.) The Lord is my Helper, and I will not fear what Man shall do unto Me.

7 Remember them that have had the Rule over you, and have been your Spiritual Guides, who have spoken unto you the True Word of God: whose Constancy in the Faith follow, considering the (m) End of their Conversation, What a Commendable and Glorious End they made, by sealing the Truth of the Gospel with their Blood, in certain Hope of being Rewarded therefore with a Crown of Glory by our Saviour 8 Jesus Christ, who both as to his Promises and Doctrine is the Same yesterday, and to day, and for ever. 9 Therefore be not carried about with divers and strange Doctrines in respect of Those taught you

XVIII.
Exhortations to the Christian Duties of Brotherly Love, Hospitality, Charity, &c.

XIX.
To adhere to the Doctrine of those, who first preach'd the Gospel unto them, and seal'd the Truth of the same with their Blood; and not to be seduced by the Judaizers, but to follow the Directions of their Rightfull Spiritual Guides and Rulers, &c.

ANNOTATIONS.

(m) The Apostle's here exhorting the Hebrews to consider the End of those that had been their Spiritual Rulers, do's very well agree to the Time, wherein this Epistle is suppos'd by the Learned to be written. For in A. D. 62. and the 8th of Nero, Many of the Believing Jews were put to Death by the Unbelieving Jews: and this Epistle is conjectur'd to be writ about A. D. 63. or 9th of Nero.

TEXT.

TRANSLATION.

καλὸν γὰρ χεῖρι βεβαιῶσθαι τὴν καρ-
 διαν, οὐ βρώμασιν, ὅτι οἷς ἐκ ὠφε-
 λήθησαν οἱ πεπαισμένοι· 10 Ἐχο-
 μεν θυσιαστήριον, ἐξ ὃ φραγεῖν οὐκ
 ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λα-
 τρεύοντες. 11 Ὡν γὰρ εἰσφέρεται
 ζῶων τὸ αἷμα πρὸς ἁμαρτίας εἰς τὰ
 ἅγια ἀφ' οὗ ἀρχιερέως, ὑπὸ τῶν ταύ-
 τῶν κατακαίεται ἔξω τῆς παρ-
 εμβολῆς. 12 Διὸ καὶ Ἰησοῦς, ἵνα
 ἀγιάσῃ ἀφ' οὗ ἰδίῳ αἵματι τὴν λαὸν,
 ἔξω τῆς πόλεως ἔπαυε. 13 Τοίνυν
 ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς
 παρεμβολῆς, τὸν οὐκ ἐκείθεν ἀνέ-
 ροντες. 14 Οὐ γὰρ ἔχομεν ὥδε
 μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν
 ὑπομεινόμεν. 15 Διὸ αὐτῷ οὖν ἀνα-
 φέρωμεν θυσίαν αἰνέσεως ἀφαινετὴς
 τῷ Θεῷ, τετέστι, καρπὸν χειλέων ὁμο-
 λογησάντων τῷ ὀνόματι αἰνεῖν. 16 Τῆς
 δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπι-
 λανθάνεωμεν· τοιαύτας γὰρ θυσίας
 εὐαρεστεῖται ὁ Θεός. 17 Πείθεσθε
 τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπακούετε

for it is a good thing, that the
 Heart be establish'd with Grace,
 not with Meats, which have
 not profited them, that have
 * walked in the Observance of
 them.

10 We have an Altar, where-
 of they have no Right to eat,
 who serve the Tabernacle.

11 For the Bodies of those
 Beasts, whose Blood is brought
 into the * Holy of Holies by
 the Highpriests for Sin, are
 burnt without the Camp.

12 Wherefore Jesus also,
 that he might sanctify the
 People by his Own Blood, suf-
 fer'd without the Gate.

13 Let us go forth therefore
 unto Him without the Camp,
 bearing his Reproach.

14 For here have We no
 continuing City, but we seek
 one to come.

15 By Him therefore let us
 offer the Sacrifice of Praise to
 God continually, that is, the
 Fruit of our Lips, giving
 Thanks to his Name.

16 And to do Good, and to
 communicate, forget not: for
 with such Sacrifices God is well
 pleased.

17 Obey them that have the
 Rule over you, and submit

κατέ-

ANNOTATIONS.

(*) The Sum of the Apostle's Argument here is the Same with what he saith
 (Gal. 5. 2.) Authoritatively: (Behold I Paul say unto you, that) If ye be Cir-
 cumcised, Christ shall profit you Nothing.

(o) That by the Altar here mention'd, may very well be understood the

Lord's

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by your aforemention'd Guides and Rulers: for it is a good thing, that the Heart be establish'd with Grace not with Meats, *i. e. it is Good for you, to fix your Hearts or Hopes of Salvation and Acceptance with God (as has been taught you by your Guides aforemention'd) on the Gracious Terms of the Gospel, not on the Observance of the Mosaical Rites, among which One is the Distinction of Meats, which Legal Rites have not profited them to the purifying of the Conscience, that have walked in the Observance of them.* 10 *Nay I must tell you further, that if ye adhere to the Observance of the Legal Rites, Christ (n) shall profit you nothing. For We Christians have an Altar, viz. (o) the Lord's Table, whereof, i. e. of the Sacramental Bread and Wine plac'd on the said Altar, they have no Right to Eat, who serve the Tabernacle, i. e. who adhere to the Observance of the Levitical Service.* 11 *The Truth of this the Jews may learn from a Rite of their own: for the Bodies of those Beasts, whose Blood is brought into the Holy of Holies by the High-priest for Sin, are burnt without the Camp, according to the Law, and not to be eaten by any One.* 12 *Wherefore Jesus also Our Sin-offering typified by That of the Mosaical Law offer'd on the Great Day of Expiation, that he might sanctify the People of God, i. e. Christians, by his Own Blood, suffer'd likewise without the Gate of the City Jerusalem. Now Christ being typified by that Sin-offering burnt without the Camp, and not to be eaten by the Law, it follows that they who do still adhere to the Law, are by the said Law excluded (n) from partaking of the Sacrifice of Christ.* 13 *Let us go forth therefore unto Him, i. e. Christ, without the Camp, i. e. the Jewish Church and Service, bearing his Reproach, i. e. bearing the like Afflictions as he did.* 14 *For here have We, of the Number of the Faithfull, like those mention'd Chap. 11. 10, &c. no continuing City, but we seek one to come, viz. in Heaven.* 15 *By Him, i. e. Christ our Highpriest, therefore let us offer the Christian Sacrifice of Praise to God continually, that is in the language of the Prophet Hosea (c. 14. 2.) the Fruit of our Lips, giving Thanks to his Name in All Conditions and States of Life, even under Afflictions, as knowing He can make them tend to Our Good.* 16 *And, as for the other Christian Sacrifice of Charity or Alms-giving, to do Good and to Communicate, forget not: for with such Sacrifices, viz. the Christian Sacrifices of Praise and Thanksgiving and Almsgiving, God is well pleased; not with the Legal Sacrifices of Bulls and Goats &c.* 17 *And as I recommended to you (v. 7.) the Remembrance of them who have been formerly your Guides and Rulers, so now I exhort you to Obey them that have now the Rule over you, and submit*

A N N O T A T I O N S.

Lord's Table, is largely and learnedly shewn by Mr Mede in his Discourse concerning the Name *Altar*.

TEXT.

TRANSLATION.

κατε αὐτοὶ ἵδ ἀργυπύσιν ὡς τῶν
ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσιντες,
ἵνα μὴ χαρᾶς τῷ το ποιῶσι, καὶ μὴ π-
νάζοντες· ἀλυσίτελές ἵδ ὑμῖν τῷ το.

18 Προσεύχεσθε ὡς ἡμῶν. πεποι-
θαμεν ἵδ ὅτι καλλῶ συνείδησιν ἔχομεν,
ἐν πᾶσι χαλῶς θέλοντες ἀνασρέφωσθαι.
19 Περιοστέρας δὲ ὡς καλῶ τῷ το
ποιῶσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

20 Ο δὲ Θεὸς ὁ εἰρήνης, ὁ ἀνα-
γαγὼν ἐκ νεκρῶν τὴν ποιμνίαν τῷ το
βάτων τὴν μάραν ἐν αἵματι ἀφ' ἀθήκης
αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν,
21 χαίρειν ὑμᾶς ἐν παντὶ ἔργῳ
ἀγαθῷ, εἰς τὸ ποιῶσαι τὸ θέλημα αὐτοῦ.
ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ,
ἀφ' Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα εἰς τὰς
αἰῶνας τῷ αἰῶνι, Ἀμήν. 22 Παρα-
καλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τῷ
λόγῳ τῷ το πρὸς ἀκλήσεως· καὶ ἵδ διὰ βρα-
χέων ἐπέειλα ὑμῖν. 23 Γινώσκετε τὴν
ἀδελφὸν τὸν ἡμῶν Τιμόθεον ἀπολελυ-
μένον· μετ' αὐτοῦ (ἐὰν τάχιον ἔρχηται) ὁφ-
μῃ ὑμᾶς. 24 Ἀσπάζεσθε πάντας τὰς
ἡγουμένους ὑμῶν, καὶ πάντας τὰς ἀγίας.
Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.
25 Ἡ χάρις μετὰ πάντων ὑμῶν. Ἀμήν.

Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰτα-
λίας ἀφ' Τιμοθέου.

your selves: for they watch for
your Souls, as they that shall
give Account; that they may
do it with Joy, and not with
Grief, for that * will be unpro-
fitable for you.

18 Pray for Us: for we trust
We have a Good Conscience,
in All things willing to * be-
have Our selves well.

19 But I beseech you the
rather to do this, that I may be
restor'd to you the sooner.

20 Now the God of Peace,
that brought again from the
Dead our Lord Jesus, that
Great Shepherd of the Sheep,
thro' the Blood of the Ever-
lasting Covenant,

21 Make you perfect in eve-
ry Good Work to do his Will,
working in you that which is
Well-pleasing in his Sight,
thro' Jesus Christ, to whom be
Glory for ever and ever, Amen.

22 And I beseech you, Bre-
thren, suffer the Word of Ex-
hortation: for I have writ a
Letter unto you in few words.

23 Know ye, that our Bro-
ther Timothy is set at Liberty;
with whom (if he come short-
ly) I will see you.

24 Salute All them that
have the Rule over you, and
All the Saints. They of Italy
Salute you.

25 Grace be with you All.
Amen.

Written to the Hebrews from
Italy by Timothy.

P A R A P H R A S E.

mit your selves to their Godly Directions, for they watch for your Souls, as they that shall give Account of the People entrusted to their Care; that they may do it with Joy, and not with Grief; for that will be Unprofitable to you; *It is You that will suffer for not hearkning to their Instructions; not they, if they have discharg'd their Duty in Instructing you.*

18 Pray for Us, *i. e. me Paul who write this Epistle to you, and my Fellow-labourers in the Gospel*: for we trust or are duly persuaded and confident, We have a Good Conscience, in All things willing to behave Our selves Well in a Faithfull Discharge of our Duty. 19 But I beseech you the rather to do this, that I may be restor'd to you the sooner, *i. e. being set at Liberty may the sooner return to you.*

XX.
Lastly, to pray for S. Paul himself, and particularly for his Return to them.

20 Now the God of Peace, who alone can give True Inward Peace of Conscience which the World cannot give, and which is much Better than Outward Peace or Freedom from Persecution, that brought again from the Dead our Lord Jesus Christ, that Great or Principal Shepherd of the Sheep, thro' his Blood which is the Blood of the Everlasting Covenant, *i. e. the Blood whereby was ratified the Gospel-Covenant which is to endure for Everlasting*, 21 Make you perfect in Every Good Work to do his Will, working in you that which is Well-pleasing in his Sight, *viz. Constancy and Perseverance in the Faith*, thro' Jesus Christ; to whom be Glory for ever and ever, Amen. 22 And I beseech you, Brethren, suffer the Word of Exhortation to Constancy and Perseverance, from me as a Well-Wisher to your Spiritual Welfare: for, *altho' I am the Apostle not of the Circumcision, but the Uncircumcision, yet out of my Tender Affection and Concern for your Eternal Good* I have writ a Letter of Exhortation unto you in a few words in respect of the Importance of the Subject. 23 Know ye or ye know, that Our Brother Timothy is set at Liberty, with whom (if he come hither shortly) I will see you, *if God be willing to answer your Prayers to that purpose (v. 19)* 24 Salute All them that are your Guides and have the Rule over you, and All the Saints, *i. e. All the other Christians among you.* They of the Church in Italy Salute you. 25 Grace be with you All. Amen.

XXI.
The Conclusion, by way of Prayer for them, and Exhortation to them.

(p) Written to the Hebrews from Italy by Timothy.

A N N O T A T I O N S.

† v. 23. c. 13. So Clerm. and Alex. as also Vulg. Byr. Versions, &c.

(p) This Subscription is esteem'd of No Authority, as being not found in most MSS. and in many Printed Copies; as altho' because what is said herein of Timothy is thought to be inconsistent with what is mention'd of the Same Person Ch. 13. v. 23. As to this Epistle being writ from (some Place in) Italy, there is Reason to believe it, on account of what is said in the Close of the Epistle it self, v. 24. of this last Chapter.

S Y N O P S I S.

Sets before them the Excellency of the Christian Religion above the Jewish, by proving.

The Design of this Epistle being to Preserve the Believing Jews from Apostacy or Returning to Judaism, for fear of the Unbelieving Jews, who persecuted them; in order hereunto the Apostle

Uses Exhortations proper to the Design of the Epistle, and grounded

Lays before them the Wofull State of Apostacy. Ch. VI. 48. and Ch. X. 26 — 31. and Ch. XII. 16, 17, 20.

There is also inserted an Exhortation to Peace and Holiness, Ch. XII. 14 — 16. to Brotherly Love and Hospitality and Charity, Ch. XIII. 1 — 3. against Fornication and Adultery and Covetousness, Ch. XIII. 4 — 6. to Obedience of Spiritual Guides, Ib. 17. to Pray for the Apostle, Ib. 18, 19. The Conclusion, Ib. 20. to the end.

1. That *Christ*, by whom the Gospel was deliver'd, is of *Greater Dignity* than the *Angels*, by whom the Law was deliver'd. Chap. I. to the end.
2. That *Christ*, the Great Apostle of the Christian Religion, is of *Greater Dignity* than *Moses*, the Great Apostle of the Jewish Religion. Chap. III. 1 — 6.
3. That the *Rest* given to Us by *Christ* is *Better* than That given to the Israelites by *Joshua*. Chap. IV. 1 — 10.
4. That the *High-Priesthood* of *Christ* is of a more Excellent Nature than the *Levitical High-Priesthood*. Ch. IV. 14 — Ch. VIII. 6.
5. That the *Gospel* is a *Better Covenant* than the *Law*, inasmuch as Perfect Remission is attainable by the Gospel, but not by the Law. Ch. VIII. 6 — Ch. X. 18.
6. That the Gospel is a *Better Covenant* than the Law in Several Other respects, mention'd Ch. XII. 18. to the end.

On the Several Particulars, wherein the Christian Religion is prov'd to excell the Jewish, viz.

1. Exhortation grounded on the Dignity of *Christ* above the *Angels*. Ch. II. throughout.
2. Exhortation grounded on the Dignity of *Christ* above *Moses*. Ch. III. 7. to the end.
3. Exhortation grounded on the Glorious *Rest* promis'd to Us Christians. Ch. IV. 11 — 13.
4. Exhortation grounded on the Dignity of *Christ's Priesthood* above the *Levitical Priesthood*. Ch. IV. 14. to the end.
5. Exhortation grounded on the Excellency of the *Gospel-Covenant* above the *Legal*. Ch. X. 19 — 24.
6. On the Certainty of God's Promises. Ch. VI. 13. to the end.
7. On their having the Same Motives to Persevere in the Faith, as they had at first to Embrace it &c. Ch. X. 32 — 34.
8. On the Christian State being a State of Faith. Ch. X. 35 — Ch. XI. 1.
9. On the Examples of the Pious of All former Generations, viz. *Abel*, *Enoch*, *Noah*, *Abraham*, &c. Ch. XI. 2. to the end.
10. On the Example of *Christ* himself. Ch. XII. 1 — 3.
11. On Texts of Scripture teaching, Afflictions to be Marks of God's Fatherly Love, &c. Ch. XII. 4 — 13.
12. On the Examples of their Spiritual Rulers or Guides, who had seal'd the Truth of the Gospel by Martyrdom, &c. Ch. XIII. 7 — 17.

E R R A T A.

Page 8. line 8. read *ἀποστόλων*. pag. 9. l. 21. r. than what. p. 12. l. 4. r. *λαληθεῖς*. p. 28. l. 4. r. For he spake. p. 30. l. 12. r. *ὅτι ἐν κτίσις*. p. 33. l. 12. r. by the Spies. p. 34. l. 1. r. pertaining. *ibid.* l. 6. r. *ἀποστόλων*. *ibid.* l. 8. r. *ἀποστόλων*. p. 38. l. 15, 16. r. *ἐν τῇ οἰκίᾳ*. p. 40. l. 16. r. *κληρονομήσαντων*. p. 44. l. 30. r. Even Levi. p. 45. l. 15. r. sons of Levi. p. 46. l. 20. r. *ἀποστόλων*. p. 50. l. 13. r. *ἀποστόλων*. p. 52. l. 3. r. that thou. p. 53. l. 38. r. shall tend. p. 55. l. 38. r. did (c) justify. p. 67. l. 21. r. has New made. p. 74. l. 15. and p. 75. l. 8. r. warn'd of God. p. 80. l. 7. r. *Συμψύχῃ*.

F I N I S.

A N
H E L P
For the more Easy and Clear Understanding
O F T H E
H O L Y S C R I P T U R E S :
B E I N G

The Epistles of S^t JAMES, S^t PETER,
S^t JOHN, and S^t JUDE,

Explain'd after the following Method, viz.

- I. The Original or *Greek Text* amended according to the Best and most Antient Readings.
- II. The Common *English Translation* render'd more Agreeable to the Original.
- III. A *Paraphrase*, wherein not only the *Difficult Expressions* and *Passages* are explain'd, but also the *Design* of the Apostle, and the *Method* used by Him in prosecuting his Design, are set forth by Proper Divisions into *Sections* and *Paragraphs*; and withall are exhibited in One View by a *Synopsis* subjoin'd to the End of the Epistle.
- IV. Short *Annotations*, relating (as Occasion requires) to the Several Particulars afore-mention'd.

By *Ed. Wells* D. D. Rector of *Cotesbach* in *Leicester-shire*.

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An ADVERTISEMENT

To the R E A D E R.

HAVING gone thro' the Epistles of the NEW TESTAMENT, *I design also (God willing) to Publish a Paraphrase on the Revelation of St JOHN after the same manner, which is already finish'd. But the Understanding of the Book of DANIEL conducing very much to a Right and Clear Understanding of the Revelation of St JOHN, I design (G. W.) to publish my Paraphrase &c. on the Book of DANIEL in the First place, and as fast as the Press can work it off, the Copy being all sometime since made Ready for the Press.*

E. WELLS.

E R R A T A.

*Page 1. line 1. of Annotations, read Luk. 6. 15. p. 2. l. 13. of Annotat. v. One certain Cio:
or Region. p. 10. v. 25. r. τῷ παρεμείναι, ἔτος σὺν ἀκροατῶν ἐπιλογοῦντις ἡσυχάζοντες, ἀλλὰ ποτὶ
τῆς ἱεργε, ἔτος μακρότερος. p. 27. l. 18. r. for that instead of this ye ought to say. p. 30. v. 11
the Note belonging to the (†) or Amendment here of the Common Reading is left out, and is so to b
supply'd thus: † So Alex. and some other MSS. and All the four Ancient Versions. p. 37
v. 2. r. and consequently to entitle them to the Benefits of the Gospel Covenant. p. 41
in the Marginal note r. the Glory that should follow after such their Sufferings. p. 46. th
Note to the Amendment of the Text in v. 2. is omitted, and is so to be supply'd thus: Εἰς οὐρανὸν ἰ
read in Alex. and several other MSS. and in Vulg. Syr. and Ethiop. Versions &c. p. 56.
v. 7. r. as Fellow-heirs of the Grace. p. 60. l. 9. of Annot. r. an Interrogation or Enquiry
or the like. p. 99. l. 31. r. and bear Witness, and declare unto you. p. 102. v. 3. r. γινώσκωμεν
p. 103. l. penult. r. in this and the following Verse. p. 116. l. ult. r. τῷ ὀνόματι αὐτοῦ. p. 121
l. 13. r. less than now it is. p. 128. v. 18. r. we know that whosoever is born. *ibid.* v. 19.
r. whole World lies under. p. 136. v. 6. r. who have born Witness.*

THE
GENERAL EPISTLE
OF
JAMES
THE APOSTLE.

THE PREFACE.

THE Writer of this Epistle is esteem'd, with the much greatest probability, St *James* the Less, and One of the Twelve Apostles, * and Bishop of Jerusalem. And as it is agreed among the Learned, that this Epistle was writ by Him about A. D. 60. so it seems most likely, that it was writ from *Jerusalem*, where he usually Resided, as being the settled Bishop thereof.

I.
The Time and Place of writing this Epistle.

The *Design* of this Epistle seems to have been Principally, on one hand to establish the Orthodox Jewish Christians in the Faith, and to encourage them to undergo, not only Patiently but even Cheerfully, the Afflictions and Troubles brought upon them by their persecuting Brethren; and on the other hand to take off both the Unbelieving Jews and Judaizing Believers, (i. e. such Jewish Believers as were still Zealous for the Law) from persecuting their Christian and Orthodox Brethren; as also from raising publick Commotions in order to Free themselves from the Power and Dominion of the Romans. But having such Occasion to write, the Apostle takes the Opportunity to Rectify also several Wrong and Pernicious Errors, that obtain'd among the Jews in general.

II.
The Design thereof.

* He is in reckoning up the Twelve Apostles, call'd *Mat.* 10. 3. and *Luke* 6. 16. the Son of *Alphaeus*; and He is by the concurrent Testimony of the most Ancient Writers esteem'd the same with *James* reckon'd *Mat.* 13. 55. among the Brethren of our Lord, being the Son of *Joseph* by a former Wife before the Virgin *Mary*; whence it follows that either *Joseph* was otherwise call'd *Alphaeus*, or (as Some conjecture) that *James* was call'd the Son of *Alphaeus*, as being of some particular Sect among the Jews call'd *Alphaeus*, from an Hebrew word denoting a Family or Society of Devout and Learned Men of somewhat more Eminency than the rest.

ΙΑΚΩΒΟΥ THE GENERAL
 ΤΟΥ ΑΠΟΣΤΟΛΟΥ EPISTLE
 OF
 ΕΠΙΣΤΟΛΗ J A M E S
 ΚΑΘΟΛΙΚΗ. THE APOSTLE

T E X T.

T R A N S L A T I O N.

Κεφ. α'.

Chap. I.

ΙΑΚΩΒΟΣ Θεῷ ἔν Κυρίῳ Ἰησοῦ
 Χριστῷ δούλος, ταῖς δώδεκα φυ-
 λαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.
 2 Πᾶσαν χάριν ἡγήσασθε, ἀδελ-
 φοί μου, ὅταν πειρασμοῖς πεπεί-
 σθε ποικίλοις· 3 γινώσκοντες ὅτι

JA M E S a Servant of God
 and of the Lord Jesus
 Christ, to the twelve
 Tribes which are scatter'd
 abroad, greeting.

2 My Brethren, count it all
 joy, when ye fall into divers
 * Trials:

3 Knowing *this*, that the
 τὸ

A N N O T A T I O N S.

(a) It is I think generally suppos'd that this Epistle of St *James*, as also the two Epistles of St *Peter*, and the first Epistle of St *John*, are so call'd, as being written to All Christians in *general*. But as Mr *Mede* has well observ'd in Chap. 15. of his Treatise of the *Apostacy of the Latter Times*, they cannot be thus call'd, because written to all Christians indefinitely and generally, since the Contrary expressly appears in the Epistles of St *James* and St *Peter*; The Epistle of St *James* being directed only to the *Twelve Tribes*, viz. of the Israelites, Jam. 1. 1. and in like manner the first Epistle of St *Peter* being directed to those (only) of the Dispersion in *Pontus, Galatia, Cappadocia, Asia*, and *Bitynia*, 1 Pet. 1. 1. and the second Epistle of St *Peter* being directed only to the same as the first, as appears from 2 Pet. 3. 1. It remains therefore that the said Epistles are styl'd *Catholic* or *General*, because they are written to those of the Circumcision, who were not a People confin'd to any one certain City or Religion, but dispers'd thro' every Nation, as we read *Act*. 2. 5, &c.

(aa) See the Note (b) on *Rom*. 1. 1.

(b) That the Writer of this Epistle was *James*, the first Bishop of Jerusalem, is agreed on among the Learned, as also that the said *James* was surnam'd the *Just*. But it is not so well agreed on, whether this *James* was the same with *James* the Son of *Alphaeus*, and one of the Twelve Apostles, or a Different Person from Him. The former Opinion seems to be Best grounded, concerning which see Dr *Cave* in his Life of *James the Less*, by which surname this Apostle is distinguish'd from the other Apostle of this Name, that was the Son of *Zebedee*,

T H E
(a) G E N E R A L E P I S T L E
O F
J A M E S
T H E A P O S T L E.

P A R A P H R A S E.

The INTRODUCTION.

Chap. I. **J**AMES a Servant in a (aa) *special manner, i. e. a Minister,* (and that of the (b) *Apostolical Rank*) of God and the Lord Jesus Christ, to *Those of the Twelve Tribes of Israel,* which are scatter'd abroad *among the Gentiles,* and (c) *more especially to such of them as profess the Faith of Christ,* sendeth greeting.

S E C T I O N I.

The Apostle encourages the Jewish Christians to Patience under their Sufferings for the Gospel; and redresses Two wrong Nations that obtain'd among the Jews in general, viz. One as to the Cause of Sin, the Other as to the Cause of Virtue in Man.

2 My Brethren, *such of you I mean as profess the Christian Faith,* count it not matter of Sorrow, but of all Joy, when ye fall into divers Afflictions or (d) Trials; 3 knowing this that such Afflictions are permitted

I. The Apostle encourages the Jewish Believers to Patience, as tending to render them perfect in Christianity.

A N N O T A T I O N S.

bedee, and Brother of John, and that is styl'd the *Great*, either because he was Elder than the Son of Alphæus, or on account of some peculiar Honours and Favours, which our Lord confer'd upon him.

(c) That this Epistle was written to the Dispers'd *Jews* in general, *Unbelievers* as well as *Believers*, seems evident enough from several Passages therein, which can be apply'd to the *Unbelieving Jews* only. However it is probable, that it was chiefly design'd for the Benefit and Comfort of the *Believing Jews*.

(d) Tho' *Temptations* and *Trials* do in themselves literally signify the same, yet *Temptations* being, at least now a-days, generally or always us'd in common Speech in an ill sense, so as to denote *Temptations to Sin*, which is altogether contrary

TEXT.

TRANSLATION.

τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν· 4 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἔχεται, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.

5 Εἰ δὲ τις ὑμῶν θέλει αἰσθεσθῆαι σοφίας, αἰτείτω τὸ θεῶν δίδόντος Θεοῦ πάντας ἀπλῶς, καὶ μὴ ὀνειδίζοντας· καὶ δοθήσεται αὐτῷ. 6 Αἰτείτω δὲ ἐν πίστει, μηδὲν ἀφ' αὐτοῦ ἀκινδύνως· ὁ γὰρ ἀφ' αὐτοῦ κινδύνος ὅστις κλύδωνι θαλάσσης ἀνεμίζομεν καὶ ῥιπίζομεν. 7 Μὴ γὰρ οἶσθαι ὁ ἄνθρωπος ἐκεῖνος, ὅτι λήψεται πρὸς τὴν Κυρίαν. 8 Ἀνὴρ δίψυχος, ἀσταθὺς ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

9 Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ· 10 ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ· ὅτι ὡς ἄνθος χόρτου περιλειψέται.

Trying of your Faith worketh Patience;

4 * And let Patience have her perfect work, that ye may be perfect and entire, wanting nothing.

5 But if any of you * want wisdom, let him ask of God, that gives to All men liberally, and upbraideth not; and it shall be given him.

6 But let him ask in Faith, nothing wavering: for he that wavereth, is like a wave of the Sea, driven with the wind and tossed.

7 For let not that man think, that he shall receive any thing of the Lord.

8 A double-minded man is unstable in all his ways.

9 Let the Brother of low degree rejoyce in that he is exalted:

10 * And the Rich, in that he is made low: because as the flower of the grass, he shall pass away.

11 ΑΝΕ-

ANNOTATIONS.

trary to the Design of the Apostle in this place; I have therefore chose here to render the Greek word by *Trials*, as being directly agreeable to the Scope of the Apostle; but to keep the word, *Tempt*, in v. 13. as denoting there to *tempt to Sin*.

(e) The Greek *λίσσεται* here plainly answering to *λεπόμενος* in v. 4. therefore Both should have been render'd by our Translators by the same English word, *Wants*, as Better serving to shew the Apostle's connexion, than the two different words, *Want* and *Lack*, tho' Synonymous.

(f) That to be call'd to *suffer for Christ* is to be esteem'd a *peculiar and extraordinary Favour*, and so an *Exaltation*, is evident from *Phil. 1. 29. For unto you it is GIVEN in the behalf of Christ, not only to Believe on Him, but also to SUFFER for his sake.*

P A R A P H R A S E.

permitted by the Providence of God to fall upon you, for the Trying of your Faith; and that the Trying of your Faith thereby, worketh, i. e. naturally tends, by the concurrence of Gods Grace, to beget in you the Habit of that most excellent and Christian Virtue Patience. 4 And let Patience, by considering duly the infinite Rewards that attend Such as suffer for Christ, have her perfect work, i. e. advance to the highest degree of Perfection in you, so as even to count it All Joy (as I said afore) when ye suffer for Christ, that so ye may be perfect and entire, wanting nothing requir'd to make you Perfect in Christianity; the most difficult Duty of which is Patience, which therefore can't be attain'd to in the highest degree, without having also attain'd to all other Christian Graces.

5 But if any of you (e) want Wisdom, how to exercise in the best manner, and to preserve this Patience till it be advanc'd to the highest degree, let him ask it of God, that gives to All men, that ask him for it as they ought, liberally, and upbraideth not any one for his want of this Wisdom; and it shall be most certainly given him. 6 But let him be sure to ask in Faith, i. e. in a firm resolution on his own part of adhering constantly to the Faith of Christ, and thereupon in a firm persuasion on Gods part that his Prayer will be heard and accepted; nothing wavering in either, but more especially in the former respect: for he that wavers especially in the former respect, is like a wave of the Sea driven with the wind and tofs'd: for in like manner such a wavering Man is as it were driven and tofs'd, while on one hand his Conscience calls upon him to adhere to the Faith of Christ, as his Duty, and on the other hand his Fear of Afflictions makes him ready to renounce the Faith, or at least act contrary thereto. 7 For which reason let not that man, that thus wavers, think that he shall receive any thing of the Lord upon his asking for it. 8 For in short, such a Double-minded man, who would adhere to the Faith on one hand, and yet on the other hand is unwilling to undergo Affliction on the account of his Faith, is, unstable in all his ways, sometimes acting Agreeably to his Duty, when it may be done without Danger, and at other times acting quite Contrary, when threaten'd with Danger.

9 But to return to the Subject of Trials or Afflictions, which we were upon v. 2 — 4. and to shew further that they are matter of Joy, let it be consider'd, that the Brother of Low degree ought to rejoyce thereupon, in that he is exalted thereby, viz. in that altho' he has no worldly Goods to lose or suffer in for the sake of Christ, yet hereby, it is (f) given to him to undergo Bodily Sufferings for Christs sake, thro' the Malice and Persecution of the Enemies of the Gospel. 10 And as for the Rich, let him rejoyce, in that he is made Low, by losing All his Riches for the sake of Christ, this being One of the Best ways of improving his fading Earthly Riches to his Eternal Advantage: becaule, without some such improving his Earthly Riches, as the Flower of the grass fadeth and

II.
And not so
doubt of obtain-
ing Gods Grace
to enable them to
persevere, if so be
they themselves
sincerely desire and
purpose to adhere
to the Faith.

III.
He sets before
them the Benefit
and Advantage of
Suffering for the
Sake of Christ.

TEXT.

11 **Α**νέτειλε γὰρ ὁ ἥλιος σὺν πυρὶ καὶ
 σκονί, καὶ ξηράναι τ' ἄνθος, καὶ τὸ ἄν-
 θος αὐτὸ ξέπεσε, καὶ ἡ εὐωδία τῆς
 τρωσάσης αὐτὴν ἀπόλετο· οὕτως καὶ ὁ
 πλούσιος ἐν ταῖς πορείαις αὐτὸν μαρνα-
 θήσεται. 12 Μακάριος ἄνθρωπος, ὃς ὑπο-
 μόνως περᾶσθαι, ὅτι δίκην γενόμενος
 λήψεται τὸ στεφανίον τὸ ζωῆς, ὃν ἐπη-
 γείλατο ὁ Κύριος τοῖς ἀγαπῶσιν αὐτόν.

13 Μὴδὲς πειρασθὲν λέγειν,
 ὅτι ἀπὸ τοῦ Θεοῦ πειράζομαι· ὁ γὰρ Θεὸς
 ἀπειράστος· ὅτι χαλῶν, πειράζει δὲ αὐ-
 τὸς ἄνθρωπον. 14 Ἐκαστος δὲ πειράζεται,
 ὑπὸ τῆς ἰδίας ὀπιθυμίας ἐξεκόμενος
 καὶ δελεαζόμενος. 15 Εἴτα ἡ ἐπι-
 θυμία συλλαβῶσα πικρὴ ἁμαρτίαν·
 ἡ δὲ ἁμαρτία ἀποτελοῦσα ἀπο-
 κύει θάνατον.

16 Μὴ πλανᾶσθε, ἀδελφοί μου
 ἀγαπητοί. 17 Πᾶσα δόσις ἀγα-
 θή καὶ πᾶν δῶρημα τέλειον, ἀνωθεν

TRANSLATION.

11 For the Sun is *no sooner*
 risen with a burning heat, but
 it withers the grass, and the
 flower thereof falls, and the
 * beauty of the look of it pe-
 risheth: So also shall the rich
 man fade away in his ways.

12 Blessed is the Man that
 endureth trial: for * being ap-
 prov'd, he shall receive the
 Crown of life, which the
 Lord has promis'd to them
 that love him.

13 Let no man say when
 he is tempted, I am tempted of
 God: for God cannot be
 tempted with Evil, neither
 tempteth he any man.

14 But every man is tempt-
 ed, when he is drawn away
 of his own lust, and enticed.

15 Then when lust has
 conceiv'd, it brings forth sin;
 and sin, when it is finish'd,
 brings forth Death.

16 * Be not deceiv'd, my
 beloved Brethren.

17 Every good gift, and
 every perfect gift is from
 ὁ Θεός,

ANNOTATIONS.

(g) *Μὴ πλανᾶσθε* being render'd more than once in St Paul's Epistles, *Be not deceiv'd*, I have chose to render it so likewise here. This Caution, as it stands between Both, so may be very well referr'd, both to what he had said before v. 13. concerning that wrong and wicked Notion of *God's being the Cause of Sin*; and also to what the Apostle adds after v. 17. concerning the wrong Notion of *Men's Virtue being owing to the influence of the Heavens, or their Constitution*, not to the Concurrence of God's Grace. That both these Opinions obtain'd among the Ancient Jews, is evident from their Writers, as might be shewn at large, was it material.

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and passes away, so he shall pass away. 11 For as the Sun is no sooner risen with a burning heat, but it withers the Grass, and the Flower thereof falls, and the Beauty of the Look of it perishes; so also shall the Rich man, how great a Figure soever he may make for a little time in the world, fade away in his ways, i. e. if he makes no other use of his Riches, than what other Rich men generally do, by spending them on his Pleasures, and parting rather with Christianity than with them, they shall be of no real or lasting Benefit to him, but shall only serve to increase his Eternal Damnation. 12 Whereas on the other hand Blessed is the Man, whether Rich or of Low degree, that endures Trial for the sake of Christ: for being approv'd by his thus enduring Trial, he shall receive no less a Reward than the Crown of Life, which the Lord has promis'd to them that love him; which no one can truly do, that refuses to suffer the Greatest Trials for him.

13 But whereas some choose rather to sin, than suffer for the sake of Christ, and stick not to excuse such their sins, by laying the Blame thereof on God, who permits them to fall under such Afflictions, as cause them to do what otherwise they would not, that they may avoid the sufferings that threaten them; it must be observ'd that such Practice is not only Inexcusable, but impious and blasphemous. Wherefore let no man say when he is tempted to transgress his Duty in order to avoid any Temporal Affliction, I am tempted of God to do that which is Evil: For God, being no other than Holiness it self, cannot be tempted with or to Evil himself, neither tempteth he any man to Evil, both these being contradictory to his very Essence, and so impossible in the nature of things. 14 But in this case every man is tempted to Sin, when he is drawn away of his Own Lust, i. e. by the irregular desires of his own Sensual Appetite, which makes him set too great a Value on Worldly things, and enticed thereby rather to sin than to undergo what is so ungrateful and grievous to Flesh and Blood. 15 Then when Lust has conceiv'd, i. e. the sensual Appetite has so far prevail'd upon the Will, as to consent to or approve of its Desires, then I say it (and not the Afflictions sent from God for our Trial) brings forth or engages the Soul in Sin; and Sin, when it is finish'd, either by the deliberate outward Action, or else by such endeavours to perform and execute it, as want nothing on the part of the Will to its completion; and much more, when by a customary Practice it becomes Habitual, brings forth, i. e. renders the Sinner justly liable to Eternal Death. This is a true Account and State of the matter. Wherefore

16 (g) Be not deceiv'd, my beloved Brethren, either in looking wrongfully on God as the Cause of Sin and Evil on one hand, or on the other hand in thinking wrongfully that Any other Being but God is the Original Cause or Author of All Goodness & Virtue. 17 For you are to know on the Contrary, that every good gift and every perfect gift,

IV.
He rectifies a Wrong Notion got among 'em, viz. that God, by permitting Afflictions to befall them, did tempt them to sin.

V.
On the other hand he proceeds to observe to them, that whatever Good there is in us Available to Salvation, it is

i. e. All

TEXT.

TRANSLATION.

ἐστὶ, χαλαβαῖνον ὑπὸ τῷ πατρὸς τῶν φάτων,
παρ' ᾧ οὐκ ἔστι παραλλαγή, ἢ προπῆς
ὑποσκίασμα. 18 Βυληθεὶς ἀπεκύη-
σεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶ-
ῆμας ἀπαρχὴν πῖνα τῷ αὐτῷ κλισμάται.

19 Ωστε, ἀδελφοί μου ἀγαπητοί,
ἔγω πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκῶ-
σαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς
εἰς ὀργλῆν. 20 ὀργὴ γὰρ ἀνθρώπου δικαιο-
σύνην ρεῖ εἰς κατεργάζεται. 21 Διὸ
ὑποθέμενοι πᾶσαν ῥυπαρίαν καὶ φρι-
σεῖαν κακίας, ἐν ταπεινότητι διέξαοτε
τὸν ἐμφύλιον λόγον, τὸν δυνάμενον σω-
σαι τὰς ψυχὰς ὑμῶν.

22 Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ
μόνοι ἀκροαταί, πρᾶξιζόμενοι ἐαυτοῖς.

above, and comes down from
the Father of lights, with
whom is no variableness, nor
shadow of turning.

18 Of his own will begot
he us with the word of truth,
that we should be a kind of
first-fruits of his creatures.

19 Wherefore, my beloved
Brethren, let every man be
swift to hear, slow to speak,
slow to wrath:

20 For the wrath of man
worketh not the Righteousness
of God.

21 Wherefore lay apart all
filthiness and superfluity of
naughtiness, and receive with
meekness the ingrafted word,
which is able to save your
souls.

22 But be ye doers of the
word, and not hearers only,
deceiving your own selves.

23 Οἱ

PARAPHRASE.

i. e. All True and real Virtue, which is accompanied with Salvation, is not from the influence of the Heavens and Stars, (as your Rabbi's teach) but from Him who is far Above them, viz. God, and comes down from Him who is the Father or Creator of the Celestial Lights or Stars, and between whom and the said Lights there is no Comparison of Excellency. For instance, the Sun, which is the Chiefest of the said Lights has his daily Parallax or Variation of Appearance, being seen Differently in this respect as he ascends to or descends from the Meridian: The same Sun has also his Tropes or yearly Goings from or towards us, according to which he casts different shades. But now God is a Being with whom is no Parallax or Variableness, nor any shadow arising or caus'd of his Trope or Turning sometimes from, sometimes to us. 18 And that we are Believers and Religious, is not owing to Fate, or to the Good Temperament of Our own Constitution, or the Happy Position of the Heavens at our Natural Birth; but on the contrary of his Own Will and meer good Pleasure begot He, i. e. God us with the Word (h) of Truth, i. e. with the Gospel, that we Believing Jews should be a kind (bb) of
First-fruits

PARAPHRASE.

First-fruits of his new Creatures, *i. e.* should have the Favour of being First call'd to the Christian Faith before the Gentiles. And this consideration is by the way an Undeniable Argument, that God will not do any thing to destroy that Spiritual Life, which he has so freely begotten us to; and consequently do's by no means tempt us to Sin, this being the Only thing that can destroy the Spiritual Life.

owing to God as the Author or Giver of it; and is not to be ascrib'd to any Influence of the Heavens &c. according to another Wrong Notion that obtain'd among the Jews.

SECTION II.

The Apostle principally sets before them the Necessity of being Doers, as well as Hearers, of the Word in order to eternal Salvation; instancing particularly in such Duties as they were most Guilty of Neglecting, and rectifying a most pernicious Error among them, viz. that the observance of some principal Duties were sufficient to Salvation.

19 Wherefore, my beloved Brethren, let every man be Swift to hear it, *i. e.* Ready and willing to be instructed in the Will of God under the Gospel and the Duties of Christianity, Slow to speak, *i. e.* not forward in particular to maintain the foremention'd Wrong Opinions, or the Necessity of Circumcision and observing other Rites of the Law in order to Salvation; much more let every man be Slow to Wrath upon these accounts with such as know such Notions to be false, and Circumcision &c. to be now not Necessary. 20 For the Wrath of Man, as in other cases so especially in these, worketh not the Righteousness of God, *i. e.* your Zeal especially for the Law, do's by no means now render you Righteous or Acceptable in the sight of God. 21 Wherefore lay apart all filthiness and superfluity of naughtiness, *i. e.* all those Evil Practices which abound among you, and which you think your great Zeal for the Law will make amends for, and receive with meekness the ingrafted Word, *i. e.* the Gospel which by us the Apostles of Christ is as it were grafted or planted, *i. e.* preach'd among you, and, which is able to save your Souls, without the observance of any Legal Rites, or having any Regard to the Influence of the Heavens &c.

22 But then be ye careful to be Doers of the Word, and not Hearers only, thereby only deceiving your own selves, whilst ye erroneously imagine ye shall be sav'd only by hearing the Word of God, tho' ye do not practise

I.
The Apostle briefly and obscurely hints to them, whether Believers or Unbelievers, that they ought not to contend so Zealously for the Observance of the Legal Rites, but to look on the Gospel as able to Save them. And then

II.
He proceeds to teach 'em, that in order to Salvation by the Gospel, they must be, not Hearers only, but Doers of it. And he intimates the Absurdity of the Contrary Opinion by a familiar Instance.

ANNOTATIONS.

(b) The Apostle seems here to denote the Gospel by the Word of TRUTH, with a peculiar Design to intimate thereby, that the Jews he wrote to, might and ought to rectify all their wrong Notions, especially those here taken notice of by him, as also that of the necessity of Observing the Law, by duly attending to the Doctrins of the Gospel preach'd unto them.

(bb) See Luke 24. 47.

TEXT.

TRANSLATION.

23 Οτι ἂν τις ἀκροατὴς λόγου ᾖ
καὶ ὁ ποιητὴς, ὅτι οἶκεν ἀνδρὶ
κατανοῶν τὸ προσωπὸν τῆς γενέ-
σιως αὐτοῦ ὡς ἐστὶ πρῶτον. 24 Κατε-
νόησε γὰρ ἑαυτὸν, καὶ ἀπελήλυθε,
καὶ εὐθέως ἐπελάθεται ὅπου ὦν.
25 Ο δὲ ὡσαύτως εἰς νόμον τέ-
λειον τὸν τῆς ἐλευθερίας, καὶ ὡσαύ-
τως, ὅτος μακάριος ἐν τῇ ποιή-
σει αὐτοῦ ἔσται.

26 Εἴ τις δοκῇ θρησκὸς εἶναι, μὴ
χαλιναγωγῶν γλῶσσαν αὐτοῦ, ἀλλ'
ἀπατῶν καρδίαν αὐτοῦ, τῆς ματαιοῦ
ἢ θρησκείας. 27 Θρησκεία καθαρά ἔστι
ἀμίαντος ὡς τὸ Θεῷ καὶ πατρὶ, αὐτῇ
ᾗ ὄντι, ὁπισκένευσεν ὀρφανούς καὶ χήρας
ἐν τῇ θλίψει αὐτῶν, ἀσπιλον ἑαυτὸν
τηρεῖν ἀπὸ τοῦ κόσμου.

Κεφ. β'. Ἀδελφοί μου, μὴ ὡς
πολυλογίαις ἔχετε τιμὴν τῷ
Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ τῆς ἰσχύος.

23 For if any man be a
hearer of the word, and not
a doer, he is like unto a man
beholding his natural face in
a glass:

24 For he beholds himself,
and go's his way, and strait-
way forgets what manner of
man he was.

25 But whofo looks *close
into the perfect law of liberty,
and continues *therein*, he being
not a forgetfull hearer, but a
doer of the work, this man
shall be blessed in his *Doing.

26 If any man among you
seem to be religious, & bridleth
not his tongue, but deceives his
own heart, this man's religion
is in vain.

27 Pure religion and unde-
fil'd before God and the Father,
is this, To visit the fatherless
and widows in their affliction,
and to keep himself unspotted
from the World.

Chap. II.

My Brethren, have not the
Faith * of the Glory of our
Lord Jesus Christ with respect
of Persons.

2 Εἰ

ANNOTATIONS.

(a) Here is a plain Argument, that *Works* as well as *Faith* are consider'd by
God as the Means or Conditions, of our Justification.

(b) That by *being Religious* the Apostle here means *professing Christianity*,
seems probable from his saying, that *this Man's Religion is in vain*, denoting
that even the Profession of Christianity would be of no use or benefit to such an
one, according to what St Paul says, Gal. 5. 2. *Behold I Paul say unto you, that
if ye be Circumcis'd, Christ shall profit you nothing.* And the same is further con-
firm'd by considering that the Apostle is evidently speaking of Jewish Christians;
both before v. 25. and also afterwards Chap. 2. 1, &c.

(c) That what is said here in short and above v. 19. is to be (chiefly at least)
understood in reference to contending for the Mosaic Rites, is evident from
Chap. 3.

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Etife accordingly. 23 For if any man be a Hearer of the Word, and not a Doer, he is like unto a man beholding his natural face in a glass: 24 For He, *that I am speaking of, is such an One as a little while or slightly beholds himself, and go's his way, and straitway forgets what manner of man he was represented to be in the Glass; forgets what spots he saw in his face, and consequently never sets about mending what was amiss, and so makes not a Right use of the Glass, and therefore deserves no Commendation or Reward for thus using the Glass. Agreeably whereto, he that hears the Word but do's it not; do's not amend thereupon, what he is by the Word taught ought to be amended; he makes not a Right use of the Word, and therefore deserves no Reward for so Hearing it.* 25 But whoso looks close, or diligently into the Perfect Law of Liberty, *i. e. into the Gospel, which has freed us from the Yoke of the Mosaical Law, and contains not Precepts of Imperfect or only External Holiness, as did that of Moses, but contains Precepts of Perfect, i. e. Inward and Spiritual Holiness, and whereby also we are enabled to obtain Perfect Remission of All Sins, even of such as we could not be justified from by the Law of Moses: who'studies, I say, this Gospel carefully, and continues therein, i. e. to live accordingly, he being not a forgetfull Hearer of the bare Word of the Gospel, but a Doer of the Work or Duties injoin'd in the Gospel, This man shall be blessed in or by (i) means of his thus Doing or Living according to the Gospel, and so Answering the End thereof.*

26 *In reference to your Contrary Practice it is requisite for me more particularly to observe to you again, and more plainly than in v. 19. that if any man among you seem to be Religious, (k) as professing himself to be a Christian, and bridles (kk) not his tongue from contending for the Observation of the Mosaical Rites or Traditions and Doctrins of your Rabbi's, but deceiving his Own heart by thinking his Zeal for the Law &c. is a Zeal for God, this Man's Religion or profession of Christianity is in vain.* 27 *It is also requisite for me to observe to you with respect to your contrary practice, that Pure Religion and undefil'd before God and the Father, i. e. such as he will accept of unto Salvation, is this with respect to two principal branches of it, viz. To visit the Fatherless and Widows in their Afflictions, and to keep himself unspotted from the World: the Profession of Christianity do's not exempt you from these Duties, but more strictly oblige you to them.*

Chap. II. *And as it is one principal Branch of the Christian Religion, to visit the Fatherless and Widows in their Affliction, so it is requisite for me to observe to you in the next place, that Christianity requires also, my Brethren, that you have not the Faith of the Glory of our Lord Jesus Christ with respect of Persons, i. e. that you, who, by professing Christianity, profess to believe that the Faith of Christ is more valuable than any Worldly Riches, and consequently that the poor true Christian*

III.

And then he instances in the Duty of Bridling the Tongue (especially in not contending for the Observation of the Law:) and in the Duty of Helping the Friendless, and living Holy lives.

IV.

He proceeds to instance likewise in the Duty of deciding Causes between Rich and Poor, without Partiality or Respect of Persons.

TEXT.

TRANSLATION.

2 Εὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν
 ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἑσθίῃ
 ἡμωρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυ-
 παρᾷ ἑσθίῃ, 3 καὶ ὁτιβλέψῃτε ὅτι
 ἢ φορεῖντα ἢ ἑσθίοντα ἢ λαμωρᾶν, καὶ
 εἴπητε αὐτῷ. Σὺ καὶ οὗτος ὡς καλῶς. καὶ
 τῷ πτωχῷ εἴπητε. Σὺ σῆθι ἐκεῖ, ἢ
 καὶ οὗτος ὡς ὑπὸ τὸ ὑποπόδιόν μου.
 4 † καὶ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε
 κρίται ἀφλογισμῶν πονηρῶν; 5 Ἀκού-
 σατε, ἀδελφοί μου ἀγαπητοί, οὐχ ὁ
 Θεὸς ἐξελέξατο τῆς πτωχῆς ἡ κόσμος
 τῆς, πλουσίους ἐν πίστι, καὶ κληρονό-
 μους τῆ βασιλείας, ἧς ἐπηχρίλατο τοῖς
 ἀγαπῶσιν αὐτοὺς; 6 Ὑμεῖς δὲ ἡτιμά-
 σατε τὸν πτωχόν. Οὐχ οἱ πλούσιοι χα-
 ταδυνατεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκυσιν
 ὑμᾶς εἰς κρίθηρια; 7 Οὐκ αὐτοὶ βλα-
 σφημῶσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν
 ἐφ' ὑμᾶς; 8 Εἰ μὲν οὖν νόμον τηρεῖτε
 βασιλικόν, καὶ ἡραφίως, Ἀγαπή-
 σεις τὸν πλησίον σου ὡς σεαυτὸν, κα-
 λῶς ποιῆτε. 9 Εἰ δὲ προσωπολη-
 πτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχό-
 μνοι ὑπὸ τοῦ νόμου ὡς ἡραβιάται.

2 For if there come unto
 your assembly a man with a
 gold ring, in goodly apparel,
 and there come in also a poor
 man in vile raiment;

3 And ye have respect to
 him that wears the gay cloth-
 ing, and say unto him, Sit thou
 here in a good place; and say
 to the poor, Stand thou here,
 or sit here under my footstool:

4 Are ye not then partial in
 your selves, and are become
 judges of evil thoughts?

5 Hearken, my beloved bre-
 thren, has not God chosen the
 poor of this world, rich in
 faith, and heirs of the kingdom,
 which he has promis'd to them
 that love him?

6 But ye have despis'd the
 poor. Do not rich men oppress
 you, and do * not the same
 draw you before the judgment-
 seats?

7 Do not * the same blas-
 pheme that worthy name, by
 the which ye are call'd?

8 If ye fulfill the royal Law
 according to the Scripture,
 Thou shalt love thy Neigh-
 bour as thy self, ye do well.

9 But if ye have respect to
 persons, ye commit Sin, and
 are * reprov'd of the Law as
 transgressors.

IO Οἷος

ANNOTATIONS.

V. 4. † So it is read in Alex. and some other MSS. as also the Vulgar Latin, and Syriack, and Ethiopic Versions, without καὶ before εἰ.

(1) That by συναγωγὴ or Assembly is here to be understood a Court of Judica-
 ture is infer'd, not only from the word προσωποληψία, as oft as it is applied in
 O. or N. T. to men, being so us'd in respect of Human Judicatures; but also
 the same is infer'd from the Judges mention'd v. 4. and the Judgment-Seats men-
 tion'd v. 6. and the Footstool mention'd v. 3. this belonging to the Tribunals or
 Judgment-Seats.

(11) This

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is truly Rich in Faith, and not only so, but that also the poorest true Christian has equal Title in Christ with the Richest to Eternal Glory in the World to come: Christianity I say requires on these Considerations, that you should not use such respect of Persons as makes you Partial to the Rich against the Poor, whereof I understand you are Guilty. 2 For if there come unto your Assembly, i. e. (l) Court of Judicature a Man with a gold Ring, and in goodly Apparel; and there come in also a Poor man in vile Raiment, there being a Cause to be try'd between these two; 3 and ye have respect to him that wears the gay cloathing, and say unto him, Sit thou here in a good place; and say to the poor man, stand thou here, or sit here under my footstool; and by this open bare-fac'd Partiality give too just Reason not to doubt, but that in passing judgement you use no less partiality, considering therein not the Merits of the Cause, but the Difference of the Persons; 4 if I say ye do this, are ye not then partial in yourselves to the Rich above the Poor man, or do ye not put a Difference among your selves on such accounts, as are Unwarrantable, because not belonging to the Merits of the Cause? and are ye not thereby become Judges of Evil Thoughts, i. e. Bad Judges in wrongfully thinking that the Rich is to be prefer'd in judgment, and favour'd? Whereas you may be instructed Better by a Canon (ll) of your Own, whereby it is provided, that when the Rich and Poor have a Suit in your Judicature, either Both must sit or Both stand, to avoid All marks of Partiality. 5 But since this is of no weight with you, hearken my beloved Brethren, has God us'd any such Partiality in vouchsafing the Blessings of the Gospel to Mankind; nay on the other side has not God rather chosen (as being generally more despis'd) the Poor of this World to become Rich in Faith, and Heirs of the Kingdom which he has promis'd to them that love him? 6 But ye notwithstanding have despis'd the Poor, and have had a Partial Respect to the Rich; whereas do not Rich men oppress you, and do not the same draw you before the Judgment-seats? 7 Do not the same blaspheme that worthy name, by the which ye are call'd? i. e. do they not speak against Christianity? 8 If ye fulfill the Royal Law, i. e. that Law which is of Principal Regard with respect to our Duty to our Neighbour, and which is injoin'd according to the Scripture even of the Old Testament, viz. Thou shalt love thy Neighbour as Thy self, ye do well: for this would keep you from acting thus Partially, inasmuch as you would not be despis'd yourselves because ye are Poor, or have Rich men prefer'd before you in Judicatures. 9 But if ye have such Respect to Persons as we are speaking of, ye commit Sin, and are reprov'd of the Law, particularly the Royal Law aforementioned, as Transgressors of the whole Law.

10 For

A N N O T A T I O N S.

(ll) This Canon is mention'd by R. Levi Baranon, in his Treatise de Jure Hebræi.

(m) That

TEXT.

TRANSLATION.

10 Οτις γὰρ ὅλον τὸν νόμον τηρήσει, ὧσις δὲ ἐν ἐνί, γέγονε πάντων ἕνοχος. 11 Οὗτος εἰπὼν, Μὴ μοιχεύσης, εἶπε καὶ, Μὴ φονεύσης· εἰ δὲ ὁ μοιχεύσεις, φονεύσεις δὲ, γέγονας πᾶσβάτης νόμου.

12 Οὕτω λαλεῖτε, καὶ ὅτω ποιεῖτε, ὡς ἀπὸ νόμου ἐλευθερίας μάλλοντες κείνεσθαι. 13 Ἡ δὲ κρίσις ἀνίλεως τῶ μὴ ποιήσαντι ἔλεος, καὶ κατακαυχᾶται ἔλεος κρίσεως.

14 Τί τὸ ὄφελος, ἀδελφοί μου, ἐν πίστιν λέγει τις ἔχει, ἔργα δὲ μὴ ἔχει; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;

15 Εἰ δὲ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι, καὶ λιπόμενοι ὧσι τὸ ἐφημέριον τροφῆς, 16 εἴπη δὲ τις αὐτοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορταίζεσθε· μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος;

17 Οὕτω καὶ ἡ πίστις, εἰ μὴ ἔργα ἔχει, νεκρά ὅτι καθ' ἑαυτὴν. 18 Ἀλλ' ἐρεῖ τις, σὺ πιστὸν ἔχεις, καὶ γὰρ ἔργα

10 For whosoever shall keep the whole Law, & * offend but in one point, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the Law.

12 So speak ye, and so do, as they that shall be judg'd by the law of liberty.

13 For he shall have judgment without mercy, that has shew'd no mercy; and mercy * triumphs over judgment.

14 What do's it profit, my Brethren, tho' a man say he has Faith, and have not Works? Can Faith save him?

15 If a Brother or Sister be naked, and destitute of daily food;

16 And one of you say unto them, Depart in peace, be ye warm'd or fill'd: notwithstanding ye give them not those things which are needful to the body; what do's it profit?

17 Even so Faith, if it has not Works, is dead * by it self.

18 Yea, a man may say, Thou hast faith, and I have

ἔχω.

ANNOTATIONS.

(m) That this concerning *Justification by Works*, and not *by Faith only*, is here insisted on by St James, in order to rectify the misinterpretation put by some on St Paul's doctrine of *Justification by Faith*, is the concurrent Opinion of many most Learned and Judicious Persons, as being very Rational in it self and in its Circumstances.

(n) The Greek literally render'd imports, *But a man will say*. The Common Translation being however very agreeable to the Design of the Apostle, I have retain'd it.

P A R A P H R A S E.

10 For whereas you are taught of your Rabbi's that if ye are but careful to observe such or such greater Precepts of the Law, you may break the Rest without any Danger of incurring God's Displeasure, I must tell you on the contrary that whosoever shall keep the whole Law, and offend but in one point *Wilfully and Impenitently*, he is esteem'd as Guilty of breaking All the several Precepts of the Law, in the sight of God. 11 For he that said, Do not commit Adultery, said also, Do not Kill. Now if thou commit no Adultery, yet if thou Kill, thou art become a Transgressor of the Law in general in the sight of God: because the Authority of the Lawgiver is as much despis'd by the *Wilful Breaking of any One of his Laws, as by the Violation of them All.*

12 In short, so speak ye, and so do, as they that shall be judg'd by the Law of Liberty, i. e. as they who look on the Gospel, not to be design'd to give men Liberty to live Less Virtuously, or to free them from being judg'd hereafter for their Words and Actions; but as they who know the Gospel to be indeed an Happy means of Liberty, or Freeing us from the yoke of the Mosaical Rites, and the Power of Sin and Death; and yet to be at the same time a Law whereby we are to govern our Words and Actions, and whereby we shall be judg'd at the last day, which consideration is of great weight to induce you to the practice of the Christian Duty of Charity toward your Poor Brethren. 13 For he shall have judgment without mercy at the last Day, that has shew'd no mercy to the Poor and Helpless; and on the other hand mercy triumphs over judgment, i. e. He that has shewn mercy according to the Rules of the Gospel, shall thereby be enabled at the last Day to triumph, inasmuch as such his merciful Behaviour proceeded from a True sense of Religion, by means whereof he shall be freed from the Judgment of Condemnation.

14 To convince you further, that you ought to be Doers of the Word, and not Believers or Hearers only; and withall to Rectify the wrong Interpretation some of you put on the Doctrin of our Brother (m) Paul concerning justification by Faith, I go on to add: What do's it profit unto Salvation, my Brethren, tho' a man say he has Faith, and have not Works agreeable to Faith? can Faith alone save him? 15 I shall represent to you the Absurdity of the Doctrin of Justification by Faith alone, in a familiar instance. If a Brother or Sister be naked, and destitute of daily Food; 17 And one of you say unto them, Depart in peace, be ye warm'd and fill'd: notwithstanding ye give them not those things, which are needfull to warm and fill the Body; what do's it profit them for you thus to speak to them, while you Do nothing for them? 15 Even so Faith, if it has not Works accompanying it, is dead by it self, i. e. shall profit you unto Salvation No more than your bare wishes to your poor Brother or Sister of being Warm and Fill'd do's profit them, without giving them any thing to Warm and Fill them. 18 (n) Yea, a man may lay to such a Solifidian, Thou hast in Pretension Faith, and I have

V.

He enforces the Practice of the foremention'd Duties by the observing, that the Wilfull Breach or Neglect of any one Duty renders a man in the sight of God a Transgressor of the whole Law.

VI.

He therefore exhorts then to govern both their words and Actions, as they that shall be judg'd by the Gospel, and especially to be Mercifull.

VII.

He further convinces them of the Necessity of being Doers, as well as Hearers, of the Gospel, by observing to them, that we are justified by Works, and not by Faith only; as some misinterpreted the Doctrin of St Paul.

TEXT.

TRANSLATION.

ἔχω· δεῖξόν μοι τί πῆν σὺ ἔργων·
 εἰς τὸ ἔργων σου, καὶ γὰρ δεῖξω σοὶ ὅτι
 τῷ ἔργῳ σου πῆν πῆν σου. 19 Σὺ
 πιστεύεις ὅτι ὁ Θεὸς εἷς ἐστίν· καλῶς
 ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ
 φρίσσουσιν. 20 Θέλεις δὲ γινῶναι, ὦ
 ἄνθρωπε κενεῖ, ὅτι ἡ πίστις χωρὶς τῶν
 ἔργων νεκρά ἐστίν; 21 Ἀβραάμ ὁ
 πατὴρ ἡμῶν ἐκ τῶν ἔργων ἐδικαιώθη,
 ἀνεγέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ
 τὸ θυσιαστήριον; 22 Βλέπεις ὅτι ἡ
 πίστις σωτήρ ἐστι τοῖς ἔργοις αὐτοῦ, καὶ
 ὅτι τῷ ἔργῳ ἡ πίστις ἐτελειώθη;
 23 Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγου-
 σα· Εἰσέτευσε δὲ Ἀβραάμ τῷ Θεῷ,
 καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ
 φίλος Θεοῦ ἐκλήθη. 24 Οὕτως εἶ-
 πυν ὅτι ἐκ τῶν ἔργων δικαιοῦται ἄνθρωπος,
 καὶ ἐκ ἐκ πίστεως μόνον. 25 Ομοίως
 δὲ καὶ Ραὰβ ἡ πόρνη ὅτι ἐκ τῶν ἔργων
 ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγ-
 γέλους καὶ ἐπέστειλεν αὐτοὺς ἄλλως;
 26 Ὡστε γὰρ τὸ σῶμα χωρὶς πνεύ-
 ματος νεκρὸν ἐστίν, ὅτι καὶ ἡ πίστις χω-
 ρὶς τῶν ἔργων νεκρά ἐστίν.

works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the Devils also believe and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offer'd Isaac his Son upon the altar?

22 Seest thou, how faith wrought with his works, and by works was faith made perfect?

23 And the Scripture was fulfill'd, which says; Abraham believ'd God, and it was imputed unto him for righteousness, & he was call'd the friend of God.

24 Ye see then, how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works when she had receiv'd the messengers, and had sent them out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

Κεφ.

ANNOTATIONS.

V. 18. † So it is read in Alex. and some other MSS. as also in Vulg. Syr. and Ethiop. Versions.

P A R A P H R A S E.

in Reality Works: shew me the Reality of thy Faith without thy Works, Which thou canst never do, Faith being an internal Act of the Mind, and not to be discover'd but by its Effects: and I will shew thee the Reality of my Faith by my Works, as the Cause is demonstrated by its Effect. 19 *Whereas thou believest that there is one God; thou dost well so far: but then thou dost no more than the Devils, for the Devils also believe this and yet tremble at the thoughts of God, as by whom they shall be at the last day doom'd to Eternal Torment, notwithstanding such their bare Faith.* 20 *But wilt thou know, or be convinc'd, O vain Man, that Faith without Works is Dead, i. e. unprofitable unto Salvation? Thou mayst be farther convinc'd hereof by the following Example of Abraham, the Very Person instanc'd in by our Brother Paul, as being justified by Faith?* 21 *Was not Abraham our Father justified by Works, as well as by Faith, especially by that signal Act of his Obedience, when he had offer'd Isaac his Son upon the Altar?* 22 *Seest thou how Faith, whereby Abraham counted that God was able to raise Isaac even from the Dead, wrought together with his Works, and by such his Works was his Faith made Perfect, i. e. available unto Salvation.* 23 *And it was with respect to such his Acts of Obedience, that the Scripture was fulfill'd, which says: Abraham believ'd God, and it was imputed unto him for Righteousness; and thereupon he was call'd the Friend of God.* 24 *Ye see then, how that this passage of Scripture cited by Paul as a Proof of Abrahams being justified by Faith, is by no means to be so understood, as if he was justified by Faith only, but by his Works as well as his Faith; and hence ye may infer in general that by Works a Man is justified and not by Faith only.* 25 *Likewise also, as a further proof thereof, was not Rahab the harlot justified by Works as well as by Faith? viz. as by Faith in Believing that God would give Canaan to the Israelites, so by Works when she had receiv'd the Messengers, or spies, and had sent them out of Jericho another way from that which they came thither, and which they design'd to return by. From this example of Rahab ye see also, that by Works a man is justified, and not by Faith only:* 26 *For, to add one more illustration of this matter, as the Body without the Spirit or Soul enlivening it, is dead, or available to no Benefit of the Natural life, so Faith without Works is dead also, or not available to any Benefit of the Spiritual Life, and consequently not to Eternal Salvation.*

TEXT.

TRANSLATION.

Κεφ. γ'. Μὴ πολλοὶ διδάσκαλοι
 γίνεσθαι, ἀδελφοί μου, εἰδότες ὅτι μῆ-
 ζον κῆμα ληψόμεθα. 2 Πολλὰ
 γὰρ πηαίμεν ἅπαντες. Εἴ τις ἐν λό-
 γῳ ἢ πηαίει, ἔστος τέλειος ἀνὴρ, δι-
 ιατὴς χαλιναγωγῆσαι ἢ ὅλον τὸ σῶμα.
 3 Ἰδὺ, τῷ ἵππῳ τῆς χαλινῆς εἰς
 τὰ στόματα βάλλομεν ὡρὸς τὸ πείθε-
 σθαι αὐτὸς ἡμῖν, ἢ ὅλον τὸ σῶμα αὐ-
 τῶν μετατρέμει. 4 Ἰδὺ, ἢ τὰ πλοῖα
 τηλικαῦτα ὄντα, ἢ ὑπὸ σκληρῶν ἀνέ-
 μων ἐλαυνόμενα, μετατρέμει ὑπὸ ἐλα-
 χίστῃ πηδαλίῳ, ὅπως ἀν' ἡ ὁρμὴ ἔρ-
 θύνοντες βέβηται. 5 Οὕτως ἢ ἡ γλῶσ-
 σα μικρὸν μέλος ὅστι, ἢ μεγαλαυχῇ.
 Ἰδὺ, ὁλόν τὸ πῦρ ἡλίκεν ὕλιν ἀνάπῃ.
 6 Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς
 ἀδικίας· † ἡ γλῶσσα καθίσταται ἐν τοῖς
 μέλεσιν ἡμῶν, ἢ ἀπιδύσασα ὅλον τὸ σῶ-
 μα, ἢ φλογίζουσα τὸν προχόν τ' γενέ-
 στω, καὶ φλογίζομένη ὑπὸ τ' γένενης.

Chap. III.

My brethren, be not many
 *teachers, knowing that we
 shall receive the greater con-
 demnation.

2 For * we all offend in ma-
 ny things. If any man offend
 not in word, the same is a per-
 fect man, *able to bridle even
 the whole body.

3 Behold we put *bridles in
 the horses mouths, that they
 may obey us, and we turn about
 their whole body.

4 Behold also the ships,
 which, tho' they be so great,
 and are driven of fierce winds,
 yet are they turn'd about with
 a very small helm, whitherfo-
 ever *he lifts that guides it.

5 Even so the tongue is a
 little member, and *does great
 things. Behold, how great a
 matter a little fire kindles!

6 And the tongue is a fire, a
 world of iniquity: the tongue
 is among our members, *that
 which defiles the whole body,
 and sets on fire the course of
 nature, and is set on fire of hell.

7 Πᾶσα

ANNOTATIONS.

V. 6. † Οὕτως is not read either in Alex. and some other MSS. nor yet in Vulgar Latin and Syr. Versions; which in all probability is the True Reading, forasmuch as in reality it disturbs the Sense; altho' it seems to have been added by some One at first to make it more complete, but indiscreetly.

(σ) The reason of my altering the Common Translation herein is this, because the said Rendering, tho' exactly conformable to the Original, is Ambiguous in our English Tongue, which makes no Distinction of Terminations as to Case or Gender of the Adjective, as the Greek do's, wherein therefore there is no such Ambiguity. My meaning is, that this English Expression, *In many things we offend All*, may denote that *In many things we offend All others*; or, *we offend All*, i. e. *break the Whole Law*. Whereas by placing the words as I have done, any such Ambiguity is taken away, and the words capable of no other sense, than that wherein they were design'd by the Holy Pen-man.

(ρ) Μιγα-

SECTION III.

The Apostle comes now to speak more Largely and Openly, tho' not Expressly, of the Great Sin of the Jews, in contending with such Bitterness and Malice for their Law and Liberty from the Roman Yoke; and in not only persecuting private Persons, but also raising Publick Tumults and Wars on that account.

Chap. III. My Brethren, be not so many of you Ambitious of becoming Rabbies or Teachers of the Law, and consequently of the necessity of observing its Rites in order to Salvation, knowing that, were this true, we shall but thereby become liable to receive the greater Condemnation. I. The Apottle speaks more largely and openly, tho' not expressly, of their Great Sin in contending so Zealously for the observance of the Law, and Persecuting such as did not observe it, with such Bitterness and Rage so as to raise Great Tumults and Commotions in the World thereby. He excellently shews, by some familiar instances, that such a Temper is utterly inconsistent with True Piety.

2 For (o) we All, even the most Zealous among us for the Observance of the Law, offend in many things against it, and more especially in that member that is imploy'd in Teaching others, viz. the Tongue. If any man offend not in Word, the same is a Perfect Man, i. e. arriv'd to a great Degree of Perfection, as shewing thereby that he is Able to bridle, i. e. direct the Actions of the whole Body. 3 I use the Metaphor of a Bridle as apposite in this case: for behold we put bridles in the horses mouths, and with them we turn about their whole Body. 4 Behold also the ships, which, tho' they be so great, and are driven of fierce winds, yet they are turn'd about with a very small Helm, whithersoever he lists that guides it. 5 As a Bridle or Helm, tho' Little in itself, yet thus do's great things, in the management of an Horse or Ship: Even so the Tongue is indeed a Little member, and yet (p) do's Great things, in the management of the Affairs of the World. For a further illustration hereof, behold, how great a matter a Little Fire kindles? 6 And the Tongue is in this respect as a Fire, it is a World of Iniquity, i. e. it causes a vast deal of Mischief in the World: the Tongue is among our members, that which defiles the whole Body, and sets on fire the Course of Nature (q) or Wheel of Affairs, and it is set on fire of Hell; and it resembles Fire also in this, that when Fire has once got the Mastery, it is

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(p) Μεγαλυνει signifies to do as well as to boast of, great things. And the former Sense being most pertinent to the matter in hand, ought therefore to be preferr'd.

(q) That by Course of Nature is not here to be understood the Course of Natural things establish'd by God the Author of Nature, is evident, inasmuch as the Tongue can no way affect or disorder that. Whence it follows, that by the Course of Nature is here to be understood the Natural Course or Order of Human Affairs, or the Wheel of Human Affairs left to turn round according to the Nature of things; agreeably whereto as the word τροχός do's literally signify a Wheel or Course of a Wheel, so τροχός may literally import, and do's in the Scripture language import, the Actions and Affairs of Men.

TEXT.

TRANSLATION.

7 Πᾶσα ὃ φύσις θηρίων τε καὶ πτερυγίων,
έρπειτ' ἢ περὶ ἐναλίω, δαμάζεται καὶ
διδάσκαται τῇ φύσει τῇ ἀνθρωπίνῃ.

8 Τὴν δὲ γλῶσσαν ἑδείς δυνάταται ἀν-
θρώπων δαμάσαι, ἀκατάχρητον κακόν.
μετὴ ἰοῦ θανατηφόρον. 9 Ἐν αὐτῇ

εὐλογῶμεν τὸ Θεὸν καὶ πατέρα, καὶ οὖν
αὐτῇ καλάρωμεθα τὰς ἀνθρώπους τὰς
κατ' ὁμοίωσιν Θεῷ γενόμεναι.

10 Ἐκ
τῆ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ
κατάρρα. Οὐχ ὅτι, ἀδελφοί μου, ταῦτα
ἕτω γίνεσθαι.

11 Μὴ ἡ πηγὴ ὅτι ἐκ
αὐτῆς ὅπως βρῦναι τὸ γλυκὺ καὶ τὸ πικ-
ρόν; 12 Μὴ διδάσκει, ἀδελφοί μου,

συκὴ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα;
ἢ πως τὸ δὲ ἄλυκτον γλυκὺ ποιῆσαι ὕδωρ.

13 Τίς σοφὸς καὶ ὁπίστημων ὅτι
ὕμιν; διεξάτω ὅτι τῆς καλῆς ἀνα-
στροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι
σοφίας.

14 Εἰ δὲ ζῆλον πικρὸν
ἔχετε καὶ ἐρίαν ἐν τῇ καρδίᾳ ὑμῶν,
μὴ κατακαυχᾶσθε καὶ ψεύδεσθε καὶ τὸ
ἀληθές.

15 Οὐκ ἔστι αὕτη ἡ σοφία

7 For every kind of beasts,
and of birds, and of *creeping
things, and things in the sea,
is tam'd and has been tam'd of
mankind.

8 But the tongue can no man
tame; it is an unruly evil, * it
is full of deadly poison.

9 Therewith blest we God
even the Father, and therewith
curse we men who are made
after the similitude of God.

10 Out of the same mouth
proceedeth blessing and curs-
ing. My Brethren, these things
ought not so to be.

11 Do's a fountain send
forth at the same place sweet
water and bitter?

12 Can the Fig-tree, my Bre-
thren, bear * olives or a vine
figs? so can no fountain of Salt
water yeild fresh water.

13 Who is a wise and * know-
ing man among you? let him
shew out of a good conversa-
tion his works with meekness
of Wisdom,

14 But if ye have bitter en-
vying and strife in your hearts
glory not, and ly not against
the truth.

15 * This is not the Wis-
dom

ANNOTATIONS.

(r) Whereas by *Serpents* we mean but some sorts of *Creeping things*, therefore
I have chose to render the word in the same latitude as the Original is capable of.

(s) I instance in these particulars, because these are such as that therein All
Men, Good as well as Bad, are made *after the Similitude of God*. However, it
is not improbable, but the Apostle might hereby mean more particularly *the Ho-
liness*, wherein True Christians resemble God, who is in a special manner *their
Father*; forasmuch as in all probability the *Men* thus curs'd were the Orthodox
Christians curs'd by the Unbelieving Jews and Judaizing Believers.

V. 12. † and (t) So it is read in Alex. and some other MSS. as also in Vulg.
Syr. and Ethiop. Versions (saying only that the Alex. MSS. leaves out *ἕτω*.) And
indeed

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is not easily to be extinguish'd. 7 For every Kind of beasts and of birds, and of (r) creeping things, and things in the Sea, is tam'd and has been tam'd of mankind, so as to do no harm to Men. 8 But the Tongue of Another can no man tame in such a manner; it is an unruly Evil; it is full of Deadly poyson, which is not to be taken away, as is the Poyson of any Venemous Creeping things. 9 Therewith blest we God even the Father of us Men, and therewith nevertheless curse we Men, who are made after (s) the Similitude of God our Father or Creator, as being endued with (s) Intellectual Faculties and a Free Will. 10 Out of the same mouth proceeds Blessing and Cursing. My Brethren, these things ought not so to be. 11 Do's a Fountain send forth at the same place sweet water and bitter? 12 Can the Fig-tree, my Brethren, bear olives, either a Vine Figs? so neither can (t) a fountain of salt water yeild fresh water. And in like manner All your Pretensions to Piety is ill-grounded, while you stick not at saying and doing the worst that can be said against those Orthodox Christians, that maintain there is now no Necessity to observe the Rites of the Law: for it is impossible (no less than the fore-mention'd common Instances in natural things) that this can be consistent with true Christianity or Piety.

13 Who is truly a Wise and Knowing man among you? let him shew out of a good conversation his Works of true Piety or Christianity with meekness of Wisdom, i. e. let him shew his Wisdom by a good or Pious and truly Christian Conversation, by works of Charity and Meekness. 14 But if ye have bitter Envy and Strife in your hearts against the Orthodox Christian, glory not of such your Wisdom, and lye not against the Truth in laying claim falsely to true Wisdom. 15 This Wisdom you glory

II.
He observes to them the great Difference between true Godly Wisdom, and the Wisdom they so much boasted of; and that the Wars and Tumults rais'd by them that were Zealous for the Law, was owing only to their own Sinfull Lusts, and not agreeable to the Will of God.

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indeed this in probability is the true Original Reading, not only because there can be no probable Reason assign'd for leaving out *ἐδωκεν πηγὴν*, had that been the Original Reading; whereas it is obvious why it might be added, namely as being suppos'd necessary to compleat the Sense, and so first put in the Margin by way of Note, and afterwards transfer'd thence into the Text it self. But upon more mature consideration it will appear, that *ἐδωκεν πηγὴν* as it now stands in the Text, do's not answer so directly to what went immediately before, as well as the Reading here follow'd; as also that it seems superfluous, or no other than a Tautology. For the very same is said in effect before v. 11. And that it answers not so directly to what is said in the former part of v. 12. as the Reading here follow'd, is apparent in that in the former part of the said v. 12. it is not said, *Can a Tree bear both Figs and Olives, or a Vine both Grapes and Figs?* as it should have been to have made exactly parallel thereto the following Clause, *So can no Fountain yeild both Salt water and Fresh:* But it is said in the former part of v. 12. *Can the Fig-tree bear Olives or the Vine Figs?* to which directly answers, *So neither can Salt water yeild Fresh.* So that to make the parallel exact, He that added *ἐδωκεν πηγὴν* should have added it thus; *ὥστε ἐδωκεν πηγὴν τῇ αἰνῇ γλυκὺ ποιεῖσαι ὕδωρ;* as I have render'd it for the Greater perspicuity.

TEXT.

TRANSLATION.

ἀνωθεν κατερχομένη, ἀλλ' ὀπίγειον,
ψυχική, δαιμονιώδης. 16 Οὐκ ὃ
ζηλος καὶ εἰδὴα, οὐδ' ἀκαταστασία καὶ
πάν φαῦλον ὄψαγμα. 17 Ἡ δὲ ἀνω-
θεν σοφία ὡς οὗτοι μὲν ἀγνή ἐστιν, ἔπειτα
εἰρηνική, ἑπεικὴς, εὐπειθής, μετῇ
ἐλέως καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος
καὶ ἀνυπόκριτος. 18 Καρπὸς δὲ τῆς δι-
καιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς
ποιούσιν εἰρήνην. Κεφ. δ'. Πόθεν πό-
λεμοι καὶ μάχαι ἐν ὑμῖν; οὐκ ἐντεῦ-
θεν, ἐκ τῆς ἡδονῆς ὑμῶν, τῶν φρασεύ-
μεθων ἐν τοῖς μέλεσιν ὑμῶν; 2 Ἐπι-
θυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ
ζηλοῦτε, καὶ ὃ διώσαθε ὀπιτυχεῖν.
μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε δὲ
διεῖν τὸ μὴ αἰτεῖσθαι ὑμᾶς. 3 Αἰ-
τεῖτε καὶ ὃ λαμβάνετε, διότι κακῶς
αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν
δαπανήσητε.

4 Μοιχοὶ καὶ μοιχαλίδες, οὐκ

dom that descends from above,
but is earthly, sensual, devilish.

16 For where envying and
strife is, there is confusion and
every evil work.

17 But the Wisdom that is
from above, is first pure, then
peaceable, gentle, easy to be in-
treated, full of mercy and good-
fruits, without partiality, and
without hypocrisy.

18 And the fruit of righte-
ousness is sown in peace * for
them that make peace.

Chap. IV.

From whence *come* wars and
fightings among you? *come*
they not hence, *even* of your
lusts, that war in your mem-
bers?

2 Ye lust, and have not:
ye kill and * are zealous, and
cannot obtain; ye fight and
war, yet ye have not, because
ye ask not.

3 Ye ask and receive not, be-
cause ye ask amiss, that ye may
consume *it* upon your lusts.

4 Ye adulterers and adul-
oἷδατε

ANNOTATIONS.

(a) Εὐπειθὴ may denote also *Obedient*, or rather That wherein there is a *Readiness and Disposition to be Obedient*, and then hereby may be denoted very pertinently the Obedience of the True Christians to the Roman Government, contrary to the Disobedience and Rebellion of the Unbelieving Jews.

(w) By the *Partiality* here mention'd the Apostle may refer to the great Spleen and Malice of the Judaizing Believer against the Orthodox Christian; whereas had they been of a True Christian Spirit, this would have induc'd them to have dealt more Kindly and Friendly with the Orthodox.

(x) It being evident from the History of those times, that such as were most Earnest for the Liberty of the Jewish Nation from the Roman Dominion, were particularly term'd *Zealots*; hence it seems very probable that the Apostle here refers so them, by the use of the word *ζῆλον*, this denoting so *Zealously* affect any thing, as *Gal. 4. 17.*

PARAPHRASE.

glory in, is not the Wisdom that descends from Above, but is Earthly, *i. e.* such as arises from the Love of Earthly things, Sensual, *i. e.* proceeds from the Lusts of the Flesh; nay it is no other than Devilish or such as comes from the Devil. 16 For where Envy and Strife is, there is Confusion and every evil Work, as the natural Consequents of Envy and Strife. 17 But the True Wisdom that is from Above, is first pure in opposition to the Earthly-mindedness and Sensuality of your False Wisdom; then in the next place it is peaceable and gentle, in opposition to Strife and Envy; it is likewise (u) Easy to be intreated or persuaded by proper arguments, contrary to the Obstinacy of many among you, full of Mercy and good Fruits or Deeds of Charity, which Qualifications are much wanting among you, without (w) Partiality, and without Hypocrisy, which qualities are too Rife among you. 18 And the Fruit of Righteousness is sown in peace for them that make peace, *i. e.* They that love and follow after Peace, shall reap the Reward of the Righteous, viz. the Peace and Blessings of God. Chap. IV. On the contrary, from whence come those more Open and Publick Wars, wherein the Unbelieving Jews are now adays so frequently engag'd against other Nations, and those less Publick Fightings and Dissensions among you, wherein the Judaizing Believers are engag'd against the Orthodox Believer? come they not hence, even of your Sinfull Lusts or Desires after Worldly and Sensual things, that war in your Bodily Members against your Soul, or Reason, and consequently against the Directions of the Spirit of God. So far are such your Wars and Fightings from proceeding of the Wisdom that is from Above, as ye falsely pretend. 2 Ye lust, more especially for Liberty from the Roman Yoke, and for to have your selves Dominion over the Rest of the World, by the Coming of a Temporal Triumphant Messiah expected by you without just grounds; and after all you have not that Liberty and Dominion you thus lust after, or so earnestly desire: nay in pursuit of them, ye stick not to kill All that you think stand in your way, and are (x) Zealous to the very highest and worst Degree imaginable, and yet after all cannot obtain what you would have; nay ye fight and even make open War against such as oppose you, yet ye have not after all the Liberty and Dominion ye desire, because ye ask not or sincerely enquire by proper methods, whether such Liberty and Dominion be agreeable to the Will and Purpose of God. 3 Ye do indeed ask in Prayer of God to give you these things, and receive them not, because ye ask amiss, namely that ye may consume it upon your Lusts, *i. e.* that having this Liberty and Dominion over the World, ye may thereby possess the Good things of the World to gratify your sensual Appetites with, and may gratify your Pride by Lording it over the Rest of Mankind: your Lusts and being thus Zealots for Liberty and Dominion proceeding not from any Real Desire or Design of promoting thereby the Glory of God.

4 Ye Adulterers and Adulteresses, (for so ye may be fitly call'd, since ye

III.
He proceeds to shew, that their Practice is not agreeable with true Piety or Christianity.

TEXT.

TRANSLATION.

οἴδατε ὅτι ἡ φιλία τῷ κόσμῳ, ἐχθρὰ
 τῷ Θεοῦ ἐστίν; ὅς ἐν οὗν βαλὼν ῥί-
 λος ἐστὶ τῷ κόσμῳ; ἐχθρὸς τῷ Θεοῦ
 καθίσταται. 5 Ἡ δοκεῖτε ὅτι κενῶς
 ἡ γραφὴ λέγει; ὡς φθόνον ἐπιπο-
 ρᾷ τὸ πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν;
 6 Μείζονα δὲ δίδωσι χάριν διὰ λέξιν.
 Ὁ Θεὸς ὑψηλοῖς ἀντιπάσεται,
 ταπεινοῖς δὲ δίδωσι χάριν. 7 Ὑπο-
 τάγητε οὖν τῷ Θεῷ, ἀντίστητε δὲ τῷ
 ἁβύσῳ, καὶ φεύξεται ἀφ' ὑμῶν.
 8 Ἐγγίσατε τῷ Θεῷ, καὶ ἐγγίει ὑμῖν.
 καθαίσατε χεῖρας, ἁμαρτωλοὶ, καὶ
 ἀγνίστατε καρδίας, δίψυχοι. 9 Τα-
 λαιπωρήσατε, καὶ πενθήσατε, καὶ κλαύ-
 σατε· ὁ γὰρ ὁ ὕμῶν εἰς πένθος μετα-
 γραφήτω, καὶ ἡ χαρὰ εἰς κατήφειαν.
 10 Ταπεινώθητε ἐνώπιον τοῦ Κυρίου,
 καὶ ὑψώσει ὑμᾶς.

11 Μὴ καταλαλῆτε ἀλλήλων,
 ἀδελφοί· ὁ καταλαλῶν ἀδελφὸν ὅτι
 κείνῳ ὁ ἀδελφὸν αὐτοῦ, καταλαλῶ
 νόμον καὶ κείνῳ νόμον· εἰ δὲ νόμον κεί-
 νος, ἢ ἐκ τοῦ ποιητῆς νόμος, ἀλλὰ κριτῆς.

teresses, know ye not that the
 friendship of the world is en-
 mity with God? whosoever
 therefore will be a friend of the
 World, is the enemy of God.

5 Do ye think that the Scri-
 pture * speaks in vain? Do's
 the Spirit that dwells in us, lust
 to envy?

6 * Nay he gives more grace,
 wherefore he says, God resists
 the proud, but gives grace unto
 the humble.

7 Submit your selves there-
 fore to God: * but resist the De-
 vil, and he will flee from you.

8 Draw nigh to God, and he
 will draw nigh to you: cleanse
 your hands, ye Sinners; and
 purify your hearts, ye double-
 minded.

9 Be afflicted, and mourn,
 and weep: let your laughter
 be turn'd to mourning, and
 your joy to heaviness.

10 Humble your selves in
 the sight of the Lord, and he
 shall lift you up.

11 Speak not * against one
 another brethren. He that
 speaks against his brother, * or
 judges his brother, speaks a-
 gainst the law, and judges the
 law; but if thou judge the law,
 thou art not a doer of the law,
 but a judge.

12 Εἰς

ANNOTATIONS.

V. 11. † It is read ἢ and not καὶ in Alex. and other MSS. as also in Vulg. and
 Syr. Versions.

(9) There is scarce any Text in the Whole Bible, that has more perplex'd In-
 terpreters than this, and consequently has had more Interpretations put upon it.
 That follow'd in the Paraphrase, seems to me by far the most Easy and Natural
 and Pertinent, and so the Best. For the Difficulty of this Text seems to have

arisen

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ye prefer the Love of Worldly Riches and Pleasure to the Love of God, which is no other than a kind of Adultery,) know ye not that the Friendship of the World, *which stands in competition with, and indisposes you to believe, and obey the Will of God,* is Enmity with God. Whosoever therefore will be a Friend of the World to this degree, is the Enemy of God; so far are ye from having any good Grounds to boast of or rely on the Friendship and Favour of God, to prosper your Enterprizes. 5 Do (y) you think that the Scripture speaks in vain, when it so often represents such Friendship with the World as Enmity with God? Or do's the Spirit that dwells in us, if we be truly the Friends of God, lust or stir us up to envy the Worldly Dominion and Pleasure of others? 6 Nay so far is the said Holy Spirit of God from this, that it is He alone which gives us more or greater Grace than to envy others. Wherefore He the said spirit says, God resists the Proud, such as make Worldly Ambition and Grandeur their Chief Aim; but gives Grace, as in other respects, so not to Envy, unto the Humble, who are contented to submit to the Will and Dispensations of Providence. 7 Submit your selves therefore to God, by submitting your selves to the Dominion of the Romans, under which Gods Providence has placed you: but resist the Devil, who it is that puts these Envious and Seditious Principles into you, and he will flee from you quickly, when he once perceives that you heartily and sincerely resist him. 8 On the other hand Draw nigh to God sincerely by Repentance and Obedience, and he will draw nigh to you in Mercy: cleanse your hands from Rapin and Injustice and all other Sinfull Actions; ye that have been Sinners in such respects; and purify your hearts, peculiarly from the Love of the World, ye double-minded, who have a mind to serve God, & a mind to serve the World too. 9 Be afflicted, and mourn, and weep for your past Sins: let your Laughter be turn'd to Mourning, and your Joy to Heaviness by way of Repentance. 10 Humble your selves in the sight of the Lord, and he shall lift you up and advance you in due time to greater Glory than That of this World which you so much desire.

11 And as you are not thus to War and Fight on the account of your Religion, so likewise speak not against one another, Brethren, *as the* not the Unbelieving Jews, *on Judaizing* Believer speak against those Chri- Stians that observe not the *Mosaicall Rites*. He that speaks against his Brother, or judges his Brother on this account, speaks against the Law, and judges or finds fault with the Law, *which is Only now in force, viz. the Law of Liberty (from these Rites) above mention'd in the Gospel:* but if thou judge the Law, by which thou oughtest to guide thy self, thou art not, as thou oughtest to be, a Doer of the Law, but a Judge of the

IV.

He observes that Christ is the only Lawgiver & Judge, who is able to save and to destroy; & that therefore they ought not so much as to speak against, much less judge & condemn such as use no other Liberty than Christ has vouchsaf'd from the Law of Moses.

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arisen only from not pointing it aright, which has occasion'd the like Difficulty in some other places, particularly Hebr. 10. 2.

TEXT.

TRANSLATION.

12 Εἷς ὅστις ὁ νομοθετὴς † καὶ κριτὴς, ὁ
δυνάμειος σῶσαι καὶ ὑπολέσαι. † σὺ δὲ
τίς εἶ ὁ κρίνων τὴν πλησίον;

13 Ἀγε νῦν οἱ λέγοντες. Σήμερον
καὶ αὐριοὶν πορεύσμεθα εἰς τήνδε τὴν πό-
λιν, καὶ ποιήσομεν ὅκα ἐνιαυτὸν ἕνα, καὶ
ἐμπορεύσμεθα, καὶ κερδήσομεν. 14 οἵ-
τινες ἔκ ὅτις αὐδε ὁ τῆς αὐρίου· ποία
γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς γὰρ ὅστις
ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ
ἀποφριζομένη. 15 ἀντὶ τούτου λέγειν
ὑμᾶς. Ἐὰν ὁ Κύριος θελήσῃ, καὶ ζήσω-
μεν, καὶ ποιήσομεν ταῦτα ἢ ὅκα ἐκείνο.
16 Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζο-
νταῖς ὑμῶν. Πᾶσα χαύχσις βλαφτεία,
πλην ἡ ἐστίν. 17 Εἰδόπι ὅτι καλὸν ποιεῖν,
καὶ μὴ ποιῆναι, ἁμαρτία αὐτῶν ὅστις.

Κεφ. ε'. Ἀγε νῦν οἱ πλούσιοι, κλαύ-
σαί τε καὶ λυγροῦσθε ὅτι ταῖς βλαβερταῖς
ὑμῶν ταῖς ἐπερχομέναις. 2 Ὁ πλοῦτος
ὑμῶν σέσηπτε, καὶ τὰ ἱμάτια ὑμῶν σήπ-
τωσιν. 4 Ὁ χρυσὸς ὑμῶν καὶ ὁ
ἀργυρὸς χαίει, καὶ ὁ ἰὸς αὐτῶν εἰς μαρ-
τύριον ὑμῶν ἔσται, καὶ φάγηται τὰς σάρκας
ὑμῶν

12 There is one law-giver
* and judge, who is able to save
and to destroy: who art thou
that judgest thy * Neighbour?

13 Go to now, ye that say,
To day * and to morrow we
will go into such a city, and
continue there a year, and buy
and sell, and get gain:

14 Whereas ye know not
what shall be on the morrow.
For what is your life? It is
even a Vapour that appears for
a little time, and then disap-
pears.*

15 For that ye ought to say,
If the Lord will, * and we shall
live, we will also do this or that.

16 But now ye * glory in
your boastings: all such glory-
ing is evil.

17 Therefore to him that
knows to do good, and do's it
not, to him it is Sin.

Chap. V.

Go to now, ye rich men,
weep and howl for your mis-
eries that * are coming upon you.

2 Your riches are corrupted,
and your garments are moth-
eaten.

3 Your gold and silver is
* rusted, and the rust of them
shall be a witness against you,
and shall eat your flesh, as it
eateth
ὑμῶν

ANNOTATIONS.

V. 12. † So it is read, with respect to all the three Alterations made in this Verse from the Common Editions, in Alex. and several other MSS. as also in Vulg. Syr. and Ethiop. Versions.

(2) The Alexandrian and all the MSS. us'd by Dr Mill, excepting only three, read καὶ not καὶ. And it is not improbable but καὶ might be turn'd into καὶ by One, who thought it Absurd to say, To day and to morrow, since if they went One day, then they need not go the Other; and upon the like account the καὶ might be render'd as καὶ by the Vulg. Syr. and Ethiop. Translators. Whereas by this Ex-
pression

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Law as well as of Others, which is what thou hast no Right to take upon thee to be. 12 There is but One Lawgiver and Judge, who is able to save and to destroy, viz. *Jesus Christ*; who art thou therefore that judgest thy neighbour for not observing what Christ has not impos'd upon him, but freed him from by the means of the Gospel, the only Law now in force?

S E C T I O N IV.

The Apostle adds such particular Reproofs and Directions, as were most requisite for them; inserting again a particular Exhortation of the Faithfull to Patience, and Closing All with a strong Motive to promote Piety in Others.

13 Go to now, ye that say, To day and (z) to morrow we will go into such a City, i. e. we will take a Long Journey into a Great Trading City at a great Distance from our Home, and continue there a Year, and buy and sell, and get gain: (14 Whereas ye know not, what shall be on the morrow. For what is your Life? It is even as a Vapour that appears for a little time, and then disappears:) 15 Go to now ye that say thus, for or instead of this that ye ought to say, viz. If the Lord will, and we shall live, we will also do this or that. 16 But now ye glory in your Boastings or speaking thus Presumptuously of the Future: I must inform you that All such Glorifying is Evil, as being Arrogating Too much to your selves, and not speaking with due Submission to the Divine Providence. 17 Therefore what Excuse soever may be made for such as have been hitherto guilty of this, for want of Better Instruction, yet now to him that knows, by what I have said, to do good or his Duty in this respect, and do's it not, to him it is an Inexcusable, because Willfull Sin. And the same holds good as to all other Instances of Duty.

I.
The Apostle re- proves them for using a form of Speech, which carries in it too much of Presumption, in respect to the Uncertainty of what is Future.

Chap. V. Go to now, ye Rich Men of the Jews, ye will have cause, without a timely Repentance, to weep and howl, for your miseries that are coming upon you. 2 Your Riches are corrupted, as things putrified by being kept too long, and your Garments are moth-eaten, being laid up in your Wardrobes, and not made use of to cloath your naked Brethren. 3 Your Gold and Silver is rusted, and the Rust of them shall be a witness against you of your Covetousness, and shall eat your Flesh, as it were

II.
He reproves them for their Great Covetousness, and Uncharitableness, and Injustice arising therefrom.

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pression seems not to be denoted, that they would go either to day or to morrow, but rather that it would take them up a considerable Time to go to the City they design'd for, the word to day denoting the Day of Setting out, and the other To morrow, all the rest of the Time spent in the Journey. That the City must reasonably be suppos'd to be at a Great distance, is evident from what follows, we will continue there a year: whereas had it been at no greater distance than might have been travell'd in one single day, either To day or To morrow, it is not reasonable to suppose the Persons would talk of Continuing there a year, &c.

TEXT.

TRANSLATION.

ὕμῶν ὡς πῦρ· ἐθησαυρίζατε ἐν ἐσχάταις ἡμέραις. 4 Ἰδοὺ, ὁ μισθὸς τῶν ἔργων τῶν ἀμισάντων τοῖς χώραις ὑμῶν, ὁ ἀπετηρημένον ἀπ' ὑμῶν, κραζέει καὶ ἡ βοαὴ τῶν θεμισάντων εἰς τὰ ὦτα Κυρίου σαβαὶθ ἐστληλύθησιν. 5 Επεθυήσατε ἐπὶ τῆς γῆς, καὶ ἐσαταλήσατε· ἐθήφατε τοὺς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς· 6 κατεδικάσατε, ἐφορεύσατε τὸν δίκαιον. ἔκ ἀντιπαισεται ὑμῖν.

7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ Κυρίου. Ἰδὺ, ὁ γεωργὸς ἐκδέχεται τὸ τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ, ἕως ἂν λάβῃ τὸν ἐν πρώτῳ καὶ ὀψιμῷ. 8 Μακροθυμήσατε καὶ ὑμεῖς, θηλείζατε τοὺς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικε. 9 Μὴ σενάζετε κατ' ἀλλήλων, ἀδελφοί, ἵνα μὴ κατακριθῆτε· ἰδοὺ, ὁ κριτὴς παρὰ τοῦ θύραν ἔστηκεν. 10 Ὑπόδειγμα λάβετε τῆς κακοπαθείας, ἀδελφοί μου, καὶ τῆς μακροθυμίας, τὰς παρεθήκατο οἱ ἐλάλησαν τῷ ὀνόματι Κυρίου.

were fire: ye have *treasur'd it up for the last days.

4 Behold, the hire of the labourers, who have reap'd down your fields, which is of you kept back cries: and the cries of them who have *got in your harvest, are enter'd into the ears of the Lord of *hosts,

5 Ye have liv'd in *Luxury on the earth, and have been wanton: ye have *fed your hearts, as *for the day of slaughter.

6 Ye have condemn'd and kill'd the just; and he do's not resist you.

7 Be *long patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth, and *is long patient for it, untill he receive the *former and the latter rain.

8 Be ye also *long patient; stablish your hearts; for the coming of the Lord draws nigh.

9 Grudge not one against another, brethren, lest ye be condemn'd: behold, the judge stands before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of *long patience.

11 Ἰδὺ,

ANNOTATIONS.

(a) *ἀμίσαντες* signifying to reap, therefore it is not unlikely but by the *θεμισάντων* here mention'd, the Apostle denoted, not the *Reapers* aforementioned by *ἀμίσαντες*, but such others as assist in getting in the Harvest, the word *θερίζω* being literally of so large an importance, as to signify not only mowing or reaping, but doing any thing towards getting in Harvest.

(b) As

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were Fire, *i. e.* for a punishment of this your Covetousness your Bodies shall be miserably destroy'd: ye have treasur'd it, *i. e.* this Fire or Wrath of God against you up for the last days, *i. e.* for the time of the Final Destruction of your State, which is now coming on. 4 Behold, the hire of the Labourers, who have reap'd down your fields, which is of you kept back, cries as it were to God for Vengeance on you; and the Cries of them who have (a) got in your harvest, are enter'd into the ears of the Lord of Hosts. 5 Ye have liv'd in pleasure upon the Earth, and have been wanton; ye have by your Luxury fed your hearts for the Destruction coming upon you, as Beasts are fed and fattened for the Day of slaughter. 6 Ye have condemn'd and kill'd the Just, *i. e.* many a true Christian, and he do's not so much as resist you, but on the contrary has patiently and cheerfully submitted even to Death it self, as knowing that Christ for whose sake he died, was able to reward him abundantly at his Coming to Judgment.

7 Be (b) long patient therefore likewise ye, Brethren, who now suffer persecution for the Truth of Christ from the Unbelieving Jews or Judaizing Christians, and who have Them that have suffer'd even Death already for an Example of Courage and such long Patience, unto the Coming of the Lord to avenge Himself and his Servants of his and their Enemies. You have Examples of a somewhat like Patience even in the Common Affairs of this World. Behold, the Husbandman waits for the precious fruit of the Earth, and is long patient for it, until he receive the former rain to make the Corn sown grow up, & the latter rain, to make the Ear plump or full before he reaps. 8 And if the Husbandman be so long patient for the Crop of One single Year, be ye also long patient, stablish your hearts in a firm expectation of an undoubted and infinite Reward of all your sufferings; and so much the rather, for that the Coming of the Lord draws nigh now as to the final Destruction and Period that is to be put to the Jewish State and Legal Dispensation. 9 Grudge not one against another, Brethren, *i. e.* grudge or groan not ye, that are true Believers, at the present ease and prosperity of the Unbelieving Jew or Judaizing Believer, lest ye be condemn'd for such instances of Impatience: behold, the Judge, who will plead your cause with the persecuting Brethren, stands before the door. 10 Further take, my Brethren, the Prophets of Old, who have spoken to our Forefathers in the name of the Lord, for an example of suffering affliction, and of long Patience.

11 Behold

III.
He again exhorts the Faithfull to Patience and Perseverance, particularly by the consideration of the Final Destruction of the Jewish State now approaching; and the familiar Instance of the Husbandman, &c.

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(b) Αἱ μακροθυμίαι in this same verse is render'd by our Translators, *is long patient* with respect to the Husbandman, so should μακροθυμοῦντες here have been likewise render'd, *be long patient*, that the Comparison might the Better Answer one part to the other. So verse 11, τὰς ἀποκρίσεις should be render'd, *them that have been patient*, that it may answer to τὴν ἀποκρίσιν render'd *the Patience*, viz. of Job.

TEXT.

TRANSLATION.

11 Ἰδὺν, μακαρίζομεν τοὺς † ὑπο-
μείνοντας. Τὴν ὑπομονὴν Ἰωβ ἠκού-
σατε, καὶ τὸ τέλος Κυρίου εἶδτε,
ὅτι πολὺ ὠφελήσας ὅστιν ὁ Κύριος,
καὶ οἰκτίρων.

12 Πρὸ πάντων δὲ, ἀδελφοί μου,
μὴ ὀμνέετε μήτε † ἕραιον, μήτε τὴν
γῆν, μήτε ἄλλον πᾶν ὄρκον· ἥτις δὲ
ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὐ, οὐ· ἵνα μὴ
† ὑπο κείσιν πέσῃτε.

13 Κακοπαθεῖς τις ἐν ὑμῖν; προσ-
ευχέσθω ὑμῶν τις; ψαλλέτω.

14 Αἰθενεῖς τις ἐν ὑμῖν; προσκαλε-
σάσθω τοὺς πρεσβυτέρους τῆς ἐκ-
κλησίας, καὶ προσευξάσθωσαν ἐπὶ
αὐτόν, ἀλείψοντες αὐτόν ἐλαίῳ
ἐν τῷ ὀνόματι τοῦ Κυρίου. 15 Καὶ
ἡ εὐχὴ τῆς πίστεως σώσῃ τὸν κα-
κῶν, καὶ ἐγερῇ αὐτόν ὁ Κύριος·
καὶ ἁμαρτίας ἢ πεποικώς, ἀφεθή-
σεται αὐτῷ. 16 Εξομολογεῖσθε ἑαυτοῦ
ἀλλήλοις τὰ ὥσπερ ἡμῶν, καὶ
εὐχεσθε ὑπὲρ ἀλλήλων, ὥπως ἰα-
θῇτε· πολὺ ἰσχύει δέησις δικαίου ἐν
ἐργουμένη. 17 Ἡλίας ἀνθρώπος
ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευ-
χῇ προσεύξατο τῷ μὴ βρέξαι,
καὶ οὐκ ἔβρεξεν ὅτι τῆς γῆς ἐξαι-

11 Behold we count them
happy who *have been patient.
Ye have heard of the patience
of Job, and have seen the end
of the Lord; that the Lord is
very pitifull and of tender
mercy.

12 But above all things, my
brethren, swear not, neither by
heaven, neither by the earth,
neither by any other oath: but
let your yea be yea; and your
nay, nay; lest ye fall into con-
demnation.

13 Is any *one among you
afflicted? let him pray. Is any
*one merry? let him sing
psalms.

14 Is any *one sick among
you? let him call for the el-
ders of the Church, and let
them pray over him, annoint-
ing him with oyl in the name
of the Lord.

15 And the prayer of faith
shall save the sick, and the
Lord shall raise him up; and if
he have committed sins, they
shall be forgiven him.

16 Confess *therefore *your*
faults one to another, and pray
one for another, that ye may
be heal'd. The prayer of a
righteous man *made at the Im-
pulse of the Spirit avails much.

17 Elias was a man subject
to like passions as we are, and
he pray'd earnestly that it
might not rain, and it rain'd
not on the earth for the space

τῆς

PARAPHRASE.

11 Behold moreover, we commonly count them happy who have been (b) Patient courageously and constantly under Affliction for the sake of God. Ye have heard also of the celebrated Patience of Job, and have seen the End of the Lord in dealing so with him, namely that the Lord is very pitifull, and of tender mercy to all such as suffer for him, by plenteously Rewarding them for such their sufferings.

12 But above all things, Brethren, it is requisite that I add one Caution more, viz. that ye swear not or break not out into swearing thro' Impatience, or on any Account in Common Discourse, neither by Heaven, neither by the earth, neither by any other Oath: but let your yea be yea; and your nay, nay, i. e. let your Performances be agreeable to your Words, lest ye fall into Condemnation, forasmuch as what is more than this, cometh of the Evil one or Devil. And consequently as long as you allow your selves in this sinfull practice of Common Swearing, all your other Acts of Religion will avail nothing.

IV.
He particularly warns them against breaking out into Rash Swearing, thro' Impatience or any other cause.

13 Is any one among you Afflicted? let him look on this as the Best means to be us'd under such his Afflictions, namely to pray to God, either for Deliverance out of them, or for Patience to undergo them as he ought: Is any one Merry? let him look on this as the most proper means to express his Mirth, viz. to sing Psalms of Thanksgiving unto God, who has been pleas'd of his Goodness to give him such Prosperity or Success as makes him Merry. 14 Is any one sick among you? let him call for one or more of the Elders of the Church, i. e. the Ministers of the Church above Deacons, and let them pray over him, anointing him with Oyl according to the Custom long since receiv'd among us of the Jewish Nation, only now the Anointing is to be done expressly in the Name of the Lord or Christ, to denote that the Miraculousness of the Cure this way is owing to the Efficacy of Christs Merits. 15 And the Prayer of Faith, i. e. if the Minister that prays, feels in himself the Miraculous Gift of Faith in this case, i. e. feels in himself a strong Impulse of the Spirit to pray, and a strong Persuasion that his Prayer will be Effectual, then it may be thence infer'd assuredly, that such his Prayer shall be a means to save or recover the sick, and the Lord shall raise him up from his Bed of Sickness again; and if he have committed Sins which were the Occasion of Gods sending this Sickness upon him, they shall be All forgiven him. 16 Confess therefore your Faults one to another, i. e. the Sick to the Ministers of the Church, and pray one for another, i. e. the Ministers for the Sick, that ye may be heal'd or recover'd of your sickness. The Prayer of a Righteous man made at the Impulse of the Spirit, (call'd above v. 15. the Prayer of Faith) avails much with God, 17 For instance, Elias was a man subject to like Passions Infirmities and Afflictions as we are, and he by the Impulse of the Spirit pray'd earnestly that it might not rain, and it rain'd not on the Earth, i. e. the Land of

V.
He gives Directions how they ought to Behave themselves, either in Mirth, or in Affliction, particularly in Sickness.

Israel,

TEXT.

TRANSLATION.

τῶς πρῆς ἡ μῆνας ἕξ. 18 Καὶ πάλιν
προσέειπεν, καὶ ὁ ὕψιστος ὑετὸν ἔδωκε,
καὶ ἡ γῆ ἐβλάστησεν τὴν καρπὸν αὐτῆς.

19 Ἀδελφοί μου, † εἴαν τις ἐν ὑμῖν
πλανητῇ ἀπὸ τῆ ἀληθείας, καὶ ἐπιστρέψῃ
πρὸς αὐτὸν, 20 γινώσκειτω ὅτι ὁ ἐπι-
στρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ
αὐτοῦ, σώσῃ ψυχὴν † αὐτοῦ ἐκ θανάτου,
καὶ καλύψῃ πλῆθος ἁμαρτιῶν.

of three years and six months.

18 And he pray'd again,
and the heaven gave rain, and
the earth brought forth her
fruit.

19 My Brethren, if any
* man among you do err from
the truth, and one convert him:

20 Let him know, that he
who converts a Sinner from
the error of his way, shall save
* his soul from death, and shall
hide a multitude of Sins.

V. 19. † So Alex. and some other MSS. and Vulg. and Syr. Versions.

Ibid. * Αὐτοῦ is read in Alex. and some other MSS. and in Vulg. Syr. and Ethiop. Versions.

P A R A P H R A S E.

Israel, for the space of three years and six months. 18 And he pray'd again at the Impulse of the same Spirit, and the Heaven gave rain, and the Earth, *i. e. the Land of Israel* brought forth her Fruit.

19 My Brethren, I shall conclude this Epistle with a most weighty Consideration to stir you up to promote Piety. Namely if Any man among you do err from the Truth, and one Convert him; 20 let him that converts the other know for his Encouragement, that He who converts a Sinner from the Error of his Way, shall save his Soul, *i. e. the Soul of the Converted* from Death, and not only so, but such his pious Charitable Labour in converting the other shall be so highly Acceptable to God, as to induce God thro' Christ to hide or cover, *i. e. forgive* a Multitude of Sins, *i. e. All his own sins* past be they never so many in Number.

VI
He concludes with stirring them up to promote Piety in others, by minding them of the Great & Special Reward, that attends him that converts a Sinner.

SYNOPSIS.

E

S Y N O P S I S.

I. An Introductory Salutation. Chap. I. 1.

Ortho-
dox Be-
lievers to
Patience,
by confi-
dering
that

1. *Patience* tends to render us *Perfect* in Christianity. Chap. I. 2—4.
2. God will certainly give us the *Wisdom* of Perseverance, if we *ask* in *Faith*, i. e. with sincere purpose of Adhering to Christianity. Chap. I. 5—8.
3. Suffering for Christ is *advantageous* both to Rich and Poor. Chap. I. 9—12.
4. The *Husbandman* is every year *long patient* for Rain. v. 7.
5. The *Coming* of Christ *draws nigh*. v. 8, 9.
6. They are *esteem'd* and *counted Happy* that have been Patient under Afflictions. v. 11.
7. The *Prophets* of the Lord did of old Suffer Affliction *Patiently*. v. 10.
8. *Job* was Eminent for his *Patience*, and was greatly rewarded for the same at the end even in this Life. v. 11.

II. Exhortations of the

Unbelieving
Jews or Ju-
daizing Belie-
vers, not to
contend with
such bitter Zeal
and *Outrageous*
Malice for the
Observation
of the Law,
or for to reco-
ver their Li-
berty from the
Roman Yoke:
which the A-
postle do's

1. By exhorting them to be *slow to speak*, *slow to Wrath*. Ch. I. 19, 20.
2. By teaching them, that, *unless they bridled their tongues* in this respect, their Religion *was in vain*. Chap. I. 26.
3. By largely setting before them the *Great Mischief* and *Disorders* rais'd in the World, by their using their *Tongues* so *Freely & Zealously*. Ch. III. 1—12.
4. By teaching them, that such *Envyings*, *Fightings*, and even *Wars* were not the Effects of true *Heavenly Wisdom*, but of an *Earthly, Sensual and Devilish Wisdom*, and proceeded from their own *Sinful Lusts*. Chap. III. 13—IV. 3.
5. By teaching them, that their *Love of the World*, (from which indeed proceeded their Zeal for the Observation of the Law, and for Liberty from the Roman Yoke) was *Enmity with God*. Chap. IV. 4—10.
6. By teaching them, that the Gospel was able to *save their Souls*, without the observance of the Law. Chap. I. 21. that it is the *Perfect Law of Liberty*, as (among other respects) freeing them from the Observation of the Law. Chap. I. 25. that by it they were to be *judged*. Chap. II. 12. and lastly, that Christ the Author of it is the *only Law-giver and judge who is able to save and to destroy Eternally*. Chap. IV. 11, 12.

In this
Epistle
are
Con-
tain'd.

III. Re-
futation of
Wrong
Notions
or Prin-
ciples, viz.

1. That God *Tempers* to Sin. Chap. I. 13—15.
2. That the *Goodness* or *Virtue* of Men is owing to the *Influence of the Heavens*, and not principally or more directly and immediately to God. Chap. I. 16—18.
3. That *Hearing of the Word* or *Faith* is *alone* sufficient to Salvation. Which the Apostle do's
 1. By shewing the *Insignificance of Hearing the Word only*, by a familiar instance of a *Mans seeing his face in a glass*, and not mending what he saw amiss. Chap. I. 23, 24. As also by another familiar instance of bidding or *wishing a poor man to be warm or full*, without giving what is requisite. Chap. II. 14—17.
 2. By observing that the *Truth of our Faith is shewn by our Works*. Chap. II. 18.
 3. By observing that the *Devils themselves have Faith*. Ch. II. 19.
 4. By shewing that *Abraham and Rahab* were justified by *Works*, and not by *Faith only*. Chap. II. 20—26.
4. That *Bridling the Tongue*, *Helping the Friendless*, and being *Unspotted from the World* were not necessary parts of Religion, but might be dispens'd with.
5. That it was not necessary in order to Salvation, to keep the *Whole Law*, but only *some principal* parts of it.
6. That they might *Swear* (at least by Heaven and such less Oaths) on Common Accounts. Chap. V. 12.

IV. Reproofs, viz. 1. for *Partiality* in matters of Judgment between the Rich and Poor. Ch. II. 1—9. And 2. for using *Presumptuous Forms of Speech*. Chap. IV. 13. to the end. And 3. for *Covetousness*, and *Uncharitableness* and *Injustice*. Chap. V. 1—6.

V. Directions how to behave themselves, when *Merry*, or *Afflicted*, particularly when *Sick*. Chap. V. 13—18.

THE FIRST
EPISTLE GENERAL
OF
PETER
THE APOSTLE.

THE PREFACE.

THE Learned, at least among * Protestants, are generally agreed that this Epistle was written about *A.D.* 60. Namely much about the same Time that St James writ his Epistle; between which and this there is a Great Affinity, not only as to the Subject, but also as to the Words and Expressions.

I. The Time, when this Epistle was written.

The *Design* of this Epistle was, as St Peter himself tells us (Chap. 5. 12.) to *exhort and testify that This is the True Grace of God wherein ye stand*, i. e. that the Gospel was the only True Means whereby They were to be saved, and consequently that they ought to Persevere in the True Faith, notwithstanding the greatest Afflictions they might be persecuted with on That Account, either from Unbelieving Jews or Gentiles, or else from the Christian Converts among them, that were Zealous for the Law. And because They were very liable to be tempted by their Jewish Brethren, to Rebell and take up Arms in order to fling off their Subjection to the *Romans*, therefore the Apostle do's in a more special manner insist on the *Obligation* they were under by the Gospel, to behave themselves *with All Subjection to the Roman Emperor and his Magistrates*. Likewise he particularly takes notice of the Subjection due from Servants to Masters, and Wives to Husbands, in order to Rectify some False Notions that had been spread among them.

II. The Design of this Epistle.

The *Place* from whence this Epistle was written, was without doubt the *Babylon* mention'd Chap. 5. 13. that is (according to the generally receiv'd Opinion both of Ancients and Moderns) *Rome*.

III. The Place whence this Epistle was writ.

* The Romanists will have this Epistle to have been written much sooner, to favour that Tenet of theirs, that St Peter was 25 years Bishop of Rome. But this Opinion is refuted by Protestant writers, particularly by Dr *Cave* in his *Life of St Peter*.

ΠΕΤΡΟΥ THE FIRST
 ΤΟΥ ΑΠΟΣΤΟΛΟΥ EPISTLE
 ΕΠΙΣΤΟΛΗ GENERAL
 ΟΥ OF
 ΚΑΘΟΛΙΚΗ ΠΕΤΕΡ
 ΠΡΩΤΗ THE APOSTLE
 TEXT. TRANSLATION.

Κεφ. α'.

Chap. I.

ΠΕΤΡΟΣ ΑΠΟΣΤΟΛΟΥ ΙΗΣΟΥ
 ΧΡΙΣΤΟΥ, ἐκλεκτοῖς πρεσβυ-
 τοῖς διασποραῖς Πόντου, Γα-
 λατίας, Καππαδοκίας, Ασίας, καὶ Βιθυν-
 νίας·² ἡτις ἐπεγνώσαν Θεοῦ πατρὸς,
 ἐν ἁγιασμῷ Πνεύματος καὶ εἰς ὑπακοὴν
 καὶ ῥομφισμὸν αἵματος Ἰησοῦ Χριστοῦ· χά-
 ρις ὑμῖν καὶ εἰρήνη πληθυνθῆιν.

PETER an Apostle of Je-
 sus Christ, to the stran-
 gers scatter'd through-
 out Pontus, Galatia,
 Cappadocia, Asia, and Bithynia,
² Elect according to the
 fore-knowledg of God the Fa-
 ther, thro' Sanctification of the
 Spirit unto Obedience and
 sprinkling of the Blood of Je-
 sus Christ: Grace unto you and
 peace be multiplied.

3 Εὐλο-

A N N O T A T I O N S.

(a) When it was that these Dispers'd or Scatter'd Jews came and settled in these Countries, as it is not Material, so neither is it Easy to decide. And it is not to be doubted, but it was done by Degrees, such Jews as quitted their own Country, settling first in such other Countries as were nearer to them, and afterwards upon several Occasions removing further and further into more remote Countries from Judea.

(b) An Account of all these Countries is to be found in the Second Part of my Geography of N. T. in those Pages, as are directed to by the Index thereunto belonging; and the Situation of them is shewn by the Map also belonging thereto.

(c) In Exod. 24. 78. we read thus: *And he (i. e. Moses) took the Blood of the Covenant, and read in the Audience of the People; and they said, All that the Lord has said, will we do, and be obedient. And Moses took the Blood, and sprinkled it on the People, and said, Behold the Blood of the Covenant which the Lord has made with you concerning all these Words.* Whence it is not improbable but St Peter might refer to what was there done by Moses, and might by the *sprinkling of the Blood of Jesus* denote the Christian Jews entring with God into the Covenant

THE FIRST
EPISTLE GENERAL
OF
PETER
THE APOSTLE.

PARAPHRASE.

THE INTRODUCTION.

Chap. I. **P**ETER an Apostle of Jesus Christ to the Strangers, *i. e.* Foreign Jews that are (a) Scatter'd throughout (b) Pontus, Galatia, Cappadocia, Asia and Bithynia, 2. *namely* to such of them as are by receiving the Faith of Christ, become the true Elect or Now Chosen People of God, which the Unbelieving Jews falsely pretend to be: This Election or taking Christians only to be his Now Chosen People being no False Doctrine invented by us the Apostles of Christ, and altogether New, but on the contrary being what is according to the Fore-knowledge or eternal Purpose of God the Father, whereby he graciously purpos'd to save such as should believe the Gospel, thro' the Sanctification of the Spirit unto Obedience and sprinkling of the Blood of Jesus Christ, *i. e.* thro' the Grace of the Spirit sanctifying them so far, as to render them truly Obedient unto the Gospel as well as Believers of it, and consequently to entice them to (c) the Benefits of the Gospel-covenant Seal'd as it were between God and you by the Blood of Christ: Grace unto you and Peace, *i. e.* All Blessings Temporal and Spiritual be multiplied.

SECTION

ANNOTATIONS.

Covenant of the Gospel by their receiving the Faith. But since we read also in 1 John 1. 7. that *the Blood of Jesus Christ cleanses us from All Sin*, and on this account it seems to be reckon'd among the Benefits of the Gospel, that thereby we *Come to the Blood of Sprinkling*, Hebr. 12. 24. hence it is likewise scarce to be doubted but St Peter did design to denote by the foremention'd expression of His, not only the Sealing of the Gospel-Covenant between God and the Jewish Converts, but also, if not more especially the Benefits arising from the Observation of that Covenant, viz. the Forgiveness of Sin; on which account *the Sprinkling of the Blood of Jesus* seems to be mention'd by St Peter after Obedience to the Gospel.

TEXT.

TRANSLATION.

3 Εὐλογητός ὁ Θεὸς καὶ πατὴρ
 τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, ὁ
 κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀνα-
 γενήσας ἡμᾶς εἰς ἐλπίδα ζωῆς,
 δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νε-
 κρῶν, 4 εἰς κληρονομίαν ἄφθαρ-
 τον καὶ ἀμίαντον καὶ ἀμάραντον, τε-
 τηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς,
 5 τῆς ἐν δωράμῃ Θεοῦ φεφυρο-
 μένης διὰ πίστεως, εἰς σωτηρίαν
 ἐτοιμῇ ἀποκαλυφθῆναι ἐν καιρῷ
 ἰσχύει. 6 Ἐν ᾧ ἀγαλλιᾶσθε ὀλί-
 γοι ἄρτι (εἰ δέον ὅτι) λυπηθέντες
 ἐν ποικίλοις πειρασμοῖς. 7 ἵνα τὸ
 δοκίμιον ὑμῶν τῆς πίστεως (πολυτι-
 μόπουν χυψύου τῷ ἀπολλυμένου,
 ἀλλὰ πρὸς δὲ δοκιμαζομένου,) εὕρεθῇ

3 Blessed be the God and Fa-
 ther of our Lord Jesus Christ,
 who according to his abundant
 mercy has begotten us again
 unto a lively hope by the re-
 surrection of Jesus Christ from
 the dead,

4 To an inheritance * un-
 corrupted, and undefil'd, and
 that fades not away, reserv'd in
 heaven for you,

5 Who are kept by the
 power of God thro' faith unto
 salvation ready to be reveal'd
 in the last time.

6 Wherein ye greatly re-
 joyce, tho' now for a * little
 while, if need be, ye are
 in heaviness thro' manifold
 trials:

7 That the trying of your
 faith (being much more pre-
 cious than of gold that perishes,
 tho' it be tried with fire,) might

εἰς

ANNOTATIONS.

V. 4. † So it is read in Alex. and many other MSS. as also Vulgar and Syr. Versions.

(d) As ἀφθαρτον signifies not only *incorruptible* as to Duration, but also *uncorrupted* as to being *Free from any mixture* that may corrupt or taint. That where-
 with it is mixt; (whence it is said *Ephes. 6. 24. Grace be with all them that love
 our Lord Jesus Christ in sincerity*, which is render'd rightly enough in our Trans-
 lation in *Sincerity*, i. e. without any mixture of False Doctrin to corrupt the Do-
 ctrin of the Gospel.) So it is not to be doubted but ἀφθαρτον here is to be under-
 stood in this latter Sense, and not in the former as it denotes *incorruptible* as to
Duration, This being denoted by another word in this Verse, viz. ἀμάραντον.
 It is also observable, that as the Land in which wicked Men dwell here on Earth,
 is said to be *defil'd by their Sins*, (Lev. 18. 28. Numb. 33. 53. &c.) So Heaven is
 here said to be an *Inheritance Uncorrupted, and Undefil'd*, because *no Unclean
 thing can enter thereinto*, i. e. no Sinner or wicked Person, either in Principle
 or Practice. Compare *Revel. 21. ult.*

(e) See Note (d) on *Jam. 1.*

SECTION I.

The Apostle, by several Arguments, exhorts the Jewish Converts he writes to, that they would with Patience and also Cheerfulness persevere Stedfast in the Faith, notwithstanding All the Sufferings and Persecution they should meet with on That account. And withall, to take off such among them as were Zealous for the Law from persecuting the Orthodox, he intimates to them (in §. 5. of this Section) that the Legal Dispensation was only Temporary, and that the Observance of its Rites was not now Necessary.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy has begotten Us Christians again (*i. e.* as we were at first begotten by our Natural Fathers in respect of our Natural Life, so by bringing us to Christianity God has begotten us again in respect of our Spiritual Life) unto a lively Hope, *i. e.* unto an Hope which shall never again as it were Dy, as it did at the Crucifixion and Death of Christ, but shall for ever live or remain Unshaken as to the Grounds thereof in relation to Christ, till it be swallowed up in Fruition; on which account it is a most effectual means to excite Us to be Lively and Active in our Obedience to the Gospel notwithstanding the Greatest Difficulties we may meet with. Now as this Hope may be said to have Died with Christ, All the Hopes of the Then Christians being as it were blasted; so on the contrary the principal means whereby we Christians are now begotten again or restor'd to the said Hope, and that for ever or without any danger of Any thing hapning to quash our Hope for the future, is by the Resurrection of Jesus from the Dead: 4 Hereby we are begotten again to a lively Hope of an Inheritance (*d*) Uncorrupted with any False and Wicked Principles or Notions, and Undeild with any Sinfull Actions or Practices, and that fades not away but is Everlasting, which indeed is not to be enjoy'd here on Earth, but is most certainly reserv'd in Heaven for you, 5 Who are and shall remain stedfast in the Faith, and therefore are kept, by the power of God as the Efficient cause, thro' or by means of your Steadfastness in the Faith as the Conditional cause, unto eternal Salvation, which is ready to be reveal'd or actually confer'd upon you in its Proper time, viz. in the Last Time or Day of Judgment. 6 Wherein, *i. e.* on which account ye at least ought to greatly rejoyce, tho' now for a little while, if need be, *i. e.* if God sees it Best for you, ye are in Heaviness thro' manifold (*e*) Trials: 7 namely to this end, that the Trying of your Faith (being much more precious or advantageous to you than the Trying of Gold, that is of such a Nature as that it perishes or will wear out in Time, tho' it be tried with Fire and thereby found to be Good, whereas your Faith being tried and approv'd by

^{I.} The Apostle encourages the Jewish Converts to Patience and Cheerfulness under their Persecutions, by setting before them the Greatness of the Reward, that is reserv'd for them in Heaven, if they persevere unto the End.

TEXT.

TRANSLATION.

εἰς ἑπαινοὶ καὶ πῦλὸ καὶ δόξαν, ὃ
 ἀποκαλύψῃ Ἰησοῦ Χριστοῦ. 8 Οὐ
 γὰρ † εἰδότες, ἀγαπᾶτε· εἰς ὃν ἄρ-
 τι μὴ ὁρῶντες, πιστεύοντες δὲ, ἀγα-
 λιᾶσθε χαρᾷ ἀνεκλαλήτῳ, καὶ δε-
 δοξασμένη. 9 κομίζομενοι τὸ τέ-
 λος τῆς πίστεως ὑμῶν, σωτηρίαν
 ψυχῶν.

10 Περὶ ἧς σωτηρίας ἐξεζητή-
 σαν καὶ ἐξηρεύσαντες ἐρευνῶντες οἱ
 πατέρες τῆς εἰς ὑμᾶς χάριτος ἐρε-
 ρητεύσαντες. 11 ἐρευνῶντες εἰς πῶ-
 να ἢ ποῖον καιρὸν ἐδύλου τὸ ὃ αὐ-
 τοῖς πνεῦμα Χριστοῦ, θερμομαρτυ-
 ρόμοι τὰ εἰς Χριστὸν παθήματα,
 καὶ τὰς μετὰ ταῦτα δόξας. 12 οἷς
 ἀποκαλύψῃ ὅτι οὐχ ἑαυτοῖς, ἡμῖν
 δὲ διεκόσμου αὐτὰ, ἀλλὰ νῦν ἀγγελίῃ
 ὑμῖν διὰ τῆς εὐαγγελισματικῆς ὑμᾶς
 ἐν Πνεύματι ἀγίῳ ἀποσταλέντι ἀπὸ

be found unto praise and ho-
 nour and glory, at the appear-
 ing of Jesus Christ:

8 Whom having not
 *known, ye love, in whom,
 tho' now ye see him not, yet
 believing, ye rejoyce with
 joy unspeakable and full of
 glory:

9 Receiving the end of your
 faith, even the salvation of
 your Souls.

10 Of which Salvation the
 prophets have enquir'd and
 search'd diligently, who pro-
 phesied of the grace that should
 come unto you:

11 Searching what or what
 manner of time the Spirit of
 Christ, which was in them, did
 signify, when it testified before-
 hand the sufferings of Christ,
 and the glory that should follow
 *after them.

12 Unto whom it was re-
 veal'd, that not unto them-
 selves, but unto us they did
 minister the same things which
 *have been now declar'd unto
 you by them that have preach'd
 the Gospel unto you, *thro'
 the Holy Ghost sent down

ἐξαποδύ-

ANNOTATIONS.

V. 8. † This Reading is confirm'd by All the MSS. us'd by Dr Mill, but three, as appears from Him on the place. Neither do's St Polycarp's Epistle make any thing against it, He not citing the said Text at large, but only in short. And 'tis likely the same is the Case as to Irenæus. Indeed *εἰδότες* seem'd to have been chang'd into *ἰδόντες*, only because it seem'd incongruous to say here, that Christians do *not know* Christ, when in other places of Scripture, to *know Christ* or *God* is an expression us'd to denote *the being Christians*; it being not observ'd that St Peter is here to be understood of Knowing Christ by Face or in Person; as is evident from the following part of the Text, which likewise serves to shew, that *εἰδότες* is the True Reading, forasmuch as *ὁρῶντες*, which is equivalent to *ἰδόντες*, is mention'd

PARAPHRASE.

by God shall never perish, but shall be of everlasting Advantage to you) might be found or turn unto your Praise and Honour and Glory at the Appearing of Jesus Christ to judge the World: 8 Whom having not known by Face, ye nevertheless love; in whom, tho' now ye (f) see him not, yet believing, ye rejoyce with joy unspeakable and full of Glory, as being in a special manner (f) glorified or commended by Christ himself, and prefer'd before the Joy arising from the Faith of such Christians as convers'd with our Saviour here on Earth, and so saw him and believ'd. 9 And as ye do in this respect excell even us the Apostles of Christ, so you may thereby become the more Assur'd of Receiving the end of your Faith, even the Salvation of your Souls.

10 Of which Salvation the Prophets have enquir'd and search'd diligently, namely they who prophesied of the Grace of God that should come unto you by means of the Gospel: 11 I say, the aforementioned Prophets have search'd diligently concerning this Salvation brought unto you by the Gospel, namely teaching what or what manner of Time the Spirit of Christ, which was in them, did signify, when it testified before hand by them the Sufferings of Christ in himself and in his Members, and the Glory that should follow after them, viz. after the said Sufferings, and be bestow'd upon the said Sufferers. 12 These Particulars did (I say) the foremention'd Prophets search unto; forasmuch as tho' they were Prophets, yet they were such; as unto whom it was reveal'd only in general, that not unto themselves or unto their Own Times, but unto some that should arise in some Future Ages, even unto us Christians did belong the Grace of Salvation they then prophesied of; namely they did minister or make known in an obscure manner the same things, which have been now declar'd most clearly unto you, thro' the Assistance of the Holy Ghost sent down from Heaven in an extraordinary manner

II.
The Apostle further encourages them to Patience and Perseverance under their Afflictions, by putting them in mind, that, as such their Sufferings were foretold by the Prophets, so likewise by the same were foretold the Glory that should follow any such their Sufferings: Hereby intimating to them the Truth of the Gospel, and the Dignity of Christ.

ANNOTATIONS.

mention'd in the said latter part of the Verse; and consequently if *ιδιους* were the True Reading, there would be no other than a Tautology.

(f) St Peter seems here to refer to what our Saviour said to St Thomas the Apostle, in Joh. 20. 29. *Μακάριος οὗ μὴ ἰδὼς, καὶ πιστεύωντες*. And, as perhaps from hence was taken the *ιδιους* here read in some Copies instead of *ειδους*, so by the *χαρὰ διδδεναι* here mention'd, St Peter seems to refer to Christ's Magnifying and Preferring the Faith of such as have not seen him and yet believe: both because *διδδω* may be well understood so, and also it seems requisite to understand it so here, the Joy St Peter is speaking of being such, as the true Christians were, endued with here on earth; which is evidently not *διδδεναι*, as thereby is denoted the said Joy being accompanied with the actual possession also of Heavenly Glory. Hence our Translators seem to render it Joyfull (viz. of the Hope) of Glory, which is a Sense (I think) can hardly be put on the word *διδδεναι*, which plainly denotes a thing already glorified or magnified, and so full of Glory, viz. in the Sense given in the Paraphrase.

TEXT.

TRANSLATION.

οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσι ἄγγελοι
παρακύψαι.

13 Διὸ ἀναζωσάμενοι ταῖς ὀσφύας
τῆς ἀσκησίας ὑμῶν, ἠέροντες τελείως
ἐλπίζατε ἐπὶ τῇ φερεμένη ὑμῖν χά-
ρει ἐν ᾗ ὁδοκαλύψῃ Ἰησοῦ Χριστοῦ.

14 ὡς τέκνα ὑπακοῆς, μὴ συχημα-
πίζόμενοι ταῖς παρτέροι ἐν τῇ ἀγνοίᾳ
ὑμῶν ἐπιθυμίαις. 15 ἀλλὰ ὡς τὴν
καλέσασθαι ὑμᾶς ἅγιοι, καὶ αὐτοὶ ἅγιοι ἐν
πάσῃ ἀναστροφῇ γενήθητε. 16 Διότι
γράφεται· Ἅγιοι ἔσθε, ὅτι ἐγὼ
ἅγιός εἰμι.

17 Καὶ εἰ πατέρεα ἐπικαλεῖσθε
τὸν ἀπορωπολήπιως κείνοισα καὶ
τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς
παροικίας ὑμῶν ζήνοισι ἀναστροφήτε·
18 εἰδότες ὅτι ὁ φαρποις, ἀργυρίῳ
ἢ χρυσίῳ ἐλυτρώθητε ἐκ τῆς μα-
ταιότητος ὑμῶν ἀναστροφῆς παρὸς πατέρεα.

from heaven, which things the
angels desire to look into.

13 Wherefore gird up the
loyns of your mind, be sober,
and hope to the end, for the
grace that is to be brought un-
to you at the revelation of Je-
sus Christ:

14 As obedient children,
not fashioning your selves ac-
cording to the former lusts, in
your ignorance:

15 But as he who has call'd
you is holy, so be ye holy in
all manner of conversation.

16 Because it is written, ye
shall be holy, for I am holy.

17 And if ye call on * a Fa-
ther, who without respect of
persons judgeth according to
every mans work, pass the time
of your sojourning * in fear:

18 Forasmuch, as ye know,
that ye were not redeem'd with
corruptible things, as silver and
gold, from your vain conver-
sation receiv'd by tradition
from your fathers:

19 ἀλλὰ

PARAPHRASE.

manner upon them the said Preachers of the Gospel: Which things are
of so strange and important a nature, so entirely owing to the Goodness
and Wisdom of God in the Contrivance and Revelation of them, that the
Angels, as they desire (g) to look into, to perfectly understand them, so
learn the same from the Revelations vouchsaf'd by Christ to his Church,
especially to Us his Apostles. From which Considerations, as it appears
that the Gospel is not Newly invented Doctrine, but the Eternal purpose
of God (as is hinted v. 2.) at first obscurely reveal'd to the Prophets of Old,
and now clearly reveal'd to the Apostles of Christ; so it appears that Christ
the Author of our Salvation and Revealer of the Gospel is of a truly Divine
Nature and Dignity, far superior to that of the (g) Angels: concerning
whom

PARAPHRASE.

whom the Jews generally entertain wrong, viz. too high Notions as to their Dignity and Ability.

13 Wherefore, as when you would set your selves vigorously to any Bodily Work, you are wont to gird up the loyns of your Body, so the aforemention'd considerations are sufficient to excite the greatest Vigour of your mind to discharge the Duties of Christianity, notwithstanding the greatest Afflictions you may meet with in the discharge of them, and in order thereunto more especially to be sober and vigilant, and to hope to the end or with constancy and perseverance without doubting and anxiety, for your obtaining the Grace that is to be brought unto you at the Revelation of Jesus Christ or Day of Judgment, viz. the Salvation of your Souls: 14 Behaving your selves now as Obedient Children, not fashioning your selves according to the former lusts, wherein ye liv'd in your ignorance of the Gospel: 15 But as he, viz. God, who has call'd you to the knowledge of the Gospel, is holy, so be ye holy in all manner of Conversation. 16 Because it is no other than what is written and requir'd even in the Law, viz. Be ye Holy, for I the Lord your God am Holy.

III.
The Apostle observes to them, that Patience is no other than an Act of Obedience due to God from them. Who requires them to be Holy (as being Holy himself,) and consequently not to Sin in order to avoid Persecution.

17 And if, i. e. forasmuch as ye most certainly call on a Father, who without respect of persons judgeth according to every mans Work, i. e. judgeth every man, Jew as well as Gentile, according to his Work, not only according to his Faith; on this consideration ye ought not groundlessly to rely on the Indulgence of God as being your Father, and who therefore will easily forgive your Sins without Repentance and Amendment of Life; but ye ought to pass the time of your sojourning here in this world in Fear of the Account you must give of your Works at the day of Judgment, and in fear of being then Condemn'd by God who is an Impartial Judge as well as Father. 18 And there is the more Reason for ye to fear being Condemn'd at the Last day without Repentance and Holiness of Life, forasmuch as ye know full well by the instructions of the Gospel, that ye were not redeem'd with Corruptible things, as Silver and Gold (wherewith indeed the Jews buy their Legal Offerings which they offer at Jerusalem,) from your Vain conversation, wherein ye placed the Chief of Religion in the observance of the External Rites of the Law, according to the Doctrin receiv'd by Tradition from your Fathers, whereas the ob-

IV.
The Apostle further presses the Duty of Holiness, and Suffering for the Gospel, by reminding them, that Christ suffer'd for their Redemption, and that he is now glorified in Heaven, &c. shall judge them without respect of Persons.

ANNOTATIONS.

V. 16. † So it is read in Alex. and some other MSS. as also the Vulg. Lat. Vers. and Clem. Alex. And so it is in the LXX. Version, Levit. 11, 44, &c.

(g) When it is consider'd, how the Preeminence of Christ above the Angels is professedly set forth in the whole Chap. 1. of the Epistle to the Hebrews; and also what is said in reference to the same point in Col. 2. and elsewhere; and lastly in this very Epistle Chap. 9. 24. I think these Considerations it will seem, I suppose, not improbable, that St. Peter, by what he says here in this Text, design'd to intimate what is more largely express'd in the Paraphrase.

TEXT.

TRANSLATION.*

19 Ἀλλὰ πρὶν αἵματι ὡς ἀμνοῦ
ἀμώμῳ καὶ ἀσπίλῳ Χρυστῷ. 20 Ὁ
ἐγνωσμένος μὲν πρὶν καθάρσεως κό-
σμου, προμερωθέντι δὲ ἐπὶ τῇ ἐσχάτῃ
τῷ ἁγίῳ πνεύματι δι' ὑμᾶς, 21 τὸν δι'
αὐτοῦ πιστεύοντες, εἰς Θεὸν τὸν ἐγειράσαντα
αὐτὸν ἐκ νεκρῶν, καὶ δοῦναι αὐτῷ δό-
ξαν, ὥστε πλεονεξίαν ὑμῶν καὶ ἐλπίδα
εἶναι εἰς Θεόν.

22 Τὰς ψυχὰς ὑμῶν ἡγωνισάμενοι ὡς
τῇ ὑπακοῇ τῇ ἀληθείᾳ, † εἰς φιλαδελ-
φίαν ἀνυπόκριτον, ἐκ καθαρῆς καρ-
δίας ἀλλήλους ἀγαπήσατε ἐκτενῶς.
23 ἀναγεννημένοι ἔκ ἐκ σπορᾶς φθα-
ρτῆς, ἀλλὰ ἀφάρτη, διὰ λόγον ζῶν-
τος Θεοῦ καὶ μένοντες εἰς τὸν αἰῶνα.

24 Διότι πάντα σὰρξ ὡς χόρτος, καὶ πάντα
δόξα † αὐτῆς ὡς ἄνθος χόρτου. ἐξηράνθη

19 But with the precious
blood of Christ, as of a Lamb
without blemish and without
spot:

20 Who verily was fore-
ordain'd before the foundation
of the World, but was manifest-
ed in these last times for you,

21 Who by him do believe
in God that rais'd him from the
dead, and gave him glory, that
your faith and hope might be
in God.

22 Seeing ye have purified
your souls * by obeying the
truth * unto unfeigned love of
the Brethren, *see that ye love*
one another with a pure heart
fervently:

23 Being born again, not of
corruptible seed, but of incor-
ruptible, by the word of God
which lives and abides for ever.

24 For all flesh is as grass,
and all the glory * thereof as
the flower of grass. The grass

PARAPHRASE.

servance of such Legal Rites are, without Holiness of Life, altogether Vain or Insignificant to eternal Salvation: 19 But ye were redeem'd with no less an Offering than That of the precious Blood of Christ, as of a Lamb (*viz. the true Paschal Lamb*) without Blemish and without Spot, *viz. of Sin*: 20 who verily was fore-ordain'd before the foundation of the World to be thus offer'd for your Redemption, so that you are not to think that there ever was Any Other way of being Redeem'd, but are to know on the contrary that All that were ever Redeem'd, even under the Law, were so only by the precious Blood of Christ, who was thus offer'd in the Fore-knowledge or Purpose of God before the Foundation of the World, but was manifest'd in these last times here on Earth Actually to suffer and be offer'd for you, 21 who by him, Dying and Rising again and Ascending into Heaven, as is most Truly attested by us his Apostles, and by the Consequences of his Resurrection and Ascension in sending the Holy

PARAPHRASE.

Holy Ghost &c. do, i. e. are induced to believe in God as ye ought, viz. to believe the Gospel to be the Will and Doctrin of God, forasmuch as it can be no other than God that rais'd Him, i. e. Christ up from the Dead, and gave him Glory by taking him up into Heaven and placing him at his Right hand &c. All which was done that your Faith and Hope of Salvation might be in God, as it ought, viz. according to the Conditions requir'd by the Gospel, i. e. upon your Repentance and Holiness of Life: It being plainly Unreasonable to imagin, that God will forgive your Sins without Repentance and Amendment, since he would not forgive them without the shedding of the Blood of Christ, who was Himself without any spot of Sin: And it being in vain to hope to be sav'd at the last day by Christ who is then to be your Judge, if you refuse to suffer for him here.

22 Seeing then, if ye truly believe in God, ye have purified your Souls, by obeying the Truth, i. e. the Gospel, from all mixture of Hypocrisy, unto unfeigned Love of the Brethren, see that ye act accordingly, and love one another with a pure heart fervently; such as are Zealous for the Law laying aside All malice, much less persecuting the Orthodox Christians, who know the Obligation of the Law to be now ceased under the Gospel. 23 And this ye ought to do as being born again now the Children of God, not of Corruptible seed as was That of mortal Abraham, by virtue of your Descent from whom you were heretofore the Chosen and Peculiar People of God; but of Incorruptible seed, I mean, by the Word of God (i. e. the Gospel as v. 25.) which lives and abides for ever, inasmuch as it is to be, not of a limited obligation for a Certain Time only, as was the Law, but of everlasting obligation or as long as the World it self lasteth. 24 I say you ought not to so value your selves on account of your being Born of the Corruptible seed of Abraham, as to despise the Gentile Converts or Christians as incapable of becoming now the People of God, by the Gospel without the joynt observance of the Law: for All Flesh is, i. e. All the Carnal or Temporal Privileges, which we of the Jewish Nation have enjoy'd, on account of our being descended of Abraham as to the Flesh or Natural Generation, as likewise all the Carnal Rites of the Law, are as Grass; and All the Glory thereof, viz. the Conquest of Canaan, the Temple of Solomon &c. as the Flower of grass, namely, as the

v.

The Apostle teaches such as were Zealous for the Law, that the Law was to be obligatory but for a Time, whereas the Gospel was to be of perpetual Obligation. And consequently they ought not to persecute the Orthodox Christians, that denied the Observation of the Legal Rites to be now Necessary.

ANNOTATIONS.

V. 20. † So it is read in Alex. and some other MSS. and in the Syr. Version. And that this is the True Reading, see what has been observ'd by me concerning the same in my Notes on *Hebr. I. 1.*

V. 22. † *Διὰ τὸν νόμον* is not read in Alex. and two other MSS. nor in Vulg. Syr. Ethiop. Versions. It seems to have been added first by way of a Marginal Note, and thence taken into the Text.

V. 24. † So it is read in Alex. and some other MSS. and also in Vulg. Syr. and Ethiop. Versions, and Origen. The Common Reading *ἀπὸ γρᾶς* for *ὡς γρᾶς* seems to be taken from the LXX. Version, of *Isai. 40. 6.*

T E X T.

T R A N S L A T I O N.

ὁ χόρτοςⓈ καὶ τὸ ἄνθοςⓈ αὐτοῦ ἐξέ-
 πει· 25 τὸ δὲ ῥῆμα Κυεῖν μέ-
 νει εἰς τὸν αἰῶνα· τὸ δὲ ἔστι τὸ
 ῥῆμα τὸ εὐαγγελιαθὲν εἰς ὑμᾶς.
 Κεφ. β. Αποθέμενοι οὖν πᾶσαν κα-
 κίαν καὶ πάντα δόλον καὶ ὑπο-
 κρίσεις καὶ φθόνοις καὶ ἡ καταλα-
 λίας, 2 ὡς ἀρπγέννητα βρέφη τὸ
 λογικὸν ἄδολον γάλα ἐπιποθήσατε,
 ἵνα ἐν αὐτῷ αὐξηθῆτε † εἰς σωτη-
 ρίαν. 3 ἔπειρ ἐγούσαθε ὅτι χρηστὸς
 ὁ ΚύριοςⓈ.

4 Πρὸς ὃν προσωποχόμοι, λίθον
 ζῶντα, ὑπὸ ἀνθρώπων μὴ ἀποδοκιμα-
 σμένον, πρὸς δὲ Θεῷ ἐκλεκτὸν, ἐντιμον.
 5 καὶ αὐτῷ ὡς λίθοι ζῶντες ἐποικοδο-
 μεῖσθε, οἶκος πνευματικὸς, ἱερατεῖα
 ἅγιον ἀνετίθηκα πνευμαλικῶς θυσίας, εὐ-
 προσδέκτους τῷ Θεῷ Ἀγ. Ἰησοῦ Χριστοῦ.

withereth, and the flower thereof falls away;

25 But the Word of the Lord abides for ever: And this is the Word, which by the Gospel is preach'd unto you.

Chap. II.

Wherefore laying aside all malice and all guile, and hypocrisies, and envies, and *evil speakings,

2 As new-born babes desire the pure milk of the Word, that ye may grow thereby *unto Salvation:

3 If so be ye have tasted, that the Lord is gracious.

4 To whom coming, as unto the living *stone, rejected indeed of men, but chosen of God, and precious;

5 Ye also as *living stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Διό

P A R A P H R A S E.

the Grass withereth, and the Flower thereof falls away after a certain time and its proper first Season, so All the Privileges that belong'd to us Jews as Descendants of Abraham according to the Flesh, and All the Glorious Circumstances of our Nation and Law are to have an end after their proper and first Period assign'd them by Providence: 25 But the Word of the Lord abides for ever: And this is the Word I am speaking of, which by the Gospel is preach'd unto you, i. e. the Gospel dispensation is never to have an end, but is to last here as long as the World lasteth, and is to last in the World to come for ever as to its Happy Consequences, viz. Everlasting Salvation. Chap. II. Wherefore seeing such is the Temporary Nature of the Privileges belonging to us as the Descendants of Abraham according to the Flesh, as also the Temporary Nature of the Legal Dispensation, and on the other hand such is the Everlasting Nature of the Gospel dispensation laying aside all Malice, and all Guile, and Hypocrisies,

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poerities, and Envyies, and Evil-speakings against the Orthodox Christians, who, agreeably to the true Natures of our National Privileges and the Legal Dispensation, look upon both One and the Other to be now ceas'd, 2. as New-born Babes delite the pure milk of the Word, i. e. as Babes being Free from all Malice and Guile &c. and as the Children or People of God Now, not by Virtue of being descended from Abraham, but of a New Birth by means of the Gospel, be desirous and carefull to understand the Pure or True Doctrin of the Gospel, which teaches us that the Observance of the Law is not now necessary, but that the Belief of and Obedience to the Gospel is sufficient Alone without the Observance of the Law, that ye may grow thereby unto Salvation. 3. And this ye will not fail to do, if so be ye have tasted, i. e. are truly sensible, that the Lord, i. e. Christ is Gracious in an extraordinary manner, in thus Freeing us from the Bondage of the Ritual Law by means of the Gospel, as also in many other respects of Mercy vouchsaf'd unto us under the Gospel, which either we enjoy'd not at All, or at least not in so high a Degree, under the Law.

4. Such Graciousness of Christ you cannot but be quickly sensible of, if you consider that it is He, to whom coming as unto the Living Stone, foretold by the Psalmist to be rejected indeed of Men, but chosen of God to be the chief corner Stone of the Foundation of the Christian Church, and consequently precious in the sight of God, 5. Ye also as Living Stones are built up upon Christ, as the principal Foundation-Stone, a Spiritual House, and so Far Excelling the Material House of God or Temple at Jerusalem, which is built up of Stones that are without all Life, much more without those Spiritual Graces wherein consists that Spiritual Life vouchsaf'd to you by Christ, said to be a Living Stone as He imparts Spiritual Life unto you, who likewise are said to be Living stones as ye receive Spiritual Life from Christ: whence by the way appears, how vainly the unbelieving Jews glory in their material Temple at Jerusalem, since we Christians constitute a far more Excellent Temple in the esteem of God. And in like manner they vainly stand up for the Legal Priesthood and Sacrifices, since we Christians are a Holy Priesthood to offer up Spiritual Sacrifices of Prayer and Praises, which are far more Acceptable to God by Jesus Christ than the Sacrifices of Beasts ever were, and imply much as to the Offering up of these Spiritual Sacrifices as it there is requir'd an Inward Real Holiness in the Persons of them that offer them, whereas the Law (as oppos'd to the Gospel) requir'd only an External Holiness.

VI. The Apostle observes that the Titles and Privileges formerly belonging to the Jews, do now belong only to the Christians.

A N N O T A T I O N S.

V. 1. † Πάτρις is not read in Alex. MSS. or Syr. and Ethiop. Versions; or in Clemens Alexandrinus.

V. 5. † Alex. and some other MSS. as also Vulg. Lat. Version read *ἐννομενικῶς*, which is more pertinent and emphatical than *ἐννομενικῶς*.

(b) These

TEXT.

TRANSLATION.

6 Διὸ καὶ περιέχει ἐν τῇ γραφῇ.
 Ἰδοὺ ἡθῆμ ἐν Σιών λίθον ἀκρογων-
 αῖον, ἐκλεκτὸν, ἐπιμον. καὶ ὁ πε-
 τεύων ἐπ' αὐτῷ, ὃ μὴ καταισχυνθῇ.

7 Ὑμῖν οὖν ἡ πρὸς τοῖς πετεύου-
 σιν, ἀπειθοῦσι δὲ, λίθον ὃν ἀπεδο-
 κίμασαν οἱ οἰκοδομοῦντες, οὗτο
 ἐγενήθη εἰς κεφαλὴν γωνίας, 8 καὶ
 λίθος ὡς σκόμμα, καὶ πέτρα
 σκन्दάλου· οἱ ὡς σκόπτουσι τῷ λό-
 γῳ, ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθη-
 σαν. 9 Ὑμεῖς δὲ γινώσκοντες ἐκλεκτοὶ,
 βασιλεῖον ἱερὰ τῶμα, ἔθνος ἅγιον,
 λαὸς εἰς ᾧ ἐπιποίησιν ὅπως τὰς ἀρε-
 τὰς ἡξαγγέλητε τῷ ἑκ σκότους
 ὑμᾶς καλέσαντι εἰς τὸ θαυμαστὸν
 αὐτοῦ φῶς. 10 Οἱ ποτὲ ὃ λαὸς,
 νῦν δὲ λαὸς Θεοῦ· οἱ ὅτε ἠλεημένοι,
 νῦν δὲ ἐλεηθέντες.

6 Wherefore also it is con-
 tain'd in the Scripture: Behold
 I lay in Sion a chief corner-
 stone, * chosen, precious; and
 he that believes on * it, shall
 not be confounded.

7 Unto you therefore who
 believe, * it is precious; but
 unto them who be disobedient,
 the stone which the builders
 * rejected, the same is made the
 head of the corner,

8 And a stone of stumbling,
 and a rock of offence, *even to*
them who stumble at the word,
 being disobedient, whereunto
 also they were appointed.

9 But ye are a chosen gene-
 ration, a royal priesthood, an
 holy nation, a peculiar people;
 that ye should shew forth the
 praises of him, who has call'd
 you out of darkness into his
 marvellous light:

10 Who in time past were
 not people, but are now the
 people of God: who had not
 obtain'd mercy, but now have
 obtain'd mercy.

11 Ἀγαπητοί,

ANNOTATIONS.

(b) These Words are plainly taken from *Exod. 19. 6.* according to the LXX. Version. The Hebrew expression answering hereto is (as it is render'd in our English Translation) *a Kingdom of Priests*, which as it is render'd by one of the Chaldee Paraphrasts, *Kings and Priests*, so that Explication seems confirm'd by St John Revel. 1. 6, &c. where Christ is said to have *made us Kings and Priests unto God*, the true Import whereof will best be perceiv'd by the Paraphrase of the *Revelation*.

(i) These Expressions may very well be understood as apply'd by St Peter to the Convert Jews; and don't seem to include any necessity for supposing that St Peter meant them of the Convert Gentiles.

P A R A P H R A S E.

Holiness in the Levitical Priests. 6 Wherefore also it is contain'd in the Scripture, or foretold that God did design to introduce the present Gospel dispensation by Christ in those words of the Prophet Isaiah, 28. 16. Behold, I lay in Ston a chief Corner-stone, chosen, precious; and he that Believes on it, viz. the said Stone, i. e. Christ, shall not be confounded or disappointed of his Hope. 7 Unto you therefore who believe, it, viz. the said Stone, i. e. Christ is precious or of great Advantage; but unto them who be disobedient belongs the Reproach of that Prophecy of the Psalmist, Psal. 18. 22. The Stone which the Builders rejected, the same is made by God the Head of the Corner in the Building of the Christian Church, 8 And to them belongs also that other Prophecy of Isaiah, 8. 14, 15. viz. A Stone of Stumbling, and a Rock of Offence or Falling, even to them who stumble at the Word, being disobedient, i. e. either believing not at all the Gospel, or else believing it and apostatizing or renouncing the Faith again out of fear of Persecution, and so sharing in the Calamities and fatal Destruction that God is now about to bring on the Jews that are either Unbelievers or Apostates, whereunto also they were appointed, i. e. it being the Purpose of God from the First to punish All such after the most exemplary manner. 9 But on the other hand unto you that believe, such your Faith in Christ is (as I said v. 7.) precious or of great Advantage, inasmuch as thereby ye are become Those, to whom only now belongs Those Glorious Titles given formerly to the Jewish Nation in opposition to the Gentiles, viz. the Titles of a Chosen Generation, a (b) Royal Priesthood, i. e. Kings and Priests, viz. Kings to reign with Christ, and Priests to offer him Spiritual Sacrifices, an Holy Nation, a Peculiar or purchas'd People; the End of Gods calling you to the Belief of the Gospel being this, that ye should shew forth the Praises of Him, who has call'd you out of (i) Darknes, i. e. that Ignorance of his True Will wherein ye sometime liv'd into his marvellous Light, i. e. unto a Right Knowledge of his Will vouchsaf'd unto us of his marvellous Goodness and Wisdom by the Gospel: 10 Who in time past before your Conversion were not the People of God Truly, tho' you esteem'd your selves as such, but are Now the People of God in reality: who had (i) not then obtain'd Mercy, tho' you were apt to fancy so, But now have obtain'd Mercy and Forgiveness of All your past Sins upon your Repentance and Faith in Christ.

TEXT.

TRANSLATION.

11 Αγαπητοί, πρὸς ἀλλήλους ὡς πρὸς
 καὶ ὡς πρὸς τοὺς ἀπὸ τοῦ κόσμου
 καὶ τῆς σαρκὸς ἀπέναντι τῆς ψυχῆς.
 12 ἢ ἀναστροφῇ ὑμῶν ἐν
 τοῖς ἔθνεσιν ἔχοντες χαλῶν ἵνα ὡς
 καὶ ἀλλήλοις ὡς κακοποιῶν, ἐκ
 τῶν καλῶν ἔργων ἐποπτεύσασιν, δοξά-
 σωσι τὸ Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

13 ὑποτάγητε τῷ κυρίῳ ὡς ἀν-
 θρωπίνῃ κυρίῳ, ὡς τῷ Κυρίῳ ἐ-
 ν τῇ βασιλείᾳ, ὡς ὑποτάχοντες.
 14 ἐν-
 τὴν ἡγεμονίαν, ὡς δι' αὐτοῦ πεμ-
 πόσιν εἰς ἐκδίκησιν μὲν κακοποιῶν,
 ἐπαινον δὲ ἀγαθοποιῶν. 15 ὅτι οὕ-
 τως ὡς τὸ θέλημα τοῦ Θεοῦ, ἀγα-
 θοποιεῖτε, φιμουῖτε τὸν κύριον ἀφρό-

11 Beloved, I beseech you
 as strangers and pilgrims, ab-
 stain from fleshly lusts, which
 war against the soul :

12 Having your conver-
 sation honest among the Gen-
 tiles, that whereas they speak
 against you as evil-doers, they
 may, by your good works
 which they shall behold, glori-
 fy God in the day of visitation.

13 Submit your selves* there-
 fore to every ordinance of man
 for the Lords sake: whether it
 be to the King, as suprem,

14 Or unto governours, as
 unto them that are sent by him,
 for the punishment of evil-
 doers, and for the praise of
 well-doers.

15 For so is the will of God,
 that with well-doing ye may

100

PARAPHRASE.

SECTION II.

*The Apostle presses particularly upon them the great Duty of Subje-
 ction in their several stations, viz. that as Subjects, they ought
 to behave themselves Humbly and Obediently toward their Sove-
 reign Prince, and the Magistrates respectively set over them
 by their Prince; as Servants, they ought to behave themselves
 Dutifully to their Masters; &c.*

I.
 The Apostle ex-
 horts them in the
 first place in ge-
 neral, to behave
 themselves orderly
 with respect to
 the Civil Govern-
 ment.

11 Belov'd, I have observ'd to you the Great Advantages that you
 partake of by becoming Christians, that you are hereby the Peculiar
 People of God (&c. v. 9.) but then I have also Intimated to you, on what
 Account you are so, viz. on a Spiritual; I proceed now more plainly and
 fully to set you Right, as to some wrong and pernicious Errors which pre-
 vail among our Brethren of the Jewish Nation in reference hereunto.
 Whereas then you are stil'd a Chosen Generation, a Royal Priesthood (or
 Kings and Priests) a Peculiar People, you are not to infer from hence,
 that God designs to give unto the Jewish Nation the Sovereignty of this
 World, and that therefore you Act agreeably to the Designs of God in laying
 hold

PARAPHRASE.

hold of *All Opportunities to Rebel and cast off your Obedience to the Heathen Princes, whom you are yet subject to.* I beseech you suffer yourselves to be *Rightly instructed by me as to the True Will of God in this important matter.* And if you will do so, you must look on your selves, not as in the *Design of God (even by the Gospel) Lords and Sovereigns, but as Strangers and Pilgrims here upon this present Earth; and you are to know that the Readiness of the Jews to Rebel and make War, do's not proceed from a true Zeal for the Cause of God and Religion, but from their Fleishly Lusts, which makes them set too great a Value on Earthly Power and Glory and Riches. Whereas Christianity or True Religion requires you to abstain from All such inordinate and sinfull Fleishly Lusts, which not only make men war against their Lawfull Princes, but thereby and in all respects likewise (do as it were) themselves war against the Soul, tending to destroy it or bring it to eternal Damnation.* 12 *True Religion or Christianity, I say, requires you therefore to abstain from All Rebellion and other sinfull Effects of Fleishly Lusts, having your Conversation Honest or as becomes you among the Gentiles, that whereas they speak against you of the Jewish Nation as Evil-doers especially in raising Com-motions and Rebellions, they may be induced by your Good Works, i. e. the Good Works of you Christians which they shall behold, especially by your living Quietly and Dutifully under the Governours of the Countries wherein your Abode is, to glorify God by speaking Well of the Christian Religion which you profess, and which induces you to behave your selves so very Differently from the Unbelieving Jews, and consequently to glorify God, by sparing and exempting you Christians from the Great Destruction that is coming on the Unbelieving Jews, in the Day of Visitation, and by that means likewise to glorify God by verifying or making Good the Promise of God to Believers in respect of their Deliverance from that Great Destruction.*

13 *Submit your selves therefore, i. e. as being what Christianity strictly requires of you, to every Ordinance of Man for the Lords sake, i. e. out of Obedience to the Command of Christ, whether it be to the King or Em-peror, as Supream.* 14 *or unto Governours of particular Provinces or Places, as unto them that are sent by Him, i. e. by the King or Emperor, for the Punishment of such as are at least in the Eye of the Government Evil-doers, and for the Praise of Them that at least in the Eye of the Government are Well-doers.* 15 *For so is the Will of God, that with Well-doing, either in Actually performing the Commands of the King and*

II.
The Apostle ex-horts them to be-have themselves particularly, as Dutifull Subjects to their Sovereign Prince.

ANNOTATIONS.

V. 13. † *Ω* is read in All the MSS. and other Books perus'd by Dr Mill. except only Alex. and one other MS. so that it is not to be doubted, but it is the True Original Reading, and consequently confirms the sense I have given in the Paraphrase of the Paragraph immediately foregoing, viz. of v. 11, 12.

TEXT.

TRANSLATION.

των ἀνθρώπων ἀγνοσίαν· 16 ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπιχέλυμμα ἔχοντες τῆς κακίας τὴν ἐλδοθεΐαν, ἀλλ' ὡς δοῦλοι Θεοῦ. 17 Πάντες τιμήσατε. Τὴν ἀδελφότητα ἀγαπάτε. Τὸν Θεὸν φοβεῖσθε. Τὸν βασιλεῖα τιμᾶτε.

18 Οἱ οἰκέται, ὑποτασσάμενοι ἐν παντὶ φόβῳ τοῖς διακότοις, ὃ μόνον τοῖς ἀγαθοῖς καὶ ἐπεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς. 19 Τῷτο γὰρ χάρις, εἰ διὰ συνείδησιν Θεοῦ ὑποφέρει τις λύπας, πάσχων ἀδίκως. 20 Ποῖον γὰρ κλέψῃ, εἰ ἀμαρτάνοντες καὶ κολαφισθόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιεῖντες καὶ πάσχοντες ὑπομενεῖτε, τῷτο χάρις πολλή Θεῷ. 21 Εἰς τῷτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἑπαγεῖν ὑμῶν ἡμεῖς, ἡμῖν ὑπομιμνήσκων ὑπογραμμὸν, ἵνα ἐπακολουθήσῃτε τοῖς ἵχνεσιν αὐτοῦ. 22 ὃς ἀμαρτίαν ὁὐκ ἐποίησεν, ὅθεν εὐρέθη δόλος ἐν τῷ σώματι αὐτοῦ. 23 ὃς λοιδορούμενος ὁὐκ ἀντιλοιδόρει, πάσχων ὁὐκ ἠπέλευσε. ὅτι δὲ κρίνοντι δικαίως. 24 ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ὅτι τὸ ξύλον· ἵνα ἡμεῖς ἀμαρτίαις ἀπογενόμενοι,

put to silence the ignorance of foolish men :

16 As free, and not using your *freedom for a cloke of maliciousness, but as the servants of God.

17 Honour all men. Love the Brother-hood. Fear God. Honour the King.

18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

19 For this is *acceptable with God, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when you do well, and suffer for it, ye take it patiently; this is acceptable with God.

21 For *hereunto were ye call'd; because Christ also suffer'd for us, leaving us an example, that ye should follow his steps :

22 Who did no sin, neither was guile found in his mouth :

23 Who, when he was revil'd, revil'd not again; when he suffer'd, he threaten'd not; but committed himself to him that judgeth righteously :

24 Who his own self bare our sins in his body on the tree, that we being dead unto sin,

τῇ

ANNOTATIONS.

(k) As what he means by *χάρις* in this verse 19, the Apostle himself explains in v. 20. so it ought to be render'd in Both places Alike.

(l) Some

PARAPHRASE.

and his Governours, if not Sinfull, or else in Patiently submitting to such Punishment as they shall think fit to inflict, for not obeying their Sinfull Commands, ye may put to silence the Ignorance of Foolish men, i. e. ye may put a Stop to the Calumny we Christians lye under. (as being Prone to Rebellion &c.) by reason of the Gentiles looking upon us only as Jews, and being Ignorant of the Great Difference there is between us, and the Unbelieving Jews. 16 The Will of God is, that ye should esteem and behave your selves indeed as Free thro' Christ from the Yoke of Sin, and of the Ritual Law, and yet not using your Christian Freedom for a Cloke of Malicioufness or a Pretence of doing Wickedly in Rebelling or the like, but behaving your selves, tho' Free in the former respects, yet still as the Servants of God, carefull to obey his Commands in All things. 17 Among which his Commands these are some Principal ones, viz. that ye Honour All men according to their Stations and Dignity, Gentiles as well as Jews: that ye Love the Brotherhood, i. e. your Fellow-Christians, Gentiles as well as Jews: that ye Fear God in the first place, and above all; and lastly that in subordination to God ye Honour the King, tho' he be the Worst of Princes.

18 And as Christian Subjects ought to behave themselves thus Dutifully toward their Princes and Governours, so likewise ye Christians that are Servants, ought to be Subject to your Masters with all due fear, and that not only to the Good and Gentle but also to the Froward or Hard Masters. 19 For this is in a special manner (k) acceptable with God, if a Man only for Conscience toward God endure Grief, Suffering Wrongfully. 20 For what Cause of Glory is it, if when ye be buffeted for your Faults, ye shall take it Patiently? but if when ye do Well, and suffer for it, ye shall take it Patiently, this is acceptable with God in a special manner. 21 For hereunto, viz. to suffer for Well-doing, were ye call'd by the Gospel, as the Highest and most Heroick part of Christianity, inasmuch as thereby ye come most near to the Example of Christ himself: because Christ also, tho' he did well himself, yet suffer'd wrongfully, and that too for us, i. e. our sakes and Good, thereby leaving us Christians an Example, that ye as well as other Christians should follow his steps in this particular; 22 who did no Sin, neither was Guile found in his mouth: 23 who when he was most injuriously revil'd, revil'd not again; when he suffer'd most Undeservedly, he behav'd himself so Meekly and Submissively as that he threaten'd not, but patiently committed himself and his Cause to him that judgeth Righteously. 24 And as Christ has thus left us the most perfect Example of Patience, so to shew the Strictest Obligation we lye under to follow his Example, it is to be remember'd that it was Christ who his own self bare the punishment of our sins in his Body on the Tree or Cross, namely to this end, that we being Dead unto Sin, i. e. putting away all Sinfull Practices, (such as is Rebellion, and Undutifulness to Kings or Masters &c.)

should

III.

The Apostle particularly exhorts Servants to be subject and dutiful to their Masters.

TEXT.

TRANSLATION.

τῇ διχαιοσύνῃ ζήσωμεν· ὃ τὸ μάλωπι
αὐτοῦ ἰάσθητε. 25 Ἡ τε γὰρ ὡς ὠρε-
βατα πλαϊνώμεθα. Ἄλλ' ἐπεγράφητε
νῦν ὅτι τὸν ποιμῆνα καὶ ὁπίσκοπον
τοῦ ψυχῶν ὑμῶν.

Κεφ. γ'. Ομοίως αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ὥστε καὶ εἰ πινεὶ ἀπειθήσῃ τῷ λόγῳ, ὡς τῆς τῆς ἑκκλησίας ἀναστροφῆς ἀνὰ λόγου κερδηθήσονται. 2 ἐπιπλεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφὴν ὑμῶν. 3 Ὡς ἔγω ἔχω ὃ ἐξω-
θεν ἐμπλοκῆς τευχῶν, καὶ διεξέ-
στως χρυσίου, ἢ ἐνδύσεως ἱματίων κόσμου. 4 ἀλλ' ὁ κρυπτός τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφάρ-
τῳ τῷ φερόμενῳ καὶ ἡσυχίᾳ πνεύ-
ματος, ὃ ὄντι ἐνώπιον τοῦ Θεοῦ
πολυτελές. 5 Οὕτως γὰρ ποιεῖ
καὶ αἱ ἄγαι γυναῖκες, αἱ ἐλπίζου-
σαι ἐπὶ τὸν Θεόν, ἐκκόσμου ἐαυ-
τὰς, ὑποτασσόμεναι τοῖς ἰδίοις ἀν-
δράσιν. 6 ὡς Σάρρα ὑπήκουσε
τῷ Ἀβραάμ, κύριον αὐτὸν ἑαυτῆς.
ὥς ἐκλήθητε τέκνα, ἀγαθοποιῆσαι,
καὶ μὴ φοβούμεναι μηδεμίαν πλάνην.

should live unto righteous-
ness: by whose stripes ye were
heal'd.

25 For ye were as sheep going astray; but are now return'd unto the Shepherd and Bishop of your souls.

Chap. III.

Likewise, ye Wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wives,

2 While they behold your
chast conversation **join'd* with
fear.

3 Whose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel:

4 But let it be the hidden man of the heart, in the incorruptible *ornament* of a meek & quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time, the holy women also, who trusted in God, adorn'd themselves, being in subjection to their own Husbands :

6 Even as Sarah obey'd A-
braham, calling him Lord ;
whose daughters ye are as long
as ye do well, & are not afraid
* of any terror.

ANNOTATIONS.

(I) Some are of Opinion, that St Peter do's hereby intimate, that the Jewish Women were to take care not to follow the Example of Sarah in telling an Un-truth, and denying that she laugh'd when she was charg'd with it by God, as we read she did, *Genef.* 18. 12 -- 15. In which last verſe, after it is ſaid, *Then Sarah* denied,

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should live unto Righteousness, *i. e.* should henceforth live Righteously, rendering unto every One the Respect and Obedience that is Right. And this ye will be further prevail'd on to do, by considering that it is Christ, by whose stripes ye are heal'd. 25 For ye had need of Healing, in that ye were before your Conversion as Sheep going astray, and that had hurt themselves by so straying; but as ye are now by your Conversion return'd unto the Shepherd and Bishop of your Souls, so he (*i. e.*) Christ as a Good Shepherd and Bishop has heal'd you of all the Maladies and Hurts you had receiv'd by your former Straying or Sinfull Courses, which he has done by the Stripes or Sufferings he underwent for your Sins; since therefore Christ our Master has thus suffer'd for us, it is but most Reasonable that we likewise should Patiently suffer for Him, or in Obedience to his Commands.

Chap. III. Likewise, ye Wives are not to think that Christianity sets you Free from your Subjection to your Husbands tho' Unbelievers, but you are to be in Subjection to your own Husbands, that if Any Husbands obey not in Word, *i. e.* believe not the Gospel, they also may without the preaching and demonstrating of the Truth of the Word or Gospel be won over to Christianity by the Conversation of the Wives; 2 while they behold your Chast Conversation join'd with Fear, *i. e.* your Faithfulness to their Beds and Modesty and Respectfull and Obliging Carriage towards them. 3 Whose Adorning, let it not be that Outward Adorning of Plaiting the hair, and of wearing of Gold, *viz.* Golden Bracelets or Ear-rings or the like, or of putting on of Fine or Rich Apparel, with which things other Women are wont to pride themselves: 4 But let it, *i. e.* the Adorning of you Christian Wives be the Adorning of the Hidden or Inward Man, *i. e.* of the Heart, namely let it consist in the incorruptible Ornament of a Meek and Quiet Spirit, which not only will tend to make your Husbands have a Good Opinion of you and your Christian Religion, but also is in the sight of God of great price. 5 For after this manner in the old time the Holy Women also, who trusted in God, adorn'd themselves, being in subjection to their own Husbands. 6 Even as Sarah (*for whom we Jews have the highest Esteem*) obey'd Abraham, by way of great Respect calling him Lord; whose Daughters ye are (not only by Natural Descent, wherein you are wont to glory, but in a Better respect, even in a Spiritual Sense or in respect of your Faith and Obedience) as long as ye do well, and are (*1*) not afraid of any Terror so as to be deterr'd from your Duty. 7 And having had occasion to observe that Christianity do's not free Wives from their Subjection to their Husbands

IV.
The Apostle particularly exhorts Wives to yeild due Subjection to their Husbands: And also Husbands to behave themselves Duly toward their Wives.

A N N O T A T I O N S.

denied, saying, I laugh'd not: it is immediately added; for she was afraid: in reference to which it is thought that St Peter exhorts the Jewish Women, Not to be so Afraid upon any Account.

7 Οἱ ἄνδρες ὁμοίως, συνοικῶντες ἡ-
γῶσιν, ὡς ἀσθενεστέρῳ σκεύει τῇ γυναί-
κειῳ ὑπομένοντες ὡς ἡ ἑσθ-
κληρονομία χάριτος ζωῆς, εἰς ᾧ μὴ
† ἐκκόπησθαι τὰς προσευχὰς ὑμῶν.

8 Τὸ δὲ τέλος, πάντες ὁμόφρονες,
συμπαθεῖς, φιλάδελφοι, εὐσπλαγχνοί,
φιλόφρονες. 9 μὴ ὑποδιδόντες κακὸν
ἀντὶ κακοῦ, ἢ λοιδορεῖν ἀντὶ λοιδο-
ρίας. ὁ ὑπομένων δὲ, εὐλογῶντες, † ἵνα
εὐλογίαν κληρονομήσῃ. 10 Ὁ ὃς θέ-
λων ζῶν ἀγαπᾷ, καὶ ἰδεῖν ἡμέρας ἀγα-
θὰς, παυσάτω ἢ γλῶσσαν αὐτοῦ ὑπὸ
κακῷ, καὶ χεῖλη αὐτοῦ ἢ μὴ λαλῆσαι
δόλον. 11 Εκκλινάτω ὑπὸ κακῷ, καὶ
ποιεσάτω ἀγαθόν. ζηησάτω εἰρήνην,
καὶ διωξάτω αὐτόν. 12 Ὅτι οἱ ὀφθαλ-
μοὶ Κυρίου ἐπὶ δικαίους, καὶ ὅτα αὐτοῦ εἰς
δένειν αὐτοῖς. φόβωπον δὲ Κυρίου ὅτι
ποιεῖται κακά. 13 Καὶ τίς ὁ κακώσων
ὑμᾶς, εἰ ἢ ἀγαθὸν † ζηλωτῶν γένησθε;

7 Likewise, ye Husbands,
dwell with them according to
knowledge, giving honour un-
to the wife as unto the weaker
vessel, and as * Fellow-helps of
the grace of life; that your
prayers be not hinder'd.

8 Finally, be all of one mind,
* have compassion one of ano-
ther, love as brethren, be piti-
full, be courteous:

9 * Render not evil for evil,
or railing for railing: but con-
trariwise, bleis * that ye may
inherit * blessing.

10 For he that will love life,
and see good days, let him re-
frain his tongue from evil, and
his lips that they speak no guile.

11 Let him * shun evil, and
do good; let him seek peace,
and ensue it.

12 For the eyes of the Lord
are over the righteous, and his
ears are open unto their prayers:
but the face of the Lord is a-
gainst them that do evil.

13 And who is he that will
harm you, if ye be * zealots of
that which is good?

14 ἀλλ'

ANNOTATIONS.

V. 7. † So it is read, (and not *συγκληρονομία*) in some MSS. and in All the Old Versions, viz. Vulg. Syr. Arab. and Ethiop. And indeed it is much more Emphatical according to this Reading.

Ibid. † It is likewise read *ἐκκόπησθαι* (not *ἐκκόπησθαι*) in several MSS. and in all the four Old Versions. And the sense requires the same.

V. 9. † These words, *εἰδέναι ὅτι εἰς τὴν ἐκλογὴν*, are not read in Alex. and some other MSS. nor render'd in Vulg. Syr. or Ethiop. Versions. They seem to have been added, not only on the forefaid Account, but also because the Sense of the Apostle is clearer without them.

V. 13. † So it is read in Alex. and many other MSS. as also in all the four Old Versions, Vulg. Syr. Arab. and Ethiop. and likewise in Clemens Alex. It is not to be doubted but it is the true Original Reading, it being so Pertinent and Emphatical to the Design of the Apostle, according to the sense given in the Paraphrase. Which some one not understanding writ *μυμηται* by way of a Marginal

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bands tho' Unbelievers, it will likewise be proper to add, that the Husbands that are Christians ought to dwell with them, i. e. their Wives tho' Unbelievers, according to the Right Knowledge of Christianity, which requires you to have but One Wife at a Time, to love and cleave to your Wives, and not to divorce them except for Adultery, rendring them due Conjugal Benevolence, and not only so but also giving such Honour unto the Wife as is proper to be given to the Weaker Vessel, and so more needing your Care to provide for and succour them, and also such Honour as is proper to be given to those that being Fellow-Christians are Fellow-heirs of the grace or gracious Blessing of Eternal Life; that so your prayers be not hinder'd, i. e. disturb'd and render'd Ineffectual by your mis carriage towards your Wives.

8 Finally, be ye (as many as are Christians) All of One mind, as jointly minding the things of God, and the Welfare of one another: and as such, have compassion One of Another under your Afflictions, love as Brethren, be pitifull, be courteous: 9 Render not Evil for Evil, or Railing for Railing; but contrariwise Bless others, even such as rail against you, that ye may inherit or procure thereby the Blessing (i. e. Good Word and Kindness) of Others here, and of God more especially hereafter. 10 For you well know what the Psalmist has long since observ'd and said in reference to this matter: namely He that will love Life, i. e. would live a Desirable, i. e. quiet and comfortable Life here, and see Good, i. e. Happy days, let him refrain his tongue from Evil-speaking of others, and his Lips that they speak no Guile. 11 And as in his Words, so likewise in his Actions let him shun Evil, and do Good; let him seek Peace, and ensue or follow diligently after whatever naturally contributes to it, i. e. to a Peaceable and Quiet Life. 12 And this He will be the more excited to do, if he considers also what follows in the Psalmist. For he adds immediately in the same Psalm these Words: The Eyes of the Lord are over the Righteous, who thus refrain from Speaking and Doing Evil, and his Ears are open unto their Prayers: but the Face of the Lord is against them that do Evil. 13 And as the foresaid Considerations are Arguments, with respect to God, for doing Good; so neither are there wanting Arguments for your doing so with respect to Men: for Who is He, that acting according to the Natural Dictates of Right Reason, will harm you, if ye be Zealots of that which is Good Confessedly by All Men, as is not-speaking Evil, or Doing Hurt to Others: whereas Those that distinguish themselves by the name of Zealots among the Jews, on the contrary are wont to express their Zeal, either by Speaking Evil of, or Doing Evil to others, and that in the Highest Degree.

SECTION

A N N O T A T I O N S.

note or explication in some Copy, whence it came in time to be put into the Text it self instead of *χαλῶν*, by such as was Ignorant of the Great Emphasis of this last word in this place.

TEXT.

TRANSLATION.

14 ΑΛΛ' ΕΙ ΚΑΙ ΠΑΘΕΙΤΕ δι-
χειροσύνην, μακάριοι τὸν δι φόβου
αὐτῶν μὴ φοβηθῆτε, μηδὲ παρεχθῆτε.

15 Κύριοι δὲ † τὸν Χριστὸν ἀγάσατε
ἐν ταῖς καρδίαις ὑμῶν· ἔτοιμοι δὲ αἰ-
τερεῖς ἀπολογία πρὸς τὴν αἰτουῶντι
ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπί-
δος, † ἀλλὰ μετ' ὑπακοῆς καὶ φόβου,

16 σωείδεσθαι ἕχοντες ἀγαθὴν ἵνα ἐν
ᾗ καταλαλώσιν ὑμῶν ὡς κακοποιῶν,
καταίκαυσθωσιν οἱ ἐπιηρεάζοντες ὑμῶν
τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφῇ.

17 Κρεῖττον γὰρ ἀγαθοποιῶντας
(εἰ ἥλει τὸ ἥλημα τῷ Θεῷ) πά-
σχειν, ἢ κακοποιῶντας. 18 Ὅτι καὶ
Χριστὸς ἁπαξ † περὶ ἁμαρτιῶν ὑμῶν
ἡμῶν ἀπέθανε, δίκαιος ὑπὲρ ἀδίκων·

14 But and if ye suffer for
righteousness sake, happy are
ye: and be not afraid of their
terror, neither be troubled;

15 But sanctify the Lord
* Christ in your hearts; and be
ready always to give an answer
to every man, that asketh you
a reason of the hope that is in
you, * but with meekness and
fear.

16 Having a good Con-
science: that whereas they
speak evil of you, as of evil-
doers, they may be ashamed
that falsely accuse your good
conversation in Christ.

17 For it is better. (if the
will of God be so) that ye suf-
fer for well-doing, than for
evil-doing.

18 For Christ also has once
* died * on the account of sins,
for us, the just for the unjust;

ἵνα

PARAPHRASE.

SECTION III

The Apostle returns to prosecute the Main Design of this Epistle, viz. to exhort them to Perseverance in the Faith, by setting before them several Other Considerations not afore-mention'd in the First Section.

I.
The Apostle ex-
horts them again
to Patience and
Submission, by
the Example of
Christ.

14 But and if after All ye Suffer for Righteousness sake, i. e. for the
sake of the Gospel, Happy are ye herein on the account of the Greatness
of the Reward which shall be conferr'd upon you hereafter for such your
Sufferings; and therefore be not Afraid of their Terror, i. e. Threatnings
or Terrible Usage who persecute you for the sake of Christ, neither be
troubled or dejected: 15 But rather rejoyce, as Those who Sanctify the
Lord Christ in your hearts, i. e. who from the Heart believe All that
Christ has said, and consequently have such an awfull Reverence and
Dread of Christ as to Fear more his Displeasure than Any thing your Per-
secutors can inflict upon you, and are therefore resolv'd to keep your Faith-
fulness

PARAPHRASE.

fulness to him, not Doubting but in his Good time He will amply reward your Faithfulness, and severely punish your Persecutors: And as it is your bounden Duty thus to adhere to Christ by Openly Confessing your selves to be Christians, when requir'd to declare whether you are Christians or not; so also it is your bounden Duty to be Ready or Willing Always, and not Stubbornly to Refuse, to give an Account of the Grounds of your Christian Faith by way of Answer (and Apology or Defence of your selves) to Every Man that being in Authority asketh or demands of you a Reason of the Hope of Salvation thro' Christ, that is in you; and this Answer it is your Duty to give to Magistrates that demand it of you, with Meekness and Fear i. e. with due Humility and Respect to them; 16 By these means having or retaining a Good Conscience toward God, which otherwise you cannot. And there is also this Reason to be given for such your Christian Behaviour, viz. that whereas they, i. e. the Enemies of Christianity whether the Unbelieving Common Gentiles or Jews, are wont to speak Evil of you to the Magistrates, as of Evil-doers, by your thus giving an Account of the Hope that is in you, to the Civil Magistrates with all due Humility and Respect, They may be Asham'd that upon Examination are thus found out by the Magistrates to Falsly accuse your Good Conversation in Christ, i. e. to Falsly accuse you as Enemies to the Civil Government by being Christians, whereas Christianity obliges you to be most Faithfull and Obedient Subjects to the Sovereign Princes you live under. 17 Thus I say you ought to behave yourselves, for it is Better (if the will of God be so) that ye suffer for Well-doing, i. e. for no other Reason than because ye are Christians, than that ye suffer for Evil-doing, i. e. for Behaving yourselves Undutifully towards your Civil Governours, or the like, and so Unchristianly. 18 For it is to be remember'd, that as by your Suffering the greatest Punishments that can be inflicted on you, you can Dye but once, so Christ also our Blessed Lord and Master did submit so far to the Civil Magistrates he liv'd under with All due Respect, as that he has Once Died, on the account of Sins indeed, but then not on the account of his Own Sins, but for Us or Our Sins, He being The Just or only Human Person that was without Sin, and consequently dying for the Sins of Us who are Unjust
or

ANNOTATIONS.

V. 15. † So it is read in Alex. and another MS. and in Vulg. and Syr. Versions, and Clemens Alex. It seems to be much more Pertinent to the Design of the Apostle; and upon all these accounts to be the True Original Reading.

Ibid. † ~~And~~ is read in Alex. and several other MSS. as also in Vulg. Latin, and Clemens Alex. It has a peculiar Emphasis here.

V. 18. † This Reading seems to be most preferable, not only on account of what Dr Mill has observ'd in reference to the Various Readings of this place, but also on account of its being of more Force or Weight in reference to the Apostle's Design, than the Common Reading.

TEXT.

TRANSLATION.

ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, θανατωθεὶς
μὲν σαρκί, ζωοποιηθεὶς δὲ τῷ πνεύματι.

19 Εἰς ᾧ καὶ τοῖς ἐν φυλακῇ πνεύ-
μασι πορεύεσθαι ἐκήρυξεν, 20 ἀπει-
θήσασι ποτε, ὅτε ἀπαξ † ἀπέξε-
δέχετο ἡ τοῦ Θεοῦ μακροθυμία ἐν
ἡμέραις Νῶε, κατασκευαζομένης κι-
βωτοῦ, εἰς ᾧ † ὀλίγοι, ὅσους
ἐκ τῶν ψυχῶν, διεσώθησαν δι' ὕδα-
τος. 21 † Ὁ καὶ ἡμᾶς ἀντίτυ-
πον τοῦ σώζει βάπτισμα, (ἢ σαρ-
κὸς σπύγξεις ῥύπου, ἀλλὰ συνει-
δήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν)
δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, 22 ὅς
ἔστι ἐν δεξιᾷ τοῦ Θεοῦ, πορευ-
θεὶς εἰς οὐρανόν, ὑποταγόντων αὐ-
τῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυ-
νάμεων.

Κεφ. δ'. Χριστὸς οὕτως παθόντ' ὅτι
ὑπερ ἡμῶν σαρκί, καὶ ὑμεῖς τὴν
αὐτὴν ἐννοίαν ὁπλίσασθε ὅτι ὁ

that he might bring us to God,
being put to death in the flesh,
but quicken'd by the Spirit.

19 By which also he went,
and preach'd unto the spirits
in prison;

20 Which were * of old dis-
obedient, when once the long-
suffering of God waited in the
days of Noah, while the ark
was a preparing, wherein few,
that is eight Souls were sav'd
by water.

21 * And that which is the
Antitype, *even* Baptism, do's
now save us, (not the putting
away of the filth of the flesh,
but * a good Conscience en-
quiring of God) by the resur-
rection of Jesus Christ:

22 Who is gone into hea-
ven, and is on the right hand
of God, Angels and Authorities
and Powers being made subject
unto him.

Chap. IV.

Forasmuch then as Christ
has suffer'd for us in the flesh,
arm your selves likewise with
the same mind; for he that has

παθὼν

ANNOTATIONS.

V. 20. † So it is read by Alex. and many other MSS. as also Vulg. Syr. and Ethiopick Versions.

Ibid. † It is read ἐλίγῃ, not ἐλίγα, in Alex. and three other MSS. and in Vulg. Latin and St Cyprian. Indeed the former seems to be the true Original Reading, and to be turn'd into ἐλίγα, as being suppos'd to agree with ψυχῶν.

V. 21. † So it is read in Alex. and other MSS. which are of Best Authority, as Dr Mill observes.

(n) *Επιμέτηξ* is no where, as I can find, us'd by any Greek Writer to signify *an Answer*, but on the contrary *an Obligation* or *Enquiry*. And accordingly it is render'd in Vulgar Latin Version, *Interrogatio*. Erasmus was (I think) the First, that expounded it *an Answer*, contrary to the literal Import of the word, and also its use (as far as I can find) among Authors.

(m) That by the *Spirits in Prison* may well be understood *Wicked Persons captivated and as it were imprison'd by Sin*, will appear from *I Jas. 42. 7. I gave thee for*

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or Sinners in many respects: Which he did, that he might bring Us to God and Eternal Happiness, being put to Death in the Flesh or his Human Nature, but quicken'd or rais'd to Life again by the Spirit or the Omnipotency of his Own Divine Nature, and so Able to raise to life again and to God and the Happiness of an Heavenly and Immortal Life, such as suffer even to Death for his sake here on Earth.

19 This I say Christ is enabled to do by the Spirit or his Divine Nature, by which his Spirit also He may be said to have went and preach'd Repentance, (namely in the person of Noah, indued with the Spirit of Christ to this purpose) unto the Spirits (m) in prison, i. e. to those Wicked Men that liv'd in the days of Noah, and were so entirely given up to work Sin, that they may be elegantly stil'd as it were the Prisoners or Captives of Sin; 20 Which accordingly were of old Disobedient or not to be wrought upon by the means made use of to bring them to Repentance, when Once the Long-suffering of God waited for their Repentance in the days of Noah, while the Ark was preparing, wherein Few, that is Eight Souls, were sav'd by means of the Water bearing up the Ark, and so preserving them from the Common Deluge. 21 And that which is the Antitype or was prefigur'd by the said Water that thus sav'd the Eight persons, even Baptism, do's now under the Gospel become the means to save Us, (namely, not as Baptism denotes only the putting or washing away of the Outward Filth of the Flesh, but as it denotes a Good Consciences (n) Enquiring of God, i. e. a Sincere Repentance for Sins past, and Resolution to live for the future according to the Will of God set forth in the Holy Scriptures, and therefore a diligent Enquiring after and Learning the Will of God. In this sence Baptism is appointed by God as a Gracious Means or Condition of Saving Us) by virtue of the Resurrection of Jesus Christ; 22 Who being Risen is gone into Heaven, and is on the Right hand of God, Angels and all Authorities and Powers, Celestial or Terrestrial, being made subject unto him, and consequently he being Able to save All such as use the means of Salvation prescrib'd by Him.

II.
The Apostle exhorteth them to Patience and Constancy, by minding them how God punish'd the Disobedient in the days of Noah; and that as the Few then Saved, were so by Water; so none shall be sav'd now but such as adhere to their Baptismal Vow.

Chap. IV. Forasmuch then as Christ has suffer'd, and that for Us, in or to the Flesh, arm your selves likewise with the same mind or resolution of Suffering your selves in or to the Flesh, i. e. not only of Suffering Afflictions for the sake of Christ, but also of mortifying the Lusts of the Flesh and Ceasing from Sin in Obedience to Him: for as He that has suffer'd or undergone a Natural Death in the Flesh or Body, has thereby naturally ceas'd from committing any more Sin in the Flesh, so he that

III.
He exhorts them to Patience and Perseverance, by minding them how they had liv'd in Sinfull Pleasures before their Conversion, and that now by becoming Christians they were dead to the Flesh, i. e. to all the Sinfull Pleasures of the World.

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for a Covenant to the People, for a Light to the Gentiles, to open the Blind Eyes, to bring the Prisoners out of Prison, and them that sit in darkness out of the Prison-House: see also *Iſai.* 49. 9. and 61. 1, 2.

TEXT.

TRANSLATION.

παθὼν † σαρκί, πέπαιται ἁμαρ-
τίας· 2 εἰς τὸ μηκέτι ἀνθρώπων
ἔπιθυμίαις, ἀλλὰ θέλημα Θεοῦ
τὸν ἑπίλοιπον ἐν σαρκὶ βιώσαι θεό-
τον. 3 Ἀρκετὸς γὰρ † ὁ παρελη-
λυθὼς ἡσόνος † τὸ θέλημα τῶν ἐθνῶν
κατεργάσασθαι, πεπορεύμενος ἐν
ἀσπλαγείαις, ἐπιθυμίαις, οἰνοφλυ-
γίαις, κώμοις, πότοις, καὶ ἀθεμί-
τοις εὐδωλολατρείαις· 4 ὃς ὡς ξενί-
ζονται, μὴ συνερχόμενοι ὑμῶν εἰς
τινὶ αὐτῶν τῆς ἀσωτίας ἀνάχυσιν,
βλασφημοῦντες· 5 οἱ ἀποδώσουσι
λόγον τῷ ἐπιόντι κρίναι ζῶν-
τας καὶ νεκρούς. 6 Εἰς τῷτο γὰρ
καὶ νεκροῖς ἐκηγγελίαθη, ἵνα κληθῶσι
μὴ κατὰ ἀνθρώπους σαρκί, ζῶσι δὲ κατὰ
Θεὸν πνεύματι.

7 Πάντων δὲ τὸ τέλος ἤγγικε.
Σωφρονίσαστε οὖν καὶ νήφατε εἰς πάν-
τες περιστάσεις. 8 Πρὸ πάντων δὲ τίτω

suffer'd in the flesh, has ceas'd
from sin;

2 That he no longer should
live the rest of his time in the
flesh, to the lusts of men, but
to the will of God.

3 For the time past * may
suffice to have wrought the
will of the Gentiles, having
walked in lasciviousness, lusts,
excess of wine, * banquetings,
drinkings, and abominable ido-
latries:

4 Wherein they think it
strange, that you run not with
them to the same excess of riot,
speaking evil of you.

5 Who shall give account to
him, that is ready to judge the
quick and the dead.

6 For, for this cause was the
Gospel preach'd also to them
that are dead, that they might
be judg'd according to men in
the flesh, * and live according
to God in the spirit:

7 But the end of all things
is at hand. Be ye therefore so-
ber and watch unto prayer.

8 And above all have fer-
eas

ANNOTATIONS.

V. 1. † Εἰ is not read before *σαρκί* in Alex. and some other MSS. and it ought to be left out, since it is evident ὁ παρὼν σαρκί here answers to *ἡσόνος παρὼν σαρκί*, at the beginning of the Verse.

V. 3. † ἡμῶν is not read in Alex. and several other MSS. nor yet in Vulg. Syr. and Ethiopick Versions, or Clemens Alex. &c. Likewise *ἐν βίῳ* is not read in the same Copies here mention'd.

(c) This is thought by some an Undeniable Argument, that St Peter writ this Epistle, and directed it, not only to the Jewish Nation, but also to the Gentile Converts. But such Persons seem to lay too great a stress upon this Argument. For it is evident from Chap. 1. 1. of this Epistle, that it was written or directed to the *Dispers'd or Scatter'd throughout Pontus, &c.* By which Expression, is without doubt denoted only such Jews as were *dispers'd* in those parts out of their own Country of Judea. The Gentiles are never (as I know of) through-
out

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has suffer'd in the Flesh *in a spiritual sense or by spiritual mortification thereof*, has *spiritually* ceas'd from Sin; 2 *the End of spiritual mortification of the Flesh being no other than this, viz.* that He who is thus mortified, no longer should live the Rest of his Time in the Flesh, *in conformity to the Sinfull Lusts of Men*, but to the Will of God. 3 For the Time past of their Lives may suffice such among you as are turn'd Christians, to have liv'd as if they studiously wrought the Will of the Gentiles among whom they were dispers'd, having walk'd in Lasciviousness, and other sinfull Lusts, in Excess of Wine, Banquetings, Drinkings, and (o) abominable Idolatries, either as being very Covetous, or Worshipers of Heathen Idols. 4 Wherein they, i. e. the Unbelieving Jews and Gentiles think it strange, that you run not still, as formerly before your Conversion, with them to the same Excess of Riot as they do speaking Evil of you on this very account: 5 Who shall give Account of these their Sins to him that is Ready in its proper time to judge the Quick and the Dead. 6 For it will be no Injustice in God to call them to give such an Account since for this cause was the Gospel preach'd also to them that are Dead, as it is now to them that are Living, namely that they might be judg'd according to Men in the Flesh, i. e. might contend with and mortify the Flesh as to those Sinfull Lusts thereof wherein they lived and indulg'd themselves as Natural men, and might live according to the will of God in or by the Assistance of the Holy Spirit.

7 But besides the End or Completion of All those miserable things that our Saviour foretold should come upon the Unbelieving Jews, is at hand. Be ye therefore sober, and watch unto prayer according to our Saviours Advice in this case, that ye may not be overwhelm'd in the same Destruction thro' your negligence and sinfulness. 8 And to this end above All

IV.
He further pres-
ses upon them
Patience and Per-
severance, by rea-
son of the End or
Completion of
those Miseries
which Christ had
foretold should
befall the Unbe-
lieving Jews, was
now at hand. On
which account
he exhorts them
also to have ser-
vant Charity one
towards another,
&c.

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out the whole Scripture fill'd the Dispers'd; nor can be properly denoted by that Name, there being no Dispersion of them taken notice of in Scripture, to which the Reason of the Name may be assign'd. It being therefore Reasonable from hence, by the Dispers'd to understand only such Jews as being remov'd out of their own Country, were Dispers'd thro' the said Countries, and this Chap. 1. 1. being evidently design'd by St Peter as the Direction of his Epistle, it follows that this Epistle was directed only to the Dispers'd Jews that were Christians. Nor do's what is here said Chap. 4. 3. contain any thing contrary to the same. For since Covetousness is expressly still'd, and that more than once, Idolatry, by St Paul; and since it is certain from the History of Ancient Times, that the Jews were notoriously guilty thereof; why may not by the Abominable Idolatries here mention'd be understood the Bafe, or as the word *agamis* properly signifies the Unlawfull ways the Jews made use of to get Money or other Riches. Besides it is evident from Ancient History, that several Jews renounc'd Judaism, and became Gentiles, and such doubtless join'd with the other Gentiles in the Actual Worship of Idols. And why may not some of These be converted by the Preaching of the Gospel, and so the Expression true in the most literal sense.

TEXT.

TRANSLATION.

εἰς ἑαυτοὺς ἀγάπην ἐκπιπῇ ἔχοντες
ὅτι ἡ ἀγάπη † καλύπτει πλῆθος ἁμαρ-
τιῶν. 9 Φιλῶμενοι εἰς ἀλλήλους, ἄνευ
† γοῆσιν. 10 Ἐκαστος καθὼς ἔλαβε
χάρισμα, εἰς ἑαυτοὺς αὐτὸ ἀφαικονῶν-
τες, ὡς καλοὶ οἰκονόμοι ποικίλης χά-
ριτος Θεοῦ. 11 Εἴ τις λαλᾷ, ὡς λόγια
Θεοῦ· εἴ τις ἀφαικονᾷ, ὡς ἔξ ἰσχύος ἧς
χρηγὰ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζη-
ται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ
δοξὴ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς
αἰῶνας τῶν αἰώνων. Ἀμήν.

12 Ἀγαπητοί, μὴ ξενίζεσθε τῇ
ἐν ὑμῖν πυρώσει ὡς πείρασμον ὑμῖν
γνωρῆν, ὡς ξένου ὑμῖν συμβαίνοντος.

13 ἀλλὰ καθὼς κοινωνεῖτε τοῖς ἔν Χρι-
στῷ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ
ἐπιφάνειᾳ τῆς δόξης αὐτοῦ χαρῆτε
ἀγαλλιώμενοι.

14 Εἰ ὀνειδίξεσθε ἐν
ὀνόματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς
δόξης καὶ τὸ ἔν Θεοῦ πνεῦμα ἐφ' ὑμᾶς
ἀναπαύεται· κατὰ μὲν αὐτοὺς βλα-
στηρεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.

Charity among yourselves:
for Charity *covers the multi-
tude of sins.

9 Use hospitality one to an-
other without grudging.

10 As every man has receiv'd
the gift, *even so* minister the
same one to another, as good
stewards of the manifold grace
of God.

11 If any man speak, let
him speak as the oracles of God;
If any man minister, *let him do*
it as of the ability which God
gives, that God in all things
may be glorified thro' Christ,
to whom be praise and domi-
nion for ever and ever. Amen.

12 Beloved, think it not
strange concerning the fiery
trial * which is befalln you for
to try you, as tho' some strange
thing had happen'd unto you:

13 But rejoyce, inasmuch
as ye are partakers of Christs
sufferings; that, when his glory
shall be reveal'd, ye may be glad
also with exceeding joy.

14 If ye be reproach'd for
the name of Christ, happy are
ye: for the Spirit of glory and
of God resteth on you: on
their part he is evil spoken of,
but on your part he is glorified.

15 Μὴ

ANNOTATIONS.

V. 8. † So Alex. and several other MSS. as also Vulg. Syr. and Arab. Versions, and Clemens Alex. &c.

V. 9. † So Alex. and other MSS. as also Vulg. Syr. and Arab. Versions, &c.

(oo) *Εκπιπῇ* do's literally signify *Extensive*, and therefore may very pertinently
be taken in its literal signification here.

(p) How Vain and Weak the Argument of the Papists from hence for Pur-
gatory is, evidently appears from this single Consideration, that the Apostle
speaks of this *πείρασις* as *γνωρῆν*, actually Then befalln or befalling them in this
World.

(q) See *Aff.* 5. 41.

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have an (oo) extensive or Fervent Charity or Love among your selves who are Christians, so as not to be Unkind, much less Persecute any Christian Brother on account of any Different Notions there may be between you as to the Obligation of the Law: For Charity covers, i. e. is of special Efficacy to induce God thro' Christ to forgive the multitude of Sins you have been Guilty of, and now Repent of. 9 And shew such your Charity in a special manner by the Use of Hospitality one to another, without Grudging or Murmuring that those who stand in need of your Hospitality are not so Zealous for the Observance of the Law as you think they ought to be, or the Like. 10 And in reference both to Hospitality and to this Difference of Opinion among you as to the Necessity of observing the Law, as every man has receiv'd the Gift whether of Wealth, or of the Spirit to instruct himself and others, even so be ye Carefull to minister the same one to another, as becomes Good Stewards of the manifold Grace of God, i. e. not confining your Hospitality only to such as are of your Opinion, much less perverting the sense of Scripture or the Doctrine of the Gospel contrary to what you know to be the True Sense thereof by the illumination of the Spirit. 11 Wherefore if any man speak, i. e. be a Preacher of the Gospel, let him be sure to speak or preach no other Doctrins than such as are agreeable to the Oracles of God; if any man minister in any other respect, whether of Instruction or of Hospitality, let him do it as of the Ability which God gives him, that God in All things may be glorified, on the account of his Gifts vouchsaf'd unto you, not thro' the Law but only thro' Jesus Christ, to whom be Praise and Dominion for ever and ever. Amen.

12 Belov'd, think it not strange concerning the Fiery Trial, i. e. Terrible Afflictions and Persecution which is (p) befalln you for to try you, as tho' some strange and unexpected thing had happen'd unto you. 13 But on the contrary as ye know that you have all along been taught to expect Affliction and Persecution from the Enemies of Christ, so ye ought to Rejoyce, inasmuch as ye are judg'd (q) worthy by God to be Partakers of Christs Sufferings, i. e. of Sufferings for Christs sake, and of such Sufferings as Christ suffer'd; the Gracious Design of God herein being this, that, when His, i. e. Christs Glory shall be reveal'd at the Last day, ye may be Glad also with exceeding Joy, your Reward in Heaven being so much Greater as your Sufferings here have been. 14 Wherefore if ye be reproach'd only for the Name of Christ, happy are ye: for it is an evident token that the Spirit of Glory and of God, i. e. that the Spirit of God which is the Earnest of Future and Eternal Glory, and which enables you thus to glorify God by your Sufferings, resteth on you: for on their part who thus reproach you, He, i. e. Christ is evil-spoken of, but on your part He is glorified, and therefore shall assuredly glorify you

V.
Lastly, he exhorts them to Patience and Perseverance, by minding them that they are taught by the Gospel to look on Affliction not on- ly as their Portion, but as matter of Joy, inasmuch as it is a Token or Evidence of their Future Eternal Happiness: And also inasmuch as their Sufferings are nothing so great as shall be Thole of Unbelievers.

TEXT.

TRANSLATION.

15 Μὴ γὰρ τις ὑμῶν πασέτω ὡς
φοιῦνς, ἢ κλέπτης, ἢ χακοποιὸς,
ἢ ὡς ἄλλοτρεπίσκοπος. 16 Εἰ
δὲ ὡς Χριστιανὸς, μὴ αἰσχυρόσθω, δο-
ξαζέτω δὲ τὸν Θεὸν ἐν τῷ ὀνό-
ματι Κυρίου. 17 Ὅτι ὁ καιρὸς τῷ
ἄρξασθαι τὸ κρῖμα ἀπὸ τῷ οἴκου
τῷ Θεοῦ· εἰ δὲ ὡς τὸν ἀφ' ἡμῶν,
τί τὸ τέλος τῶν ἀπειθουσίων τῷ
Θεοῦ εὐαγγελίῳ; 18 Καὶ εἰ
ὁ δίκαιος μόλις σώζεται, ὁ ἀσε-
βης καὶ ἁμαρτωλὸς πῶς φθνεῖται;
19 Ὡστε καὶ οἱ πάροντες κατὰ τὸ
τέλημα τῷ Θεοῦ, ὡς πιστῶ κτήνῃ
ἐκτρέφεσθαι πρὸς ψυχὰς αὐτῶν
ἀγαθοποιίᾳ.

Κεφ. ε'. Πρεσβυτέρους τῶν ἐν ὑμῖν
πρωταρχῶν, ὁ συμπαρεσβύτερος καὶ μάρ-
τυς τοῦ Χριστοῦ παθημάτων, ὁ καὶ μελ-
λούσης ἀποκαλύψεως δόξης κοινωνός.

15 But let none of you suf-
fer as a murderer; or a thief,
or an evil-doer, or as a busy-
body in other men's matters.

16 Yet if *any man* suffer
as a Christian, let him not be
asham'd, but let him glorify
God on this behalf.

17 For the time *is come* that
judgment must begin at the
house of God: and if it first *be-*
gin at us, what shall the end be
of them, that obey not the Go-
spel of God?

18 And if the righteous
scarcely be sav'd, where shall the
ungodly & the finner appear?

19 Wherefore let them that
suffer according to the will of
God, commit the keeping of
their Souls *to him* in well-do-
ing, as unto a faithfull Creator.

Chap. V.

The elders that are among
you I exhort, who am also an
elder, and a witness of the suf-
ferings of Christ, and also a par-
taker of the glory that shall be
reveal'd.

2 Ποιμένας

ANNOTATIONS.

V. 16. † So it is read in Alex. and several other MSS. as also Vulg. Syr. and Ethiop. Versions, &c. Indeed *μὲν* seems to have been at first only a Marginal Note by way of Explication of the sense of ἀνόμωτος in this place, and thence to have been taken into the Text. And for this Reason, tho' I have retaken ἀνόμωτος as the Original Reading, yet I have not alter'd the Common Translation, because ἀνόμωτος may be here understood in the same sense as *μὲν*, as well as in it's literal and more common Sense.

(r) *Matt.* 24. 21, 22. *Mark* 13. 13. *Luke* 21. 16. 17.

(f) These words are thought to be taken from, or at least S. Peter alludes here-
in to *Prov.* 11. 31.

P A R A P H R A S E.

hereafter. 15 But let None of you suffer as a Murderer, or a Thief, or an Evil-doer in any other respect, or particularly as a Busy-body in other Mens matters, namely taking upon him to direct and prescribe to others over whom they have no Right of Inspection, or Government; such as are the Zealots among the Unbelieving Jews, who think they have a Right to Command Any others to do what they judge necessary in Defence of their Law, and to plunder and even murder such as Oppose them. 16 Yet if any man suffer only as a Christian, let him I say again not be Asham'd thereof, but let him glorify God on this behalf. 17 For the Time is come, that Judgment must (r) according to our Saviours Predictions begin at the House of God: and if it first begin at us Believing Jews, what shall the miserable End be of them Jews, that obey not the Gospel of God? 18 And if some of the Righteous (s) or Believing Jews scarcely be sav'd or preserv'd from the approaching Destruction, where shall the Ungodly and the Sinner, i. e. the Unbelieving Jew appear in safety from these Dreadfull Judgments, which are coming on the Jewish Nation? 19 Wherefore you see that there is no just Reason to be discourag'd on account of your Sufferings at present for the sake of Christ; but on the contrary, seeing the Sufferings of the Christians will be so much Less than Those that will befall the Unbelieving Jews, let them among you that suffer according to the Will of God, i. e. for Christ, commit the Keeping of their Souls or Lives to him in Well-doing, as unto a Faithfull Creator, who as Creator has a tender Concern for them as his Creatures, and is also Able to save them from Affliction and Death here; and not only so, but is also a Faithfull God, and therefore will certainly make Good his Promises to his Faithfull Servants, either by Preserving them from Sufferings and Death here, or else by Rewarding them so much the more hereafter. So that no Christian ought to do any Evil thing to preserve his Life here, or to avoid Persecution.

S E C T I O N IV.

The Apostle gives Directions, both on one hand to the Ministers and Governours of the Churches among them, and also on the other hand to the People how to behave themselves One towards Another.

Chap. V. The Elders, i. e. the Teachers and Governours of the Christian Church that are among you I exhort, who am also an Elder, i. e. Teacher and Governour of the said Church, and not only so but likewise a Witness of the Sufferings of Christ, i. e. One who with my Own Eyes saw the Sufferings of Christ in many Instances, and also have actually suffer'd my self for his sake, and thereby Witness'd in the most Convincing manner the Necessity of suffering for Christ, and who on this and the like accounts am also assur'd within my self from the Promises of God that I shall be a Partaker, as of Christs Sufferings here, so of the Glory

I.
He exhorts the Ministers and Governours among them to feed their Flock, as they ought.

TEXT.

TRANSLATION.

2 Ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ
 Θεοῦ, ὁπίσκοποι ὡς μὴ ἀναγκαστῶς,
 ἀλλ' ἐκούσιως † κατὰ Θεόν· μηδὲ αἰ-
 σροκερδῶς, ἀλλὰ ὡς ὁρῶμεν. 3 μηδ'
 ὡς κατακυριεύοντες τῆς κλήρων,
 ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου.
 4 Καὶ φανερωθὲν τῷ ἀρχιποι-
 μῶ, κομίσθε τὸν ἀμαράντινον
 τῆς δόξης τέφανον.

5 Ομοίως νεώτεροι ὑποτάγητε
 πρεσβυτέροις. πάντες δὲ ἀλλήλοις
 † τὴν ὑποταγήν ὡς ὁ Θεὸς ὑποτάσσεται
 τῷ πατρὶ, ὅτι ὁ Θεὸς ὑποτάσσεται
 τῷ πατρί, ὑποτασσόμενος αὐτῷ
 ὡς ὁ Θεὸς ὑποτάσσεται τῷ πατρί.
 6 Ταπεινώσθητε οὖν ὑποὶ τῇ
 κραταίᾳ χεὶρᾷ τοῦ Θεοῦ, ἵνα ὑμᾶς
 ὑψώσῃ ἐν ἡμέρᾳ. 7 Πᾶσαν ὑμῶν μέρι-
 μαν ὑμῶν ὁπίσθιον ἀποτίθητε ἐπ' αὐτόν,
 ὅτι αὐτὸς μελετᾷ ὑμᾶς. 8 Νήφατε,
 γρηγορήσατε· ὅτι ὁ ἀντίδικος ὑμῶν διά-
 βολος, ὡς λέων ὠρυόμενος, περιπατεῖ,
 ζητῶν πῶς καταπίῃ. 9 Ὡς ἀντίστητε
 στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν
 παθημάτων τῶν ἐν κόσμῳ ὑμῶν ἀδελ-
 φύτητι ἐπιτελεῖσθαι.

2 Feed the flock of God,
 which is among you, taking the
 oversight thereof, not by con-
 straint, but willingly, accord-
 ing to God; not for filthy lucre,
 but of a ready mind:

3 Neither as being Lords
 over God's heritages, but being
 examples to the flock.

4 And when the Chief Shep-
 herd shall appear, ye shall re-
 ceive a Crown of glory that
 fades not away.

5 Likewise ye younger sub-
 mit your selves unto the elder:
 yea, all of you * be cloath'd
 with humility one towards
 another: for God resists the
 proud, and gives grace to the
 humble.

6 Humble your selves there-
 fore under the mighty hand of
 God, that he may exalt you in
 due time:

7 Casting all your care up-
 on him, for he careth for you.

8 Be sober, be vigilant; be-
 cause your adversary the De-
 vil, as a roaring lion, walks
 about seeking whom he may
 devour.

9 Whom resist steadfast in
 the faith, knowing that the
 same afflictions are accomplish'd
 in the brethren that are in the
 world.

IO O Λ'

ANNOTATIONS.

V. 2. † Κατὰ Θεόν is read in Alex. and several other MSS. as also Vulgar and Ethiop. Versions, &c.

V. 5. † ὑποτασσόμενοι is not read in Alex. and some other MSS. nor yet in Vulg. and Syr. Versions, &c. It seems not proper, and to have been added by some Unskilfull Hand.

P A R A P H R A S E.

that shall be reveal'd hereafter. Which particulars I mention that ye may see how I urge nothing upon you, but what I am Fully Convinc'd of in My self, and practice accordingly: 2 I exhort you I say to feed the Flock of God which is among you, taking the Oversight thereof, not by Constraint (s) or because you think a Necessity is laid upon you so to do, and wo will be to you if you do it not, but Willingly according to God, i. e. of your Own Free Will and Choice out of a Deep sense of Gods Love to you, and consequently out of a Desire to express your Gratitude to God in the highest manner, namely by promoting the Salvation of Others. You must be willing to take upon you the Oversight of Gods Flock, not for filthy Lucre, but of a Ready mind on the foremention'd Principles: 3 Neither must you act herein as being Lords over Gods Heritage and so in a Domineering manner, but with all proper Condescension and Obligingness being Examples to the Flock you are over. 4 And when the Chief Shepherd Jesus Christ shall appear, ye shall receive a Crown of Glory that fades not away, for a Reward of your thus duly Discharging your Ministry.

5 Likewise ye younger (t) or Inferiours Submit your selves unto the Elder or Ministers and Governours of the Church among you: Yea, All of you be cloath'd with Humility one towards Another: for God resists the Proud, and gives Grace or shews favour to the Humble. 6 Humble your selves therefore under the mighty hand of God, i. e. the Afflictions that are permitted by God to come upon you, that he may exalt you in due time: 7 Casting All your Care upon Him, i. e. leaving him to take Care for That to fall out which is Best for you, for he careth for you. 8 The Only Care requisite for you is, to be Sober, to be Vigilant or keep a Watchfull Guard over your selves that ye be not by any Temptations prevail'd upon to Sin: because your Adversary the Devil, as a roaring Lion, walks about seeking whom he may devour, i. e. destroy eternally by seducing them to Sin, especially in order to avoid Affliction or Persecution. 9 Whom resist by not yeilding to such his Temptations, but continuing Stedfast in the Faith, knowing that the same Afflictions which you Suffer are accomplish'd or suffer'd in the highest degree and with Constancy or Stedfastness in the Faith in your Christian Brethren that are in other parts of the World; whose Behaviour herein will therefore prove you to be Inexcusable, if you apostatize or renounce the Faith in order to avoid Persecution.

II.
He exhorts the Inferiours to be submissive to their Ministers and Governours: and All to be Humble, Sober, and Stedfast, &c.

10 Now

A N N O T A T I O N S.

(s) See I Cor. 9. 16. 17.

(t) Since the *πρεσβυτεροι* v. 1. of this Chapter, evidently denotes the Teachers and Governours of the Church, it is but reasonable, by the *ινα* here to understand All such as were under the Care of the *πρεσβυτεροι*.

(u) *Λογιζομαι*

TEXT.

TRANSLATION.

10 Ο δὲ Θεὸς πάντας χεῖρ¹⊙,
ὁ καλέσας ἡμᾶς εἰς τὴν αἰώνιον αὐτῷ
δόξαν ὡς Χεῖρ¹⊙ Ἰησοῦ, ὀλίγον παρόν-
τες αὐτὸς καθαρτίσαι ὑμᾶς, σπείξαι,
θενώσαι, θεμελιώσαι. 11 Αὐτῷ ἡ
δόξα, καὶ τὸ κράτος εἰς τῆς αἰῶνας,
τῇ αἰῶνι. Ἀμήν.

12 Διὰ Σιλvanου² ὑμῖν ἔπι³πρ⁴
ἀδελφοί, ὡς λογίζομαι, δι' ὀλίγων
ἐγράψα, παρακαλῶν καὶ ὁπιμαρτυ-
ρῶν ὧς εἶναι ἀληθῆ χάριν, εἰς
ἣν ἐστήκατε. 13 Ἀσπάζεται ὑμᾶς
ἡ ἐν Βαβυλῶνι συνεκκλησίη, καὶ Μάρ-
κ⁵⊙ ὁ υἱός μου. 14 Ἀσπάζεσθε
ἀλλήλους ἐν φιλήματι ἀγάπης. Εἰ-
ρήνη ὑμῖν πᾶσι τοῖς ἐν Χεῖρ¹⊙ Ἰησοῦ.
Ἀμήν.

10 * Now the God of all
peace, who has call'd us unto
his eternal glory by Jesus
Christ, after that ye have suf-
fer'd a * little while, make you
perfect, stablish, strengthen,
settle you :

11 To him be glory and
dominion for ever and ever.
Amen.

12 By Silvanus a faithfull
brother unto you, as I suppose,
I have written briefly, exhort-
ing and testifying, that this is
the true grace of God, wherein
ye stand.

13 The Church that is at
Babylon elected together, with
you, salutes you, and so do's
Mark my son.

14 * Salute ye one another
with a kiss of Charity. Peace
be with you all, that are in
Christ Jesus. Amen.

ANNOTATIONS.

(1) *λογίζομαι* do's literally, and so primarily import, a Rational Supposition,
or (which comes to the same) a Well-grounded Assurance. And in this Sense
the word, *Suppose*, is I think frequently used by us in Common Speech. It must
be an Inadvertency of a certain Learned Person, who refers to this place, as if
the

P A R A P H R A S E.

10 Now that you may by no means do thus, but behave your selves with that Perseverance as you ought, I pray that the God of All Grace, who has shew'd his Grace and Favour, in that he has call'd us unto the capacity of obtaining his Eternal Glory by Jesus Christ, and not only so, but agreeably to such his Grace or Favour in thus Calling us, is also most Ready to shew new Acts of his Grace in vouchsafing unto us the Assistance of his Holy Spirit to enable us to do All that is requir'd of us by the Gospel; this God of All Grace I pray that, after ye have suffer'd a little while, he would by such your Sufferings make you perfect in Patience, and so stablish, strengthen, and settle you in the Faith, as that you may never be shaken or remov'd from your Duty: 11 This he is most Ready to do on his part, and therefore, whatever be the Event to Him is to be ascrib'd Glory and Dominion for ever and ever. Amen.

III.
He closes his Exhortations with praying to God, that they may have Grace to all according-ly.

The C O N C L U S I O N.

12 By Silvanus a Faithfull Brother unto you, as I suppose, i. e. (u) am Reasonably assur'd, I have written briefly and sent this Epistle to you, exhorting you to adhere to the True Faith, and testifying that this is the True Faith, wherein ye have hitherto stood and do still stand. 13 The Church that is at Babylon, whereby is Figuratively (x) meant Rome, and which is elected together with you, i. e. is jointly with you some of the Chosen People of God, salutes you, and so do's Mark my Son, i. e. who as a Son with his Father has served me in the Gospel. 14 Salute ye one another with such a Kiss as is wont to be given among you as a Token of Charity. Peace, i. e. the Blessing of God both Spiritual and Temporal be with you All, that are in Christ Jesus, i. e. are True Christians. Amen.

A N N O T A T I O N S.

the Words had been, *ὡς νομιζω*, there being no Various Reading at all in reference thereto observ'd by Dr Mill, and consequently the Note hereon made by the said Learned Person, as if it had been written *ὡς νομιζα*, is of no Moment.

(x) This is the general Exposition of the Primitive Writers, and so the most to be rely'd on.

S Y N O P S I S.

I. The Introduction. Chap. I. 1, 2.

1. He sets before them the *Greatness* of the *Reward* reserv'd in Heaven for them, if they *persevere*. Chap. I. 3—9.
2. He observes to them, that as the *Sufferings* of Christ and Christians, so the *Glory* that *should follow*, was foretold by the Prophets. Ch. I. 10—12.
3. He observes that *Perseverance* is no other than an *Act of Obedience* to God, who requires them to be *Holy*, for that *He is Holy*, if they will have him to be a God unto them. Chap. I. 13—16.
4. He minds them that *Christ* Suffer'd for their *Redemption*, and was *afterwards glorified*, and shall judge them without respect of Persons. Chap. I. 17—21.
5. He again sets before them the *Example of Christ*. Chap. III. 14—18.
6. He minds them, how God *punish'd the Disobedient* in the days of Noah; and that the Few then sav'd were *sav'd by Water*; whereby was intimated that such as are now sav'd under the Gospel, are to be *sav'd by Baptism*, i. e. by firmly adhering to their *Baptismal Vow*. Chap. III. 19. to the end.
7. He minds them, how they had formerly liv'd in the *Sinfull Pleasures* of this World, to which they ought to be now *Dead*. Chap. IV. 1—6.
8. He observes that the *End*, or *Completion* of those *Miseries* that were foretold by Christ to fall on the *Unbelieving Jews*, was now at *Hand*. Chap. IV. 7—11.
9. He observes that they ought not to look on *Afflictions* as if some *strange thing* had hapned to them, having been taught by the Gospel to expect *Afflictions*: and withall he observes, that they ought to *Rejoyce* under their *Afflictions*, as being *Evidences* of their *having the Spirit of God*, and thereby the *Pledge of Future Happiness*; and lastly, forasmuch as the *Afflictions* that should befall the *Unbelievers* would be *much Greater* than those they underwent for Christ, even in this World. Chap. IV. 12. to the end.

II. Exhortations to Patience under their Persecutions, and Perseverance. Which, as it seems to have been the *Principal Design* of this Epistle, so it is insisted on very Largely by the Apostle. Namely to this end

In this Epistle are contain'd

III. Exhortation, or at least Intimation, to such as were *Zealous of the Law*, that they ought not to be *Any ways Unkind*, much less to *Persecute* the *Orthodox Christians*, who *Rightly esteem'd* themselves to be under no necessity of observing the *Legal Rites*. Which the Apostle do's by intimating to them, that the *Legal Dispensation* was design'd by God to be only *Temporary*, and was accordingly now ceased, the *Gospel* being *Alone sufficient to Salvation*, and of *Perpetual Obligation* &c. Chap. I. 22 — Chap. II. 10.

IV. Exhortations to *Subjection* in their several Stations, viz. *Subjects* to their *Sovereign Princes* and his *Magistrates*. Chap. II. 13—17. *Servants* to their *Masters*. Chap. II. 18. to the end. *Wives* to their *Husbands*. Chap. III. 1—6. &c.

V. Directions both to *Clergy* and *Laitie*, how to behave themselves. Chap. V. 1—9.

VI. A Prayer to God that the Exhortations &c. herein given might have their due Effect. Chap. V. 10, 11.

VII. The Conclusion. Chap. V. 12. to the end of the Epistle.

THE SECOND
EPISTLE GENERAL
OF
PETER
THE APOSTLE.

THE PREFACE.

AS to the *Time*, when this Epistle was written, so much may be gather'd from St Peter's Own Words Chap. I. 14. *Knowing that shortly I must put off this Tabernacle*, that this Epistle was writ not long afore his Death. And therefore as the Martyrdom of St Peter is refer'd by the Learned in Chronology to A. D. 65, or 66. so the Writing of this Epistle is refer'd to much the same time!

I.
The Time, when
this Epistle was
written.

As to the *Design* likewise of this Epistle, it may be learnt in general from St Peter's Own Words Chap. I. 12—15. and Chap. III. 1. namely, that it was to *put them in Remembrance* of what they had been taught, and that they might be able even *after his Decease*, to have the same *Always in Remembrance*: As to the particular Views the Apostle had in penning this Epistle, they may be seen by the Synopsis.

II.
The general De-
sign of this Epi-
stle.

As to the *Place* whence this Epistle was written, I have not observ'd any thing said of it by Others. But since it is so evident that this Epistle was writ but a little before his Death, it is therefore probable it was writ from *Rome* where St Peter suffer'd Martyrdom.

III.
The Place, whence
it was written.

ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
ΕΠΙΣΤΟΛΗ
ΚΑΘΟΛΙΚΗ ΠΕΤΕΡ
ΔΕΥΤΕΡΑ. THE SECOND
EPISTLE
GENERAL
OF
PETER
THE APOSTLE

T E X T.

TRANSLATION.

Κεφ. α'.

Chap. I.

ΣΥΜΕΩΝ Πέτρος, δούλος ὡς
ἀποστόλος Ἰησοῦ Χριστοῦ, τοῖς
ἰσότημιον ἡμῶν λαχοῦσι πίστιν
ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμεῶν ὡς σωτῆρος
Ἰησοῦ Χριστοῦ. 2 χάρις ὑμῖν ὡς εἰρήνη
πολυμερὴς ἐν ἐπαγγελίᾳ τοῦ Θεοῦ καὶ
Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

3 ὡς πάντα ἡμῶν ὡς ἰσότης, δυνά-
μεις αὐτοῦ τοῦ ἐνὸς ζωῆς ὡς εὐσεβείας
ἐδωκεν ἡμῶν, ὡς ἐπαγγελίᾳ, τοῦ
ἐκλήσαντες ἡμᾶς ὡς ἰσότης, ὡς ἀρετῇ.
(4 δι' ὧν τὰ μέγιστα ἡμῶν καὶ ἡμᾶς
ἐπαγγελίᾳ, ὡς ἐκλήσαντες, ὡς διὰ τούτων

SIMON Peter, a Servant
and an Apostle of Jesus
Christ, to them that have
obtained like precious
faith with us, thro' the righte-
ousness of *our God and Sa-
viour Jesus Christ:

2 Grace and Peace be mul-
tiplied unto you, thro' the
knowledge of God, and of Je-
sus *Christ our Lord.

3 According as his divine
power has given unto us all
things that pertain unto life
and godliness, thro' the know-
ledge of him that has call'd us
*by his own glory and virtue:

4 (Whereby are given unto
us exceeding great and pre-
cious promises, that by these

γίνονται

A N N O T A T I O N S.

V. 3. † So Alex. and some other MSS. as also Vulg. Lat. Version, and likely
Syr. and Ethiop. Versions. And indeed this seems to be the true Original Read-
ing, as upon other accounts, so particularly on this, because there can no Reason
be assign'd for changing *ὡς ἰσότης* &c. into *ἰσότης ὡς* &c. whereas there is an ob-
vious account how *ἰσότης ὡς* &c. might come to be chang'd into *ὡς ἰσότης*, namely
by *ἰσότης* being not writ very legibly in some Copy, whence it was taken to be
ὡς or else was read so by some heedless Transcriber; whence afterward *ὡς* was
chang'd into *ἰσότης* for Syntax sake.

(a) That

THE SECOND
EPISTLE GENERAL
OF
PETER
THE APOSTLE.

PARAPHRASE.

Chap. I. **S**IMON Peter, a Servant in a special manner, i. e. a Minister, and that of the highest rank, viz. an Apostle of Jesus Christ, to them (a) Jews that I writ my former Epistle to, (viz. that are scatter'd thro' Pontus, Galatia &c. 1 Pet. 1. 1.) and that by becoming Christians have obtain'd or shar'd in like precious Faith with us; which Faith is infinitely precious or valuable, forasmuch as by means thereof we are justified or sav'd, not thro' the Works of the Law, but thro' the Righteousness of our God and Saviour Jesus Christ, i. e. by the Gracious Terms of the Gospel: 2 Grace and Peace, i. e. All Blessings Spiritual and Temporal be multiplied unto you, thro' your living agreeably to (b) the Knowledge of God and of Jesus Christ our Lord.

I.
The Introdu-
ction.

3 According as his Divine Power has given unto us All things, that pertain unto Life and Godliness, i. e. that are requisite to enable us to live godly lives, thro' the Knowledge of Him, i. e. Christ that has call'd us unto the profession of Christianity and so unto Salvation, by his own Glory and Virtue, i. e. by convincing manifestations of his Divine Glory and Power, (such as are the Descent of the Holy Ghost, the Working of Miracles &c.) 4 Whereby, i. e. by the Descent of the Holy Ghost and Working of Miracles &c. are given unto us the strongest Assurances of God's making good to us the exceeding great and precious Promises vouchsaf'd

II.
The Apostle ex-
horts them not
to rest on a bare
Faith, but to add
thereto Good
Works, in order to
make their Cal-
ling and Election
Sure.

ANNOTATIONS.

(a) That this Second Epistle was writ by St Peter, at least principally to the Same that he wrote his First Epistle, is evident from Chap. 3. 1. of this Epistle.

(b) It is to be observ'd, that *inignis* signifies, not a bare Knowledge, but an Acknowledgment, i. e. such a Knowledge, viz. of God in the Text before us, as induces a Man to live in Obedience to the Will of God, as he ought.

T E X T.

TRANSLATION.

γίνασθε θείας κοινωνίᾳ φύσας ἄποφυ-
 γόντες τὸ ἐν κόσμῳ ἐν ὀπιθυμίᾳ φθο-
 ρᾶς) 5 Καὶ αὐτὸ τὸντο δὲ πωδελῶ
 πᾶσαι παρεισετέγκαιτες, ὀπιχορηγί-
 σατε, ἐν τῇ πίστῃ ὑμῶν τιῶ ἀρετῶν,
 ἐν δὲ τῇ ἀρετῇ τιῶ γνῶσιν, 6 ἐν δὲ
 τῇ γνώσει τιῶ ἐγκρατεῖαν, ἐν δὲ τῇ
 ἐγκρατεῖᾳ τιῶ ὑπομονῇ, ἐν δὲ τῇ
 ὑπομονῇ τιῶ εὐσεβείαν, 7 ἐν δὲ τῇ
 εὐσεβείᾳ τιῶ φιλαδελφίαν, ἐν δὲ τῇ
 φιλαδελφίᾳ τιῶ ἀγάπην. 8 Ταῦτα
 γὰρ ὑμῖν † παρύντα καὶ πλεονάζοντα
 ὄντα ἀργῶς ὁδοῦ ἀκατέργαστος κατήσκησιν
 εἰς τιῶ τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ
 ὀπίγιωσιν. 9 Ὡς γὰρ μὴ παρέστι τῶ
 τυφλός ἐστι, μυωπάζων, λήθην
 λαβὼν τῷ κατὰρτισμοῦ τῷ πάλαι αὐ-
 τῷ ἀμαρτιῶν. 10 Διὸ μάλλον, ἀδελ-
 φοί, πωδασατε † ἵνα ἀφ' ἡμῶν τῶ καλῶν
 ὑμῶν ἔργων βεβαίαν ὑμῶν τῷ κλησιν ἐν
 ὀκλογίᾳ ποιῆσθε ταῦτα γὰρ ποιού-
 ντες οὐ μὴ πλάσσητε ποτε. 11 Οὕτω
 γὰρ πλεονείας ὀπιχορηγηθήσεται ὑμῖν
 ἡ εἰσοδος, εἰς τιῶ αἰῶνιον βασιλείαν

you might be partakers of the
 Divine nature, having escap'd
 * from the corruption that is
 in the world thro' lust :)

5 Ye also to the same pur-
 pose giving all diligence, add
 to your faith virtue ; and to
 virtue knowledge ;

6 And to knowledge tem-
 perance ; and to temperance
 patience ; and to patience god-
 liness,

7 And to godliness, brotherly
 kindness ; and to brotherly
 kindness charity.

8 For if these things be in
 you, and abound, they make
 you that ye shall neither be
 * slothfull, nor unfruitfull in
 the knowledge of our Lord Je-
 sus Christ.

9 But he that lacketh these
 things, is blind, and cannot see
 afar off, and has forgotten that
 he was purged from his old
 sins.

10 Wherefore, * brethren,
 give the more diligence, * that
 by your good works ye may
 make your calling and election
 sure : for if ye do these things,
 ye shall never fall.

11 For so an entrance shall
 be minister'd unto you abun-
 dantly, into the everlasting

τῷ

A N N O T A T I O N S.

V. 8. † So Alex. and some other MSS. as also Vulg. and Syr. Versions.

V. 10. † So Alex. and other MSS. as also Vulg. Syr. and Ethiop. Versions.

(c) As these were Sins rife among the Hereticks and Judaizers of those times,
 so the word ἐγκρατεῖα will denote the opposite Virtues.

(d) Since σῶμα do's properly denote to *Whisper* ; and since we find by *Hebr.*
 10. 5. that the Jewish Converts were faulty in the respect mention'd in the Para-
 phrase ; it thence appears very likely, that St Peter had a particular design to
 bring them off from such Practices, by exhorting them here to add to their other
 Christian

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saſ'd in the Gospel, that by theſe Promiſes thus aſſur'd ye might be encourag'd to perſiſt in the diſcharge of thoſe Chriſtian duties, which are requiſite to render you partakers of the Divine Nature, in being Holy here as having eſcap'd from or forſaken the Corruption or Wickedneſs that is generally follow'd by men in the World thro' compliance with their Sinfull Luſt: 5 According, I ſay, as God has done what is afore mention'd (v. 3, 4.) on His part, ſo ye alſo to the ſame purpoſe, i. e. in order to the bringing about the ſame good End aim'd at by God, viz. your Salvation, giving all Diligence, take care that ye reſt not in a Bare Faith which will not ſave you Alone, but on the contrary be ſure to add to your Faith Virtue, i. e. Courage in Profeſſing the Faith, and Sincerely Practiſing the Duties of Chriſtianity as far as you know; and therefore to Virtue ye muſt be carefull to add ſtill greater Knowledge; 6 and to Knowledge be carefull to add in a ſpecial manner (c) Temperance, ſo as not to be (c) puff'd up by your Knowledge, or to be wrongly perſuaded that (c) Intemperance or Incontinence are conſiſtent with Chriſtianity, or are not Forbid but Allow'd by Chriſtianity; and to Temperance add Patience under any Afflictions or Perſecutions; and to Patience, Godlineſs, i. e. a due Love and Fear of God (d) ſo as not to forſake the Aſſembling of your ſelves together out of fear of your Enemies; 7 and to Godlineſs, Brotherly Kindneſs, i. e. a Great Love for All Chriſtians as being Brethren in a more ſpecial manner; and laſtly to Brotherly Kindneſs add an Uni-verſal Charity to All men, Enemies as well as Friends, Heathens as well as Chriſtians. 8 For if theſe things be in you, and abound, they make you, that ye ſhall neither be ſlothfull nor unfruitfull in the Knowledge of our Lord Jeſus Chriſt, i. e. that ye ſhall behave your ſelves agreeably to your profeſſion of Chriſtianity. 9 But he that lacketh theſe things is blind as not ſeeing what Chriſtianity requires of him; and particularly he is as one that cannot ſee afar off, in aſmuch as he ſees or conſiders not the Dreadfull Punishment that will certainly befall ſuch, tho' it be at preſent at a Diſtance; and he alſo has forgotten that he was purg'd from his Old Sins at his Baptiſm, i. e. was then waſh'd from the guilt of his Former Sins, only on condition that he forſook or cleans'd himſelf from them for the future. 10 Wherefore, Brethren, give the more diligence, that by your Good Works ye may make your Calling and Election ſure: for if ye do theſe things which are afore (v. 5—7.) mention'd and not otherwiſe, ye ſhall never fall or miſcarry Eternally. 11 For on the contrary ſo, i. e. upon your Doing the ſaid things, an Entrance ſhall be miniſter'd unto you Abundantly into, i. e. ye ſhall not only be admitted into, but ſhall partake Abundantly or in an higher Degree

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Chriſtian Virtues, *virtutes*, i. e. a Faithfull Worſhip of God in their Aſſemblies, notwithstanding All the Danger they might be expoſ'd to thereupon.

(e) See

TEXT.

TRANSLATION.

ὁ Κυρίῳ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

12 Διὸ οὐκ ἀμελήσω ὑμᾶς αὐτὸ ἐπιμνησκειν ὧν τέτυκον, καί περ εἰδότες, καὶ ἐστηριγμένους ἐν τῇ παρυσῇ ἀληθείᾳ. 13 Δίχαιον δὲ ἡγήσασθαι, ἐφ' ὅσον ἐμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ἐπιμνήσει. 14 εἰδὼς ὅτι βραχὴν ἔστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, κατὰ τὸ καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι. 15 Σπουδάσω δὲ καὶ ἐκείνοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον, τίς τέτυκον μνήμῃ ποιεῖσθαι.

16 Οὐ γὰρ σοφισμένοις μύθοις ἐξακολούθησαντες ἐγνωρίσαμεν ὑμῖν καὶ τὸν Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ δύναμιν καὶ πρῆξιν, ἀλλ' ἐπόπια γενήντες τῷ ἐκείνῳ μεγαλειότητος. 17 Λαβὼν γὰρ ὡς πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης ἀπὸ τοῦ θαλάσσης ἐκ τῆς μεγαλοπρεπείας δόξης. Οὕτως ἐστὶν ὁ υἱὸς μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα. 18 Καὶ ταύτην τὴν φωνὴν ἡμεῖς ἤκουσαμεν ἐξ οὐρανόθεν ἐνεχθείσαι, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ. 19 Καὶ ἔχομεν βεβαιώτερον τῷ προφητικῷ λόγῳ, ὃ

kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, tho' ye know them, and be established in the present truth.

13 Yea I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance :

14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ has shew'd me.

15 Moreover I will endeavour, that you may be able after my decease, to have these things always in remembrance.

16 For we have not follow'd cunningly devis'd fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

17 For he receiv'd from God the Father honour and glory, when there came such a voice to him from the excellent glory : This is my beloved Son, in whom I am well pleas'd.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy ; where-

καλῶς

ANNOTATIONS.

(a) See *Matt.* 28. 18.

(f) See *Matt.* 17. 1—9.

(g) Concerning this Mount see Chap. 6. §. 6. of Part I. of my *Geogr. of N.T.*

(h) In like manner we find places stil'd *Holy* in O. T. as *Exod.* 3. 5. *Jos.* 5. 15.

(hh) It is very probable, as Mr *Mede* observes, that St *Peter* might here have particular Regard to the Prophecy of *Daniel* concerning the *Seventy Weeks*. For

(as

gree of the Joys and Glory, that are in the Everlasting Kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things *as being of the greatest Importance*, tho' ye know them *your selves*, and be establish'd in the present Truth, *viz. that the Practice of the foremention'd Duties is necessary to Salvation.* 13 Yea I think it meet or no other than *what of Right and Duty I ought to do*, namely, as long as I am in this Tabernacle, *i. e. Body*, to stir you up to the Practice of these necessary Duties, by putting you in remembrance of the necessity of them: 14 And I shall do what is mention'd v. 12, 13. the rather, as Knowing that shortly I must put off this my Tabernacle, *i. e. Body by Death*, even as our Lord Jesus Christ has shew'd me. 15 Moreover I will endeavour *namely by leaving, these Two Epistles I have written to you, behind me for your perusal at all times*, that you may be able *thereby* after my decease, to have these things always in remembrance.

III.

He acquaints them, that his Design in writing to them was to put them in Remembrance of their Duty.

16 For we have not follow'd cunningly devis'd Fables, when we made known unto you the Power, *((e) viz. that All Prower in Heaven and Earth was given unto him)* and Coming of our Lord Jesus Christ, *as to judge the World at the Last Day, so also to destroy the Jewish State now in a short time*; but were also Eye-witnesses of his Majesty *when we were with him on the Mount of Transfiguration.* 17 For then and there he receiv'd from God the Father Honour and Glory, *((f) when there came such a Voice, unto Him being Transfigur'd so as to appear even in respect of his Body in a Glorious manner, from the shining Cloud, wherein the Deity was present in a special manner, and which therefore is usually stild in the Scripture of O. T. the Glory, and which therefore I here style the Excellent Glory; From this Cloud, I say, came this Voice, viz. This is my Beloved Son, in whom I am well pleased.* 18 And this Voice which came from Heaven we heard, when we were with him in the Mount call'd from what then was done the *((g) Mount of Transfiguration, and which, in respect of Gods special Presence there then exhibited, may also be fitly Styl'd the (h) Holy Mount.* 19 But whereas this may not be look'd on by some as a Convincing Argument that we have not follow'd cunningly devis'd Fables, forasmuch as what has been said v. 16—18. may be thought no other than such a Fable cunningly devis'd by us for the support of the Gospel: it is to be observ'd further, that we have also what will be readily acknowledg'd by All Jews in general to be a more sure Evidence of the Truth of God, *namely the Word of (hh) Prophecy, i. e. several Passages of Scripture contain'd in the writings*

IV.

As a further motive to persevere in their Duty, He takes notice to them of the Evidences they had of the Truth of Christianity.

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(as he speaks) if at the End of the 70 Weeks (then) approaching, the Legal Sanctuary were raz'd, and the Jewish State dissolv'd; then would it be apparent indeed,

• T E X T.

TRANSLATION.

καλῶς ποιεῖτε ὁροσέχοντες, ὡς λύχιν
φαίνοντι ἐν ὀχμῇ· τόπω, ἕως ἢ ἡμέ-
ρα διαυγάσῃ, καὶ φωσφόρος ἀνατείλῃ ἐν
ταῖς καρδίαις ὑμῶν· 20 τὸ πρῶτον
γινώσκοντες, ὅτι πάντα ὁροφηΐα χα-
φῆς, ἰδίας ἐπιλύσεως ἔστιν. 20 Οὐ γὰρ
θελήματι ἀνθρώπου ἠνέχθη ποτὲ ὁρο-
φηΐα, ἀλλ' ὑπὸ Πνεύματος ἁγίου φερό-
μενοι ἐλάλησαν οἱ ἅγιοι Θεοῦ ἄνθρωποι.

Κεφ. β'. Εγίνοντο δὲ καὶ ψευδο-
προφῆται ἐν τῇ λαῷ, ὡς καὶ ἐν ὑμῖν
ἔσονται ψευδοδιδασκαλοὶ, οἵτινες πρῶ-
τοῦ εἰσαΐσου ἀίρέσεις ἀπωλείας, καὶ τὸν
ἀρραβάντα αὐτοῦ διαπύττω ἀρνού-
μενοι, ἐπάροντες ἑαυτοῖς ταχυνὴ ἀ-
πώλειαν. 2 Καὶ πολλοὶ ἑξακολουθή-
σουσιν αὐτῶν ταῖς ἁσελγείαις, δι' ὧς
ἡ ὁδὸς τοῦ ἀληθείας βλασφημηθήσεται.
3 Καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις
ὑμῶν ἐμπορεύσονται.

unto ye do well that ye take
heed, as unto a light that shines
in a dark place, until the day
dawn, and the day-star arise in
your hearts:

20 Knowing this first, that
no prophecy of Scripture is of
any private interpretation:

21 For * prophecy came not
in old time by the will of man;
but holy men of God spake, as
they were mov'd by the holy
Ghost.

Chap. II.

But there were false Prophets
also among the people, even as
there shall be false teachers a-
mong you, who privily shall
bring in damnable heresies, re-
futing the Lord that
bought them, and bring upon
themselves swift destruction:

2 And many shall follow
their * lasciviousness, by reason
of whom the way of truth shall
be evil spoken of:

3 And thro' covetousness
shall they with feigned words
make merchandise of you:

Οἷς

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deed, that Messiah was already come, and slain for Sin. And consequently the Believing Jews, whom nothing could so much stagger as the Standing Glory of the Temple, are all along encourag'd (by St Peter, and the other inspir'd Writers St James and John) with the Nearness of the Time when the Jewish State and Temple were to be destroy'd.

V. 2. † So it is read in Alex. and most other MSS. as also in all the four Old Versions, Vulg. Syr. Arab. and Ethiop. And it is also exactly agreeable to *Jud. 4.* In short, some Transcriber having writ *ἀπωλείας* and *ἀπώλειαν* in the verse just before, that word so run in his head, that instead of *ἀσελγείας* he wrote likewise *ἀπωλείας*: this to me seems to be the true Cause of the Various Reading.

(i) It seems evident, both from what is said in this and other Epistles, as also from Ancient Writers of the Church, that some of these False Teachers were Already risen up. And therefore by St Peters speaking of them here in the future Tense, seems to be understood, not that None of them was Then risen up, but

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writings of O. T. which bear witness to the Truth of the Gospel: Whereunto ye do well, that ye take heed, as unto a weaker Light that was design'd to shine, and with respect to the Unbelieving Jews Still shines in a Dark place, until the Day dawn, and the Day-star arise in your Hearts, i. e. until the Truth of the Gospel appears to your Unbelieving Brethren, and Christ is acknowledg'd by them (as he ought) to be the True Messiah that was to come into the World: 20 Knowing this first as the Foundation of All that is to be learn'd from the writings of the Prophets, that no Prophecy of theirs recorded in the Scripture of the O. T. is of any private Interpretation, i. e. is so to be interpreted as Men should please meerly of their own Fancy or Persuasion, which is the Case of the Rabbies or Doctors among the Unbelieving Jews. 21 For in like manner as Prophecy came not in old time by the Will of Man, but Holy Men of God spake as they were mov'd by the Holy Ghost; so it thence naturally follows, that No one can truly understand the meaning of the said Prophecys of O. T. but by the special Assistance of the Holy Ghost; which as it is not pretended to by the Rabbies or Doctors among our Unbelieving Brethren, so on the other hand it is evident from the Extraordinary and Miraculous Gifts we the Apostles of Christ are endued with, that we have the special Assistance of the Holy Ghost, and consequently that we do no other than put a Right Interpretation on the said Prophecies, by applying them to Christ and the Gospel-State in the sense we expound them.

Chap. II. But notwithstanding the True Prophets of Old spake only as they were mov'd by the Holy Ghost, yet you well know there were False Prophets also among the People of God in those times of O. T. who took upon them to speak as mov'd by the Holy Ghost, when they spake only of their Own Heads or the suggestions of the Evil One; even as this was the State of the Church among the Ancient Jews, so likewise it has been foretold that there (1) shall be False Teachers among you Jewish Christians, who privily or of their own Heads and Wicked Imaginations shall bring in among you Damnable Heresies, particularly such wicked Doctrines as this, viz. that it is lawfull to save themselves from Persecution, by even Denying the Lord that bought them, i. e. by denying themselves to be Christians, and by this means shall bring upon themselves swift Destruction in this World, as well as Eternal Damnation in the World to come. 2 And many shall follow their Damnable Heresies, and so give themselves over unto Lasciviousness which they shall pretend to be Lawfull, and to be part of the Christian Freedom; by reason of whom the Way of Truth, i. e. Christianity it self shall be evil spoken of by such Gentiles, as know not aright the Distinction between the Orthodox or True and Heretical or False Christians. 3 And thro' Covetousness, which shall be One principal motive of their venting such Damnable Heresies, shall they with feign'd words make merchandise of you, i. e. seduce some among you to an Esteem of Them as True

v.
He warns them of False Teachers, and describes them in some measure, and the success they should meet with.

TEXT.

TRANSLATION.

Οἷς τὸ κῆμα ἔκπαλαι οὐκ ἀργῆ, καὶ ἡ ἀπόλεια αὐτῶν οὐ νυστάζει.

4 Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κείσιν πετηνημύους. 5 Καὶ ἀρχαίου κόσμου ἕκ ἐφείσατο, ἀλλ' ὄγδον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, καὶ κατακλυσθέν κόσμῳ ἀσεβῶν ἐπάξας. 6 καὶ πόλεις Σοδὼμων καὶ Γομόρρας πεφρώσας

Whose judgment * of old *foretold* lingers not, and their damnation slumbers not.

4 For if God spar'd not the Angels that sinn'd, but cast them down to Hell, and deliver'd them to be reserv'd for Chains of Darknefs at the Judgment.

5 And spar'd not the old world, but sav'd Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly :

6 And turning the cities of Sodom & Gomorrha into ashes, καὶ κατατροφῇ

ANNOTATIONS.

but rather that it was no other than had been foretold, that Such false-Teachers should arise in the times of Christianity; and consequently as some were Already arisen, so Others would arise still in following Ages.

(k) See Jude 14. 15.

(l) The Misinterpretation of this Text seems to be wholly owing to the wrong Acceptation of *ταρταρώσας*. For it being granted on all sides that *ταρταρῶν* do's import, *to cast down* or *assign to the place call'd Tartarus*, and because this Place is represented by old Hesiod and Homer as a vast Way under the Earth; hence seems to have arisen the Common Notion, that Hell or the Place where the Faln Angels even at present are, is under the Earth. But since the assigning this Situation to *Tartarus* is no other than a Poetical Fiction, and since the word *Tartarus* do's in it self imply no such *Infernal* Situation, but only a place to which Persons are assign'd that are *under Trouble*: (for *Τάρταρος* is well enough deriv'd by Etymologifts from *ταράσσω* *to trouble*;) hence it evidently follows, that *Tartarus* may be *any* Place where the Faln Angels be at present, as in their proper Abode, in *whatsoever* Region of the World it is situated. And therefore since from some Passages of St Paul's Epistles, (as where the Devil is stiled the *Prince of the Power of the Air*, Ephes. 2. 2, &c.) it may be fairly infer'd that the Region of the Air is the Place, wherein the Faln Angels have at present their Abode, it follows that *ταρταρώσας* may most truly denote no more than the *Casting down* of the Angels that had sinn'd out of Heaven into the *Region of the Air*. And because *whatever* is the Place of the Abode of the said Faln Angels, it is usual for us in common Speech to call it *Hell*; hence by *Casting down into Hell* is truly to be understood in this Text no more than being *cast down out of Heaven into the Regions of the Air*. And this Clause of the Text being so to be understood, it follows, that the remaining Clause is likewise to be render'd, (not as in our Common Translation, *Deliver'd them into Chains of Darknefs to be reserv'd unto Judgment*; but, *Deliver'd them to be reserv'd for Chains of Darknefs unto or at the Judgment*. And agreeably hereto it is observable, that v. 17. of this Chapter, οἷς ὁ ζόφος ἔσται εἰς αἰῶνα πτήρηται, is render'd, *To or for whom the Blacknefs of Darknefs for ever is reserv'd*; where as the Blacknefs

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Teachers of the Gospel, that they may get a penny or Worldly Advantage by such their Followers.

Now these False Teachers are no other, than whose Judgment was of old foretold, (k) particularly of Enoch, and accordingly the Judgment thus foretold of old concerning them lingers not, and their Damnation, i. e. Destruction both here and hereafter slumbers not, but is coming upon them without Repentance, in a very short time with respect to those now living. 4 For if God spared not the Angels that sinn'd, but cast them down out of Heaven to the Regions of the Air, where they are at present under some Degrees of Torment, whence the Place of their Present Abode is commonly call'd (l) Hell, and deliver'd them to be reserv'd for Chains of Darkness or Everlasting Damnation and Greater Torments to be inflicted on them at the Day of Judgment. 5 And if God likewise spar'd not the Old World, i. e. the Generation of Men before the Flood, but only sav'd Noah the Eighth person, i. e. the One of Eight that were then sav'd, and for whose sake the other Seven were then sav'd, He being in those Days a Preacher of Righteousness, i. e. One who not only walk'd Religiously Himself, but publickly call'd upon Others to Repent; if God I say spar'd not the Old World, but drown'd it by bringing in the Flood upon the said World of the Ungodly: 6 And lastly, if God turning the Cities of Sodom and Gomorrha into Ashes for their Wickedness and

VI.
He proceeds to lay before them the Great and Certain Destruction, that shall at last befall the said False Teachers, and their Followers, on the one hand: And on the other hand to mind them of God's Power and Readiness to Save and Deliver the Righteous.

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ness of Darkness for ever plainly denotes the Greatness and Eternity of the Torments that shall be inflicted on the Wicked at the Day of Judgment, so it shews what is the True meaning of the *σειραὶ ζόφου* mention'd in this Text, they being evidently design'd for equivalent expressions, viz. the Extremity of Torments that shall at the last Day be inflicted on the Wicked. And likewise Chap. 3. 7. the Heavens and the Earth are said to be *συνεχόμενοι εἰς ἡμέραν κρίσεως*, which as it is an expression exactly parallel to *σειραὶ ζόφου εἰς κελαιν πετηνται* so it shews that by *εἰς κελαιν* in the latter Clause is denoted *εἰς ἡμέραν κρίσεως*, as it is more fully express'd in the former of these two Clauses; and also it shews, that as the former is rightly render'd, *Reserv'd unto* (or, *for*) *Fire at the Day of Judgment*; so the latter should be likewise render'd, *Reserv'd* (unto, or) *for Chains of Darkness at the Judgment*. It remains only to observe, that That Question of the Devils to our Saviour, *Art thou come to Torment us before the Time?* is not to be so understood, as if the Devils were now in No Degree of Torment, but only that their Torment Now is nothing near so Great, as shall be inflicted on them at the Day of Judgment. For it being fairly to be inferr'd from the Parable of Dives and Lazarus, that wicked Men are in some Degree of Torment, as soon as they dy or before the Day of Judgment; it may thence be also reasonably inferr'd, that the Wicked Angels are so likewise: there being no Reason to suppose, that the Wicked Angels have more mercy shew'd them in this respect than wicked Men. And therefore since the wicked Angels even now *ὑπομένουσιν*, or are in some Degree of Torment, hence the Place of their usual Abode, viz. the Region of the Air may be fitly styl'd *τῶναρος*, and God may be fitly said *ὑπερῶντων* by casting them down out of Heaven into the Region of the Air.

TEXT.

TRANSLATION.

καταστροφῇ κατέκρινεν, ὑποδειγμα
μαλλόντων ἀσεβεῖν πειθεώς. 7 Καὶ
δίκαιοι Αὐτ., καταπονέμενοι ὑπὸ τῆς
τῆς ἀθίσεων ἐν ἀσελγείᾳ ἀναστρο-
φῆς, ἐρρύσατο. (8 Βλέμματι γὰρ
καὶ ἀκοῇ ὁ δίκαιος, ἐγκατακλινὼν ἐν
αὐτοῖς, ἡμέραν ἔξ ἡμέρας ψυχρῶς
δικαίαι ἀνόμοις ἔργοις ἐβασάνιζεν.)
9 Οἶδε Κύριος εὐσεβεῖς ἐκ πειρα-
σμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν
κρίσεως κολαζομένους τηρεῖν.

10 Μάλιστα δὲ τὰς ὀπίσω σαρκὸς
ἐν ἐπιθυμίᾳ μασμοῦ πορβομένων, καὶ
κυριότητι κατὰφρονοῦντες. Τολ-
μηταί, αὐθάδεις, δοῦναι ἑαυτοῖς
βλασφημοῦντες. 11 Ὅπως ἄγγελοι
ἰσχυροὶ καὶ δυνάμεις μέζοντες ὄντες, οὐ
φύρασι κατὰ αὐτῶν † βλάσφημον κρίσιν.
12 Οὗτοι δὲ, ὡς ἄλογα ζῶα φυσι-
κά, γεγεννημένα εἰς ἄλωσιν καὶ φθορὰν,
ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν
τῇ φθορᾷ αὐτῶν καταφθαρήσονται.

condemn'd them with an over-
throw, making them an exam-
ple unto those that should live
ungodly :

7 And deliver'd * righteous
Lot, vex'd with the * lascivious
conversation of the wicked :

8 (For that righteous man
dwelling among them, in seeing
and hearing vexed his righteous
soul from day to day, with their
unlawfull deeds :)

9 The Lord knows how to
deliver the godly out of * trial,
and to reserve the unrighteous
unto the day of judgment to be
punish'd.

10 But chiefly them that
walk after the flesh in the lust
of uncleanness, and despise go-
vernment. Presumptuous are
they, self-will'd, they are not
afraid to speak evil of dignities:

11 Whereas Angels, which
are greater in power and might,
bring not railing accusation a-
gainst them. *

12 But these, as natural
brute beasts, made to be taken
and destroy'd, speak evil of the
things they understand not,
and shall utterly perish in their
own corruption ;

13 κομήμενοι

ANNOTATIONS.

V. 11. † Παρὰ Κυρίῳ is not read in Alex. and some other MSS. nor yet in Vulg.
Syr. and Ethiop. Versions. It was probably at first no other than a Marg. Note.

(m) It is evident from St Peter's First Epistle Chap. 2. 13, &c. that the Jews
were prone to Rebell, and so had need of being taught the Duty of Subjection
to their Civil Magistrates. And as therefore what is here said 2 Pet. 2. 10, &c.
concerning *Despising of Government* &c. may very reasonably be understood of
the Doctrin and Practice of the False Teachers among the Jews, so what is here
in this Verse said of the Angels may very appositely or pertinently be understood
in the sense given in the Paraphrase; forasmuch as it is evident from the Scrip-
ture both of O. and N. T. that the Holy Angels have as it were the more im-
mediate

PARAPHRASE.

particularly their *Lasciviousness*, (which shall be or is allow'd of by the *False Teachers* I am mentioning as not *Unlawfull*) condemn'd them with an Overthrow so as never to be recover'd, making them an Example unto those that after them should live Ungodly, namely an Example of the *Eternal Destruction* such are likewise to expect: If God, I say, spar'd none of the foremention'd Sinners, but punish'd them in a most exemplary manner; hence it may be rationally infer'd that God will likewise by no means spare, but punish in a severe manner the *False Teachers* I am speaking of, and All their Followers. 7 And on the other hand, as God in the last instance (mention'd v. 6.) deliver'd Righteous Lot vex'd with the Lascivious Conversation of the Wicked Sodomites: (8 For that Righteous man dwelling among them, i. e. those lascivious Sodomites, in seeing and hearing their Wicked Practices vex'd his righteous Soul from day to day, with i. e. on account of their Unlawfull Deeds: 9 As God I say by an Extraordinary manner, viz. by sending Angels thus deliver'd Lot), so hence it may be infer'd by such as persevere in the Truth of Christianity, that the Lord knows how to deliver the Godly out of Trial, i. e. either *Worldly Afflictions* or *Temptations to Sin*; and also it appears from the foremention'd instances v. 4—6. that the Lord knows how to reserve the Unrighteous unto the Day of Judgment to be punish'd.

10 But chiefly them that walk after the Flesh in the Lust of Uncleaness, and despise Government, i. e. behave themselves *Rebelligiously* against their *Civil Magistrates*, who are so far from pleasing God here, that he will reserve them chiefly or in a special manner unto the Day of Judgment, to be punish'd without timely Repentance. Presumptuous are they, Self-will'd, and not having due Regard to the Will of God, they are not afraid to speak Evil of Dignities, i. e. the *Civil Magistrates*, in stirring up persons to join in Rebellion against them: 11 Whereas the Good Angels, which are Greater in Power and Might than any Men, bring not Railing Accusation against (m) them, i. e. *Civil Magistrates*, when they have occasion to speak of them unto God: 12 But these Men I am speaking of, as natural brute Beasts, i. e. as Beasts which have no Reason to guide them, and accordingly are govern'd only by their natural appetites, and which since the Fall of Man and Corruption of Nature may be said to be made to be taken and destroy'd on account of the Mischief they do; in like manner I say Those Men I am discoursing of speak Evil of the *Civil Magistrates*, in relation to the things they understand not, viz. Gods permitting the World to be at present govern'd by Heathen Princes &c. and therefore they shall utterly perish in their Own Corruption, i. e. as the Mischief done by the brute Beasts afore-mention'd is the Cause of their being Destroy'd by others, so the Mischief brought upon the Roman State by the *Rebelligious Unbelieving Jews* and *Judaizing Christians* their Adherents shall prove the Cause of such *Unbelieving Jews* and *Judaizing*

VII.

He proceeds to give a further Description of False Teachers, that they may be the better avoided.

T E X T.

T R A N S L A T I O N.

13 κομούμενοι μωθὸν ἀδικίας, ἡδονῇ ἡγούμενοι τιλὸν ἐν ἡμέρᾳ περφυλῇ, ἀπῆλοι καὶ μῶμοι, ἐν περφυλῇ τῇ ταῖς † ἀγάπαις αὐτῶν, συνδωχόμενοι ὑμῖν, 14 ὀφθαλμοὺς ἔχοντες μετ' οὖς μοιχαλίδ' καὶ † ἀκασιπᾶντ' ἀμαρτίας. δελεάζοντες ψυχὰς ἀστηκτοῦς, καρδίαν γεγυμνασμένῃ πλεονεξίαις ἔχοντες, κατὰ ρας τέκνα. 15 κταλιπόντες τὴν ὁδὸν, ἐπλομήθησαν, ἔξακολυθῆσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ βοσὸρ ὅς μωθὸν ἀδικίας ἠγάπησεν. 16 ἔλεγξιν δὲ ἔχεν ἰδίας ὡθνομίας· ὑποζύγιον ἄφρωνον, ἐν ἀνθρώπῳ φωνῇ φρεγγάμενον, ἐκώλυσε τιλὸν τοῦ ὁροφῆντα παραφρονίαν. 17 Οὗτοί εἰσι πηγὰν ἄνδρῳ, νεφέλαι ὑπολαίλαπ' ἐλαυνόμεναι, οἷς ὁ ζόφ' τῷ σκοτῆς εἰς αἰῶνα τετήρηται. 18 ὑπερογκὰ γὰρ ματαιότητ' φεγγόμενοι δελεάζουσιν ἐν ὁπθυμίαις σαρκὸς ἀσελγείαις, τὰς † ὀλίγως σπορυγντας τὰς ἐν πλάνῃ ἀναστροφόμενους

13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time: spots they are & blemishes * rioting themselves in their * feasts of charity, while they feast with you:

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable Souls, an heart they have exercised with covetous practices; cursed children:

15 Who have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who lov'd the wages of unrighteousness:

16 But was rebuk'd for his iniquity: the dumb ass speaking with man's voice, forbade the madness of the prophet.

17 These are * springs without water, clouds that are carried with a tempest, to whom the * blackness of darkness for ever is reserv'd.

18 For when they speak great swelling words of vanity, they allure thro' the lusts of the flesh unto lasciviousness, those that *do for a little while escape from them who live in error:

19 ἐλάβετε

A N N O T A T I O N S.

mediate Inspection of the several Parts and Kingdoms of this World committed unto them, and accordingly do give unto God as the Supreme Sovereign an Account of what passeth in the several Kingdoms or Countries allotted to their Inspection. Hence *Angels* are styl'd *the Eyes* of the Lord in the Rev. of St John &c.

V. 13. † So it is read in Alex. and one other MS. as also in Vulg. and Ethiop. Versions; and so it is not only most agreeable to *Jud.* 12. but also to *συνδωχόμενοι ὑμῖν* which immediately follows in this same Verse.

V. 14. † So it is read in six MSS. and also in Vulg. and Ethiop. Versions; and Oecumenius and another Ancient Writer. And it is scarce to be doubted, but that

PARAPHRASE.

Judaizing Christians being utterly destroy'd: 13 And hereby they shall receive the Reward of their Unrighteousness in other respects also, particularly as they that are arriv'd to such an Height of Impiety, as not to be Asham'd, but to count it Pleasure to Riot even in the Day-time: As for those False Christians that live thus, Spots they are and Blemishes to Christianity, Rioting themselves in their Feasts of Charity while they feast with you, i. e. Abusing the good Design of those Religious Feasts which were instituted as Evidences of True Christian and Holy Charity, not as Incentives and Instruments of Lasciviousness and other Debauchery. 14 In which manner they are Abus'd by those I speak of, these having Eyes full of Adultery and Eyes so given to Lasciviousness that they cannot cease from Sin that way: And by wicked sensual methods they become guilty of Beguiling Unstable Souls to the same Lewd Practices: An heart they have also exercis'd with Covetous Practices, which is a great motive to them in endeavouring to make Profelytes or gain Followers: in short they are Cursed Children; 15 who have forsaken the Right way, and are gone astray, following the way or example of Balaam the Son (or of the Town) of Bosor, who lov'd the Wages of Unrighteousness, i. e. stick'd not to counsell Balaak to tempt the Israelites to Sin in order to get a Reward from Him. 16 But he was rebuk'd for his Iniquity in a signal manner: for the dumb Ass speaking with Mans voice, forbid the Madness of the Prophet, i. e. the speaking of the Ass was in it self a sufficient Conviction to Balaam, the Prophet of the Sinfull motives he went upon, and so ought to have stop't him from proceeding farther. 17 These False Christians are like Springs without Water, i. e. of no Use or Benefit; they are like Clouds that are carried with a Tempest, and do Hurt not Good to the Fruits of the Earth; and accordingly they are such as to whom the Blackness of Darkness, i. e. the Greatest Punishment of Hell is reserv'd for ever. 18 For when they speak Great Swelling Words of Vanity, i. e. speak Fully in commendation of their Own Abominable Heresies, hereby they allure thro' the Lusts of the Flesh unto Lasciviousness, Those that thro' good Instruction do for a little while escape from Them who live thus in Error,
but

ANNOTATIONS.

that this is the true Original Reading, which was afterwards chang'd into ἀκαταπαύτους by some one that took ἀμαρτίας to be the Accusative Plural. Whereas it may be the Genitive Singular, and doubtless is so, forasmuch as then μεγαλιδοῦ, which is no other than an Adjective, will have a Substantive wherewith it agrees as it ought, ἀμαρτίας being govern'd of μέγας and the Substantive both to μεγαλιδοῦ and ἀκαταπαύτου. Whereas otherwise μεγαλιδοῦ is us'd improperly, and is therefore chang'd in Alex. MS. into μεγαλωνος. In short, the Literal Rendring is this: *Having Eyes full of Adulterous and never ceasing Sin.*

V. 18. † So it is read in Alex. and some other MSS. as also in Syr. and Ethiop. Versions. And this Reading is requir'd by the Sense; whereas the Common Reading ἁμαρτίας is inconsistent with the Design of the Apostle: For such alone can-
be

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but thro' the Lusts of the Flesh are allur'd again to follow their former Heretical Guides. 19 Now while they, i. e. these Seducers promise them that follow them the greatest Degree of Liberty, they, i. e. the Seducing Guides themselves are no other than the Bondmen of Corruption, and so altogether Unable to give Liberty to Others. For of whom a Man is overcome, it is evident that of the same is he brought in Bondage; and consequently the foremention'd Seducers being Overcome of their Sinfull Lusts, they are indeed no other than Bondmen to their Lusts, notwithstanding All their Boasting and Promises of Liberty to their Followers. 20 I say these Seducers themselves (and by consequence, their Followers) are no other than Bondmen, tho' they profess Christianity: for if after they have escap'd from or forsaken for a Time the Pollutions of the World, thro' the Knowledge of our Lord and Saviour Jesus Christ and the Grace of the Spirit vouchsaf'd unto them upon their Belief of the Gospel, (which serves to shew that they might still have continued to keep themselves from the said Pollutions of the World, would they have made a due Use of the Grace vouchsaf'd unto them; but if on Default of making such an Use of the said Grace) they are again intangled therein, i. e. in the pollutions of the World formerly renounced by them, and overcome by the same, the Latter End or this their Latter State is worse with them than the Beginning or that Former State of Sinfulness wherein they follow'd the Pollutions of the World before their Embracing Christianity. 21 For it had been Better or more Excusable for them, not to have known the way of Righteousness, i. e. the Gospel, than after they have known it, to turn from the Holy Commandment deliver'd unto them, i. e. those Rules of an Holy Life contain'd in the Gospel, and which they for some time follow'd, and to give themselves over again unto the Pollutions of the World or their former Evil Courses: Their Profession of Christianity by this means, not giving them any just Title to the Liberty they boast of, but on the contrary serving only to shew more evidently that they are the Bondmen of Sin, i. e. so very wicked in their own natural Inclinations, as that they can't be prevail'd upon by the Gospel it self to forsake Entirely their Sinfull Practices. 22 And accordingly it is happed unto them according to the true Proverb, viz. The Dog is turn'd to his Own Vomit again; and also according to that other Proverb to the like purpose, viz. The Sow that is wash'd, is turn'd to her Wallowing in the Mire. For as these Two Creatures act thus, and are hence represented in O. T. as Two most Unclean Creatures, so these Wicked Christians acting in like manner, are justly to be esteem'd the most Wicked and Profane of All Men, even worse than the Jew or Heathen that never Believ'd.

Chap. III. This Second Epistle, Belov'd, I now write unto you *with* the same Design I did the First: in Both which I design to stir up your pure minds, i. e. the minds of such of you as remain yet untainted with

VIII.

He further acquaints them with the Design of his Epistles,

M

the

TEXT.

TRANSLATION.

19 ἐλαθέμενοι αὐτοῖς ἐπαγγελόμενοι,
αὐτοὶ δὲλοι ὑπάρχοντες τῆς φθο-
ρᾶς· ὃ γὰρ τις ἠτίηται, τύτῳ καὶ
δεδούλωται. 20 Εἰ γὰρ ὑποφυγόν-
τες τὰ μιάσματα τοῦ κόσμου ἐν ἐπι-
γνώσει τοῦ Κυρίου † ἡμῶν καὶ σω-
τῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ
πάλιν ἐμπλακέντες ἠτίῳνται, γέ-
γονεν αὐτοῖς τὰ ἔχματα χεῖρονα τῶν
πρώτων. 21 Κρεῖττον γὰρ ἰὼ αὐ-
τοῖς μὴ ἐπεγνωκέναι πλὴν ὁδὸν τῆς
δικαιοσύνης, ἢ ὑπεργνοῦσι ὑπερέβαι-
ναι τῆς ὑπακοῆς αὐτοῖς ἀγίας
ἐπιτολῆς. 22 Συμβέβηκε δὲ αὐ-
τοῖς τὸ τῆς ἀληθείας παροιμίας· Κύων
ἐπιδέξας ὅτι τὸ ἴδιον ἐξέρεμα·
καὶ, Ὡς λουσαμύνη εἰς κύλισμα
βορβόρου.

Κεφ. γ'. Ταύτην ἤδη, ἀγαπη-
τοί, δυνάμεν ὑμῖν γράφω ὑπιστο-
λίῳ, ὅς αἱ διεγείρω ὑμῶν ἐν
ἐπιθυμίᾳ πλὴν εὐλογίας ἀφ' ἧς,

19 While they promise
them liberty, they themselves
are the * bondmen of corrup-
tion: for of whom a man is
overcome, of the same is he
brought in bondage.

20 For if after they have
escap'd * from the pollutions of
the world, thro' the knowledge
of our Lord and Saviour Jesus
Christ, they are again intangled
therein, and overcome; the
latter end is worse with them
than the beginning.

21 For it had been better
for them, not to have known
the way of righteousness, than
after they have known it, to
turn from the holy command-
ment deliver'd unto them.

22 *And it is happen'd un-
to them according to the true
proverb; The Dog is turn'd to
his own vomit again; and, The
Sow that was wash'd, to her
wallowing in the mire.

Chap. III.

This second epistle, below'd,
I now write unto you; in *booth*
which I stir up your pure
minds by way of remembrance.

2 μνησθῆναι

ANNOTATIONS.

be rightly said, to be *untwined* escap'd from them who live in Error, as are so
escap'd as not to be seduc'd by them Any more. It is likewise observable here,
that whereas, to *escape* do's signify, *Never to have been seduc'd*, as well as, *hav-*
ing been seduc'd to quit or forsake, the word is here to be taken in the latter sense,
as is evident from the Context.

V. 20. † ἡμῶν is read in Alex. and sev. other MSS. and all the four Anc. Verf.

T E X T.

T R A N S L A T I O N.

2 μνησθῆναι τῶν προφητῶν ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς τοῦ Κυρίου καὶ σωτῆρος. 3 τὸ τοῦτο ᾧ τὸν γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτῃ τῶν ἡμερῶν † οἱ ἐμπαιμονῇ ἐμπαίκεται, κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορδύμενοι. 4 καὶ λέγοντες, Πῶς ὅτιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες κοιμήθησαν, πάντα οὕτω ἀμεμῆ ἀπ' ἀρχῆς κτίσεως. 5 Αἰσθάνει γὰρ αὐτοὺς τὸ τοῦ θελοῦντος, ὅτι ἕρποντες ἦσαν ἐκπαλαί, καὶ ἡ γῆ ἔξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τῷ θεῷ λόγῳ. 6 δι' ὧν ὁ τότε κόσμος ὑδαπικαλυφθεὶς ἀπώλετο. 7 Οἱ δὲ νῦν ἕρποντες ἢ ἡ γῆ αὐτῷ λόγῳ πεποιησμένη οἰεῖται, πρὸς τηρούμενοι εἰς ἡμέρας κείσθαι καὶ ἀπωλείας τῶν ἀσεβῶν αἰθρώπων. 8 Εἰ δὲ τὸ τοῦτο μὴ λαβανέτω ὑμεῖς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ Κυρίου ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία.

2 That ye may be mindfull of the words, which were spoken before by the holy prophets, and of the commandment of us the Apostles of our Lord and Saviour:

3 Knowing this first, that there shall come in the last days * great Scoffers, walking after their own lusts,

4 And saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water:

6 Whereby the world that then was, being overflow'd with water, perish'd.

7 But the heavens and the earth which are now, by the same word are kept in store, reserv'd unto fire at the day of judgment, and perdition of ungodly men.

8 But, belov'd, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 Οὐ

A N N O T A T I O N S.

V. 3. † So it is read in Alex. and very many other MSS. and all the four Ancient Versions. It is not to be doubted but it is the true Original Reading, no Cause being to be rationally assign'd why it should be since added, but it being very obvious how it came to be omitted, viz. either on account of the Likeness of ἐμπαιμονῇ with ἐμπαίκεται, or else as esteem'd superfluous by such as knew not this to be an Hebraism, denoting that the Scoffers should be so in an High degree.

(*) That by the *Fathers* here mention'd are to be understood some of the Antediluvian Patriarchs, seems evident from v. 6. where it is expressly said, that *the*

World

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the Heresies I have afore spoken of, by way of Remembrance, 2 namely, viz. that it was to mind them of what had been spoken by the Prophets of old, and also by the Apostles of Christ, that they might thereby be preserv'd from being Seduced by the Scoffers of Christianity. *that ye may be mindfull, both of the Words which were spoken before by the Holy Prophets of O. T. concerning Christ and the judgment of Ungodly men, and also of the Commandment of Us the Apostles of the Lord and Saviour Jesus Christ concerning your expecting the Day of the Lord, or the Punishment of such Ungodly men, with Patience and Perseverance in the Faith: 3 Knowing this first or especially, that, according to what you have been taught both by the Prophets of Old and also as Apostles, there shall come in the Last Days, i. e. Days of Christianity* Great Scoffers, walking after their own Lusts; 4. and saying by way of Scoff to Christianity, where is the Promise of his, i. e. Christs Coming to judge his Enemies, and to save his Faithfull Servants? For since the Fathers, (n) to whom these Promises are said to have been made before the Flood, fell asleep, All things continue (say these Scoffers) as they were from the Beginning of the Creation. 5 For (o) this they willingly are ignorant of, i. e. wilfully pretend to be ignorant of, that by the Word of God the Heavens were of old made, and the Earth standing, partly, viz. the Dry Land out of the Water, and partly in the Water: 6 whereby the World that (n) then was, i. e. in the time of the Antediluvian Fathers to whom the Promise of Christs Coming is said to be made, being overflow'd with Water, perish'd, and consequently there has been a Great Change made in the World since the Beginning of the Creation, contrary to what these Scoffers assert. 7 But as for the Heavens and the Earth which are now it is true that by the same Word of God, by which the Old World was destroy'd with the Flood, these are kept as it were in store, being never to be drown'd again, but reserv'd unto Fire at the Day of Judgment and the Day of Perdition of Ungodly Men. 8 But, Belov'd, for a further Answer to the Objection above mention'd (v. 4.) as made by these Scoffers, be not Ignorant of this One thing, that One Day is with the Lord as a Thousand years, and on the other hand a Thousand years is with him as One Day, i. e. God do's not count

A N N O T A T I O N S.

World which Then was, i. e. in the time of the said Fathers, being overflow'd with Water, perish'd. And agreeably hereto, as Enoch one of the Antediluvian Patriarchs is mention'd by St Jude, as prophesying concerning the Coming of Christ, so Noah is mention'd in this Epistle of St Peter, as a Preacher of Righteousness in those Days.

(o) That the Common Translation is here Right, and that it ought not to be render'd according to some, thus, *They that are of this mind are ignorant*; is evident from v. 8. where is the same or like Expression, *Εἰ δὲ τὸ τοιοῦτον οὐκ ἐπιστάμεθα ὅτι*, which is confessedly to be render'd, *Be not ignorant of this One thing.* Moreover, since it is certain that St Peter is here speaking of Jewish False Teachers, it is not to be conceiv'd how they, having perus'd the Scripture of O. T. could Really be ignorant of the Flood; and therefore their Ignorance is here particularly describ'd by the Apostle, to be no other than a Wilfull or Pretended Ignorance.

T E X T.

TRANSLATION.

9 Οὐ βραδυῖται ὁ Κύριος τῆς ἐπαγγελίας, (ὥς πινες βραδυτῆτα ἡγνῶνται,) ἀλλὰ μακροθυμεῖ δι' ὑμᾶς, μὴ βυλόμηνός τις ἀπολέσθαι, ἀλλὰ πάντας εἰς μετένοιαν χωρῆσαι.
 10 Ἡξί δὲ ἡ ἡμέρα Κυρίου ὥς κλέπτης †, ὃς ἡ οἱ οὐρανοὶ ροιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσθήματα λυθίσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.

11 Τούτων οὖν πάντων λυομένων, ποταπὸς δὲ ὑπάρχειν ὑμῶς ὃς ἁγίαις ἀνατροφαῖς καὶ εὐσεβείαις. 12 προσδοκῶντας καὶ πεινῶντας τὴν παρουσίαν τῆς τιμῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρρῶμενοι λυθίσονται, καὶ στοιχεῖα καυσούμενα τήκεται; 13 Καινοὺς δὲ οὐρανούς καὶ γῆν χαλκῶ κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ὃ οἷς δικαιοσύνη κατεκείνη. 14 Διὸ, ἀγαπητοί, ταῦτα προσδοκῶντες,

9 The Lord is not slack concerning his promise, (as some men count slackness,) but is long-suffering * for your sakes, * being not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief, * in the which the heavens shall pass away with a great noise, and the elements shall * be dissolv'd with fervent heat, the earth also and the works that are therein, shall be burnt up.

11 Seeing then that all these things shall be dissolv'd, what manner of persons ought ye to be, in all holy conversation & godliness,

12 Looking for and * hastening the coming of the day of God, wherein the heavens being on fire shall be dissolv'd, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness,

14 Wherefore, belov'd, seeing that ye look for such things,

παύσασθε

A N N O T A T I O N S.

V. 9. † So it is read in Alex. and some other MSS. and in Vulg. Syr. and Ethiop. Versions.

V. 10. † Εν πυρὶ is not read in Alex. and some other MSS. nor yet in Vulg. Syr. and Ethiop. Versions. It seems added out of 1 Thess. 5. 2.

(p) So στοιχεῖα is understood by the Ancients: see also Wisd. 7. 18.

P A R A P H R A S E.

count Time as we do. And therefore tho there is a Long Time in respect of us Mortals run out, since the foremention'd Promise of Christs Coming was made to the Fathers, yet this is but a very short Time in respect of God who is Eternal. 9 Besides the Lord is not hereby slack concerning his Promise, (as some count slackness, namely concluding from thence, that he has chang'd his Purpose, or will not perform it;) but another True Reason of His Acting thus is, because He is long-suffering for your sakes, being not willing that Any should perish, but that All should come to Repentance. 10 But the Day of the Lord of Old prophesied of, tho it may seem to be Long in Coming, yet in Gods appointed time will come most certainly, and with this particular Circumstance, which you have been all along warn'd of, viz. as a Thief, i. e. Unexpectedly: in the which the Heavens shall pass away with a great noise, and the Elements, i. e. Planets (p) shall be dissolv'd with fervent heat, the Earth also and the Works that are therein, shall be burnt up. Which Expressions, as they may in a Figurative sense be understood to denote the Final Destruction of the Jewish State now approaching, so in a Literal sense denote the Last Universal Judgment.

11 Seeing then that All these things (taking the foremention'd Expressions in either sense) shall be dissolv'd; what manner of Persons ought ye Jewish Christians to be, in all holy Conversation and Godliness, 12 looking for and hastning the Coming of the Day of God, i. e. by your truly Christian lives inducing God to hasten the Day of his Coming, both to put an End to the Jewish State and so to free you from the Persecutions of the Unbelieving Jews: and also to judge the World in general, and so to free All Righteous Persons from the Miseries they meet with in this present Evil World, by putting an End thereto: for (as I said afore v. 10.) this Day of God is the Day, wherein the Heavens being on fire shall be dissolv'd; and the Elements shall melt with fervent heat: and so an End shall be put either in the Figurative sense of these Expressions to the Malice and Persecutions of the Unbelieving Jews and Judaizing Christians, at least in great measure, or in the Literal sense of the said Expressions to the Malice and Persecutions of All Wicked Men. 13 Nevertheless we, who are true Christians, according to his, i. e. Christs promise, look for New Heavens and a New Earth, wherein dwelleth Righteousness; by which expressions may be understood, either in a Figurative Sense that there shall be a Time when All the Jewish Nation shall be converted to Christianity, as well as the Gentiles, and thereby a most great and happy Change made in respect of the Moral World; or else in a Literal sense, that after the Conflagration of this Material World, there shall be New Heavens and a New Earth, which shall be free as from All Wickedness, none but the Righteous dwelling therein; so from all the Imperfections brought on this Material World by the Fall of Man. 14 Wherefore, Beloved, seeing that ye look for such things,

full

IX.

From the foregoing Considerations he presses them to Holiness of Life, and Perseverance, and so concludes.

TEXT.

TRANSLATION.

ἀσφάδεσθε ἀσπιλοι καὶ ἀμάμητοι ἀν-
τὶ εὐρεθῆναι ἐν εἰρήνῃ. 15 καὶ τῷ
τῷ Κυρίου ἡμῶν μακροθυμίᾳ, σω-
τηρίᾳ ἡγεῖσθε· καθὼς καὶ ὁ ἀγα-
πητός ἡμῶν ἀδελφός Παῦλος καὶ ἡ
τις αὐτοῦ δοθεῖσα σοφία ἐγραφεν
ὑμῖν. 16 ὥς καὶ ἐν πάσαις ταῖς
ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ
τούτων, ἐν αἷς ὅτι δυσιόγητα πια, ὅ
οἱ ἀμαθεῖς καὶ ἀσέλικτοι σβεσθῶ-
σιν, ὥς καὶ ταῖς λοιπαῖς γραφαῖς,
ὅτι τῷ ἰδίᾳ αὐτῶν ἀπώλυσαν.
17 Ὑμεῖς οὖν, ἀγαπητοί, περι-
νόσκοντες φυλασσεσθε, ἵνα μὴ τῇ
τῶν ἀθέσμων πλάνῃ συναπαχθέντες
ἐκπέσητε τῇ ἰδίᾳ σιγῇ. 18 Αὐ-
ξάνετε δὲ ἐν χάριτι καὶ γνώσει τῷ
Κυρίου ἡμῶν καὶ σωτῆρι Ἰησοῦ Χρι-
στῷ, αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς
τὸν αἰῶνα αἰῶνος. Ἀμήν.

be diligent that ye may be
found of him in peace, with-
out spot and blameless:

15 And account that the
long-suffering of our Lord is
salvation: even as our brother
Paul also, according unto the
wisdom given unto him, has
written unto you:

16 As also in all his epi-
stles, speaking in them of these
things: in which are some
things hard to be understood,
which they that are unlearn'd
and unstable, wrest, as they do
also the other Scriptures, unto
their own destruction.

17 Ye therefore, beloved;
seeing ye know *these things* be-
fore, beware lest ye also being
led away with the error of the
wicked, fall from your own
steadfastness:

18 But grow in grace, and
in the knowledge of our Lord
and Saviour Jesus Christ: To
him be glory both now and for
ever. Amen.

P A R A P H R A S E.

full of Comfort and Glory to the truly Christian, but full of Terror and Misery to the Wicked, be Diligent that ye may be found of him, i. e. Christ at his Coming in Peace, i. e. that ye may be then Acceptable to Him, in order whereto you must so live now, as to be found then without spot and blameless according to the gracious Terms of the Gospel. 15 And in a special manner account that the Long-tuffering of our Lord in not Coming sooner is design'd for the Salvation of the yet Unbelieving Jews upon their Conversion. Even as our beloved Brother Paul also, according unto the Wisdom given unto him, has written unto you (9) in his Epistle to the Hebrews: 16 As also in All his other Epistles he has written according to the Wisdom given unto him, speaking in them of these things, viz. the Coming of the Lord and the Preparation that ought to be made for it: in which Epistles are some things hard to be understood, which they that are Unlearn'd and Unstable in the Faith, wrest, as they do also the other Scriptures, unto their own Destruction. 17 Ye therefore, Beloved, seeing ye know these things before, beware lest ye also, as well as others have done, being led away with the Error of the Wicked, particularly of the Scoffers above mention'd, fall from your own Steadfastness in the Faith. 18 But on the contrary grow in Grace and in the Knowledge of our Lord and Saviour Jesus Christ; To him be Glory both now and for ever. Amen.

A N N O T A T I O N S.

V. 16. † So Alex. and some other MSS. as also Arab. and Ethiop. Verf. &c.

(9) This Expression (v. 16.) *As also in all his Epistles*, do's imply that when St Peter says (v. 15.) of St Paul, *Even as --- Paul --- has written unto you*, he thereby denoted some particular Epistle writ peculiarly to the Jewish Converts, as was the Epistle to the Hebrews. Which tho' it was so styl'd, as written primarily to the Jewish Converts living in Judæa, yet it is not to be doubted, but it was design'd by St Paul for the use and benefit of such also as were dispers'd among the Gentiles. And agreeably hereto the said Epistle to the Hebrews contains many Exhortations relating to Perseverance in the Faith, and Patiently expecting the Coming of the Lord, &c.

S Y N O P S I S.

I. The Introduction. Chap. I. 1, 2.

1. Reminds them, that they are not to rest in a bare *Faith* for Salvation, but that it is necessary to add thereto *Good Works*, as means to *make their Calling and Election sure*. Chap. I. 3—11.

2. Reminds them, of the Evidences they had of the *Truth of Christianity*. Chap. I. 16. to the end.

II. The Design of this Epistle, viz. to put the Jewish Converts in Remembrance of their Duty, (Chap. I. 12—15. and Ch. III. 1.) In order whereunto the Apostle

3. Warns them against *False Teachers*, whom he describes as to their *Doctrine and Practice*, and also the *Dreadfull Punishment*, that shall certainly befall them and their followers. Chap. II. 1—6. and 10. to the end.

4. Reminds them, by the instances of *Noah* and *Lot*, of Gods Power and Readiness to save the Righteous. Chap. II. 5, 7—9.

5. Warns them against *Scoffers* of Christianity, on account of Christs being not then come; shewing the *Aburd Grounds* of their Scoffing, and the *Reason* of Christs not yet Coming. Chap. III. 1—10.

III. The Conclusion, wherein from the Considerations afore laid down the Apostle presses them to *Perseverance* in Christianity and *Holiness of Life*: Observing withall (in order to corroborate what he himself had said) that what He has press'd upon them in his Two Epistles, was no other than what *St Paul* had likewise press'd upon them in the Epistle he had writ to the Jewish Converts, i. e. the *Epistle to the Hebrews*, as he did likewise press the same upon Those he wrote to, in All his other Epistles. Chap. III. 11. to the end.

THE

THE FIRST
EPISTLE GENERAL
OF
JOHN
THE APOSTLE.

THE PREFACE.

AS to the *Time* of Writing this Epistle, there is a considerable Difference between the Learned. The most probable Opinion seems to me to be that it was writ a Little before the Destruction of *Jerusalem* by *Titus* (and so before his Gospel and Revelation) namely, because St John herein speaks (Ch. II. 18.) of the *Last Hour* as then at hand, which in probability is to be understood of the Last Time of the Jewish State; and also because He speaks of the Antichrists and False Prophets (Ch. II. 18. and IV. 1.) which were then gone out into the World, and which Christ tells us (Matt. XXIV. 24.) were to be the immediate Forerunners of that Great Destruction of the Jews. As to the *Place* where this Epistle was written, there is not enough said in Scripture or Antiquity (as I know of) to ground a Conjecture on.

I.
The *Time*, when this Epistle was written; and the *Place*, where.

It is generally suppos'd that this Epistle was written to the *Jewish Converts*; and that the *Design* of it was, to preserve them stedfast in the True Faith, in opposition to the several Heresies that then were spread abroad; such were on one hand, the *Docetæ*, or *Phantasiastæ*, so call'd from their denying that Christ came Really in the Flesh, and maintaining that He seem'd only to be Flesh, or was a Man only in Appearance; And such on the other Hand were the *Cerinthians* and *Ébionites*, who deny'd Jesus to be any more than a meer Man; the former of these Two sorts of Hereticks maintaining particularly that Jesus was a Different Person from Christ, viz. that Jesus was a meer Man born of Joseph and Mary, and that Christ descended into Him from Above after his Baptism, and just before his Passion departed from Him again. These and Other Hereticks of those Times, being several Spawns of that Arch-heretick *Simon Magus*, boasted of their Great Knowledge of Spiritual matters, and made Christianity countenance Uncleanneſs and Impurity of Life, whence the Apostle strenuously asserts in this Epistle the Necessity of Holiness to Salvation. Lastly, He mightily presses in this Epistle the Duty of Brotherly Love, not so much in Opposition to the profess'd Unbelieving Zealots among the Jews, as to the same Judaizing Hereticks, who out of a pretended Zeal for the Law of Moses join'd with the Unbelieving Jews in persecuting the Orthodox Christians.

II.
The *Design* of this Epistle.

IOANNOΥ THE FIRST
 ΤΟΥ ΑΠΟΣΤΟΛΟΥ EPISTLE
 ΕΠΙΣΤΟΛΗ GENERAL
 ΚΑΘΟΛΙΚΗ OF
 JOHN J O H N
 ΠΡΩΤΗ. THE APOSTLE

T E X T.

T R A N S L A T I O N.

Κεφ. α'.

Chap. I.

Ο Ην ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν,
 ὃ ἑώρακάμεν τοῖς ὀφθαλμοῖς
 ἡμῶν, ὃ ἑστασάμεθα, καὶ αἱ
 χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ
 λόγου τῆς ζωῆς· (2 Καὶ ἡ ζωὴ ἐφα-
 περώθη· καὶ ἑώρακάμεν, καὶ μαρ-
 τυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν
 τὴν ζωὴν τὴν αἰώνιον, ἥτις ἔστι μετὰ
 τὸν Πατέρα, καὶ ἐφωτισμένη ἡμῖν)
 3 ὃ ἑώρακάμεν καὶ ἀκηκόαμεν, ἀπαγ-
 γέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοι-
 νωνίαν ἔχητε μετ' ἡμῶν. καὶ ἡ κοι-

THAT which was from
 the beginning, which
 we have heard, which
 we have seen with our
 eyes, which we have look'd
 upon, and our hands have
 handled of the Word of life :

(2 And the life was mani-
 fested and we have seen and
 bear witness, and declare unto
 you that eternal life which was
 with the Father and was mani-
 fested unto us :)

3 That which we have seen
 and heard, declare we unto
 you, that ye also may have
 fellowship with us : and truly

κωνία

A N N O T A T I O N S.

(a) The Sense I have given of these three first Verses in the Paraphrase, is agreeable to the Sense wherein they were understood by the Primitive Writers, who look'd upon these three Verses to contain in short, what St John expresses more fully in the beginning of his Gospel. Accordingly in the Contents of this Chapter prefixt to the Common Translation, it is said ; *He describes the Person of Christ, &c.*

(b) This seems to be the peculiar Import of the word *ἑστασάμεθα* in this place, and as it is to be distinguish'd from *ἑώρακάμεν*. For it is obvious that *ἑστασάμεθα* a Theater is deriv'd from hence. See Chap. 4. 12, 14. and the Paraph. thereon.

THE FIRST
EPISTLE GENERAL
OF
JOHN
THE APOSTLE.

PARAPHRASE.

Chap. I. **T**HAT, (a) which we shall begin with taking notice of, ^{I.} *is on one hand, in opposition to the Hereticks of these times that deny Christ to be any more than a meer Man, and consequently to have existed before he was born of the Virgin Mary; in opposition to these you are to know and believe most assuredly, that the Person, now call'd Jesus Christ was from the Beginning of the World, All things that were made being made by Him: And that which we shall begin with taking notice of on the other hand, is in opposition to such Hereticks as are sprung up among us, and deny Christ to have been a Real Man, affirming that he was so only in Appearance, and that he Suffer'd and Dy'd only in Appearance &c. in opposition to these we can alledge That which we have heard, which we have seen with our Eyes, and that not transiently, but which we have look'd upon (b) stedfastly and attentively and during several years of his Abode on this Theater of the World, and lastly which our Hands have handled of this Person: So that we have All the Proof and Evidence that can be had even from our Senses, that the said Person, Jesus Christ, was Really and Truly a Man. Now this Person, God as well as Man, may be stil'd the Word of Life, both as he is the Eternal Word of the Father, by whom Life was at first given to all Living Creatures, and also in a more special manner, as by Him is made known unto us the Gospel, by which we may attain Eternal Life. (2 And the Life, i. e. this Person that is thus the Author of Life was manifested unto our very senses, being made Flesh or a Real Man and dwelling for some time with us, and consequently we have seen, and bear witness, I declare unto you no other than the Truth concerning That Person, which is unto us the Author of Eternal Life, and which was with the Father in the Beginning or at the Creation of the World, and was only manifested unto us by becoming Man, did not then First begin to exist.) 3 The True Doctrins wherein we would confirm you, in opposition to the foremention'd Heresies, are founded on That which we have seen and heard, and so have the Strongest Evidence of. And these Doctrins declare we unto you, that ye also may have Fellowship with us, i. e. may together with us True*

T E X T.

T R A N S L A T I O N.

ινωνία δὲ ἡ ἡμετέρα μὲν τῷ Πατρὶ, καὶ μὲν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ.

4 Καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ὑμῶν ἡ πεπληρωμένη.

5 Καὶ αὕτη ἐστὶν ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστὶ, καὶ σκοτία ἐν αὐτῷ ἔκ ἐστιν ἡ δέμια. 6 Εἰάν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῇ σκοτίᾳ περιπατοῦμεν, ψευδόμεθα καὶ ἡ ποιῶμεν τὴν ἀλήθειαν. 7 Εἰάν δὲ ἐν τῇ φωτὶ περιπατοῦμεν, ὡς αὐτὸς ἐστὶν ἐν τῇ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

8 Εἰάν εἴπωμεν ὅτι ἁμαρτίας ἔκ ἔχομεν, ἐαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια ἔκ ἐστιν ἐν ἡμῖν. 9 Εἰάν ὁμολογῶμεν τοὺς ἁμαρτίας ἡμῶν, πιστὸς ἐστὶ καὶ δίκαιος, ἵνα ἀφ' ἡμῖν τοὺς ἁμαρτίας, καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. 10 Εἰάν εἴπωμεν ὅτι ἡμεῖς ἡμαρτήσαμεν, ψεύσθην ποιῶμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ ἔκ ἐστιν ἐν ἡμῖν.

our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your Joy may be full.

5 * And this is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie and do not the Truth.

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all Sin.

8 If we say that we have no Sin, we deceive our selves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinn'd, we make him a liar, and his word is not in us.

Κεφ. β'.

P A R A P H R A S E.

Apostles and Orthodox Christians partake of the Spiritual Blessings obtain'd for us by Christ: And truly Our Fellowship is with the Father and with his Son Jesus Christ, i. e. we by a True Faith, particularly in the afore mention'd Articles concerning the True Divinity and Humanity of Christ, and by a sincere Obedience to the Gospel do both at present actually partake of those Spiritual Blessings, which God the Father has vouchsaf'd unto us thro' his Son, and are suitable to our Present State in this World; and also shall upon our Perseverance certainly inherit those other

P A R A P H R A S E.

other Spiritual Blessings which are suitable to our Future State in the World to come. 4 And these things, which are contain'd in this Epistle, write we unto you, that, by your Persevering in the Right Faith and in Obedience to the Rules of the Gospel, your Joy may be full, i. e. may at length be compleated by your partaking of All those Blessings which God has vouchsaf'd unto you thro' Christ.

5 And, as it is necessary that ye should have a Right Faith, especially in the foremention'd Particulars; so also is it necessary, that to your Sound Faith ye add Obedience to the Rules of the Gospel, and live Virtuous and Holy Lives. Accordingly ye are to know, that This is the Message or Sum of the Gospel in short, which we have heard of Him, i. e. Christ, and declare unto you, viz. that God is Light, i. e. a Pure and Spotless Being, and in him is no Darkness, i. e. Impurity at all. 6 Wherefore If we say that we have Fellowship with Him, by partaking of his Holy Spirit, living conformably to his Will, and being entitled to the Benefits of the Gospel, and yet at the same time walk in Darkness, i. e. live in any Wilfull Sin, we lie and do not speak or act according to the Truth. 7 But if we walk in the Light, as he is in the Light, i. e. if we are Holy, as he is Holy, tho' not in Degree yet in Sincerity of Desire and of Imitation or Practice, This is indeed a certain sign, that we have Fellowship One with Another, i. e. we with God by partaking of his Spirit, and so God with us; and, being thus Sanctified by the Holy Spirit to a sincere Obedience of the Gospel, and thus performing the Condition requir'd on our part, we partake of that Mercifull Blessing of the Gospel-Covenant promis'd to us on God's part, namely, the Blood of Jesus Christ his Son cleanses us from All sin, i. e. procures us the Pardon of All past Sin, and enables us to live Holy for the future.

8 For if we say on one hand, that we have (c) no guilt of Sin, as having never sinn'd even before we embrac'd the Gospel, we deceive our selves, and the Truth is not in us. 9 If we confess in a truly penitent manner, namely so as to forsake our former Sins, He is Faithfull to his Promises, and Just in reference to the Satisfaction made for our Sins by Christ on condition of our Repentance, to forgive us our Sins, and to cleanse us from All Unrighteousness, even from those Sins from which we could not be justified by the Law of Moses. 10 But if, instead of Confessing our selves to have been formerly Sinners, we say that we (c) have not ever sinn'd, we make him, i. e. God a Lyar, and his Word is not in us, i. e. we have not a due Regard to what is affirm'd in the Holy Scripture, it being there said that in his sight shall no man living

II.

The Apostle proceeds to observe, that to a True Faith it is necessary to add Holiness of Life in order to Salvation.

III.

The Apostle excellently states the Case of Sinfulness, shewing in what Case there is No One but has sinn'd, viz. before he embrac'd (or which comes to the same, before he came to Maturity to understand) the Gospel; and in what Case we may live without Sin, viz. after we understand and embrace the Gospel thereupon: To which he adds that even by such as Sin after they understand and embrace the Gospel, Pardon is to be obtain'd for such Sins thro' Christ.

A N N O T A T I O N S.

V. 5. † So Alex. and several other MSS. as also Vulg. Arab. and Ethiop. Vers. (c) 'Tis very likely, that there were not wanting some Hereticks in those days, that did assert this, as well as did some of the Unbelieving Jews.

V. 7.

TEXT.

TRANSLATION.

Κεφ. β'. Τεκνία μου, ταῦτα γράφω
 ὑμῖν, ἵνα μὴ ἀμάρτητε· καὶ εἰς πᾶσι
 ἀμάρτη, ὡς ἔκλητον ἔχομεν πρὸς
 τὸν πατέρα, Ἰησοῦ Χριστοῦ δικαίου.
 2 Καὶ αὐτὸς ἰλασμός ἐστι πρὸς τῶν
 ἀμαρτιῶν ἡμῶν· ὃς ἐστὶ τῶν ἡμετέρων
 δὲ μόνον, ἀλλὰ καὶ πρὸς ὅλην τὴν κόσμον.

3 Καὶ ὃς τέτω γινώσκωμεν ὅτι
 ἐγνώκαμεν αὐτὸν, εἰς τὰς ἐντολὰς αὐ-
 τοῦ τηρῶμεν. 4 Ὁ λέγων, Ἐγὼ οὖν
 αὐτὸν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν,
 ψεύστης ἐστὶ, καὶ ἐν τέτω ἡ ἀλήθεια
 οὐκ ἐστίν. 5 Ὅς δ' αὖν τηρῇ αὐτοῦ τὸ
 λόγον, ἀληθὺς ἐστὶ τέτω ἡ ἀγάπη ὅτι
 θεὸς τετελείωται· ἐν τέτω γινώσκωμεν
 ὅτι αὐτὸς ἐσμεν. 6 Ὁ λέγων ὅτι
 αὐτὸς μένειν, ὁφείλει, καθὼς ἐκεῖνος
 ὡς ἐπατήσε, καὶ αὐτὸς ὡς ἐπα-
 τῇ. 7 Ἡ ἀγαπή, ἣ ἐν πολλῇ χει-
 νῇ γράφω ὑμῖν, ἀλλ' ἐν πολλῇ παλαιᾷ,
 ἣν εἶχε ἀπ' ἀρχῆς. Ἡ ἐντολὴ ἡ πα-
 λαιὰ ἐστὶν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς.

Chap. II.

My little Children, these
 things I write unto you, that ye
 sin not. And if any man sin, we
 have an advocate with the Fa-
 ther, Jesus Christ the righteous.

2 And he is the propitiation
 for our sins, and not for ours
 only, but also for *the sins of*
 the whole world.

3 And hereby we do know
 that we know him, if we keep
 his Commandments.

4 He that says, I know him,
 and keeps not his Command-
 ments, is a liar, and the truth
 is not in him.

5 But whoso keeps his word,
 in him verily is the love of
 God perfected, thereby know
 we that we are in him.

6 He that says he abides in
 him, ought himself also so to
 walk, even as he walk'd.

7 * Below'd, I write no new
 commandment unto you, but
 an old commandment, which
 ye had from the beginning:
 the old commandment is the
 word which ye have heard
 from the beginning.

8 Πάλιν

PARAPHRASE.

be justified, Psal. 143. 2. and that there is no man that sinneth not.
 1 Kings 8. 46, &c. As therefore it is not to be deny'd, but that every
 one of us have sinn'd, before we receiv'd the Grace of the Gospel; so it is
 however to be known on the other hand, that by receiving the Grace of the
 Gospel or Assistance of the Holy Spirit, we Christians are enabled now to
 Sin no more. Chap. II. And accordingly, My little Children, i. e. ye
 whom I love as Tenderly as Parents are wont to love their Children when
 Little, these things I write unto you for this end, that ye sin not, i. e.
 that ye avoid all Wilfull Deadly Sin, as ye are now enabled to do by the

Grace

P A R A P H R A S E.

Grace of the Spirit, if ye make a Right use of it. And if any man among you Christians, for want of making such a Right use of the Grace of the Spirit, should happen to fall into any such Wilfull and Deadly sin, yet He is not presently to despair of Pardon, but to consider that we have an Advocate with the Father, Jesus Christ the Righteous in whom was no Sin; 2 and he is the Propitiation, i. e. He by his Blood has made propitiation for Our sins, i. e. such sins as we commit even after Baptism, or after we become Christians, and not for Ours only who are Jews, but for the Sins of the Gentiles also and consequently of the whole World, the Sins of All Penitents from the very Beginning of the World being pardon'd, not on account of Any thing done, by Them that liv'd before the Law, thro' the strength of Nature or in Obedience to the Law of Nature; nor yet on account of any of the Legal Sacrifices or Observances; but only on account of the Merits of Christ.

3 And, whereas there are many False Christians arisen, who boast of their Knowing the Design and End of Christianity above Others, I give you to understand that hereby alone we do know or truly infer that we know him, i. e. Christ or the Design and End of Christianity, if we keep his Commandments. 4 He that says, I know him, and keeps not his Commandments (and such are the False Christians I am speaking of, and warning you against) is a Lyar, and the Truth is not in him. 5 But who so keeps his Word, in him verily or truly is the Love of God perfected; whereas the False Christians vainly pretend to a more Perfect Degree of God's Love; while they keep not the Rules of the Gospel. Hereby alone, viz. by living according to the Gospel know we truly and infallibly that we are in Him, i. e. Christ, or that we are True Christians. 6 He that says, He abides in him, viz. Christ, i. e. that he is a True Christian, if he would speak truly, ought himself also so to walk in all Holiness of Living, even as He, i. e. Christ Walk'd, when here on Earth. 7 Belov'd, in saying that ye ought to walk in the Light, or to keep God's Commandments; or the like, in order to attain Salvation, I write no New Commandment unto you, peculiar to the Gospel above the Old Testament, but an Old Commandment which ye had from the beginning (d) of the World, or First Receiving of the Law: the Old Commandment I am speaking of, viz. concerning Obedience to the Laws of God and walking in the Light or Holiness of Life, is no other than the sum of the Word which ye have heard from the Beginning, i. e. the Sum of the Old Testament.

IV.
Such only truly
know God, as keep
his Command-
ments.

8 Again,

A N N O T A T I O N S.

V. 7. † So Alex. and other MSS. and Vulg. and Syr. Versions &c. And this Reading is most agreeable to St John's way of speaking elsewhere.

(d) That *ἀπ' ἀρχῆς* is to be understood in some places of this Epistle of the Beginning of the World, is evident from Chap. 3. 8, and 11. And accordingly as the Sense given in the Paraphrase of this the following Verse seems most natural, so it is confirm'd by the Paraphrase of Chap. 3. v. 11, 12.

(dd) Mr

TEXT.

TRANSLATION.

8 Πάλιν ἐν πολλῷ καινῷ γράφω ὑμῖν, ὃ ὅτιν ἀληθὲς ἐν αὐτῷ, καὶ ἐν ἡμῖν. ὅτι ἡ σκοτία ἡσυχάζει, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. 9 Ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ὅτιν ἕως ἄρτι. 10 Ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. 11 Ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ὅτιν, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε πῶς ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τὰς ὀφθαλμούς αὐτοῦ.

12 Γράφω ὑμῖν, τέκνία, ὅτι ἀφένοντα ὑμῖν αἱ ἀμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. 13 Γράφω ὑμῖν, πατέρες, ὅτι ἐγινώκατε τὸν ἀπ' ἀρχῆς. Γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρὸν. Εἰγεγραμμένα ὑμῖν, παιδία, ὅτι ἐγινώκατε τὸν πατέρα. 14 Εἰγεγραμμένα ὑμῖν, πατέρες, ὅτι ἐγινώκατε τὸν ἀπ' ἀρχῆς. Εἰγεγραμμένα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρὸν.

8 Again, a new Commandment I write unto you, which thing is true in him and in you: because the darkness is past and the true light now shineth.

9 He that says he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother, abides in the light, and there is no occasion of stumbling in him.

11 But he that hates his brother, is in darkness, and walks in darkness, and knows not whither he goes, because that darkness has blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his namesake.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the Wicked one. *I have written unto you, little Children, because ye have known the Father.

14 I have written unto you, Fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abides in you, and ye have overcome the Wicked One.

15 Μη

PARAPHRASE.

v.
Particularly as to
Loving Others.

8 Again, a New Commandment I *may be said to* write unto you, which thing is true, *i. e. which Commandment is rightly styl'd a New Commandment, both in respect of Him, i. e. Christ and in respect of you:* because

PARAPHRASE.

because *by means of Christ's Coming here upon Earth and preaching the Gospel the Darknels, i. e. your Ignorance of the True meaning of O. T. is past, and the true Light now shines, i. e. ye have now the True sense of the Scripture of O. T. laid before you.* 9 Whereas then there are many so Zealous for the Law of Moses among you, as to think their Zeal for the same will justify their Hating and even Killing such as oppose them you are to know that He that says he is in the Light, i. e. understands the Will of God, and hates his Brother, is in Darknels even until now, i. e. do's not yet rightly understand the Will of God, tho' he may profess himself a Christian. 10 He that loves his Brother, abides in the Light, i. e. both knows and do's the Will of God, and there is no occasion of stumbling in him, i. e. there is nothing so difficult but this truly Christian Principle of Love will make him perform it in order to discharge his Duty. 11 But he that hates his Brother, is in Darknels, i. e. Ignorance, and walks in Darknels or Ignorance of God's Will, and knows not whither he go's, viz. that the Course he takes, leads to Eternal Damnation, not to Salvation because that Wilfull Darknels has blinded his Eyes. Now this command of Brotherly Love being not Rightly understood, at least as to the Degree of it, before Christ explain'd and injoin'd it, therefore it is Styl'd by Christ, and agreeably to Him by Me here a New Commandment.

12 This Epistle is design'd for the Benefit of All sorts among you, and the Rules are to be follow'd by All sorts. I write unto you, Little Children of more tender Christians, as those who are oblig'd to observe what I here write, at least out of a principle of Love and Gratitude, because your past Sins are forgiven you at your Baptism for his, i. e. Christ's Names sake. 13 I write unto you, Fathers, i. e. who are of more years, as those that are peculiarly oblig'd to observe what I here write, because ye have of your own Knowledge known him, i. e. Christ, that is from the Beginning of the World, tho' he was born as Man here on Earth not many years since, and within your memory; and consequently ye have known of your own knowledge what he did and suffer'd out of Love to Mankind. I write unto you, Young Men, as those who are more peculiarly oblig'd to observe what I here write, because, agreeably to your Age and Natural Strength of Body, ye are Strong (as v. 14.) also in the Lord, and so ye have overcome the Wicked One, and having so, may more easily continue to keep him under. Again I have written unto you, Little Children, because ye have known the Love of the Father, in forgiving you your sins for Christ's sake. 14 I have written unto you, Fathers, because (as I said afore) ye have known him that is from the Beginning. I have written unto you, Young Men, because (to express my self more fully than afore) ye are strong, and the Word of God abides in you, and ye have overcome the Wicked One.

VI.
This Epistle is
design'd for the
Benefit and Use
of All, young and
old.

TEXT.

TRANSLATION.

15 Μὴ ἀγαπᾶτε τὸ κόσμον, μηδὲ
τὰ ἐν τῷ κόσμῳ. εἰάν τις ἀγαπᾷ τὸ
κοσμον, ὃκ ἐστὶν ἡ ἀγάπη τοῦ πατρὸς οὗ
αὐτοῦ. 16 Οἱ πᾶν τὸ ἐν τῷ κόσμῳ,
ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῆς
ὀφθαλμοῦ, καὶ ἡ ἀλαζονεία ἔβρις, ὃκ
ἐστὶν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου
ἐστίν. 17 Καὶ ὁ κόσμος ᾠδύνηται, καὶ
ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα
τοῦ Θεοῦ, μένει εἰς τὸ αἶδιον.

18 Παιδιά, ἐσχάτη ὥρα ἐστίν· καὶ
καθὼς ἤκουσατε, ὅτι ὁ ἀντίχριστος ἔρχε-
ται, καὶ νῦν ἀντίχριστοι πολλοὶ γινόμεσιν·

15 Love not the world,
neither the things that are in
the world. If any man love
the world, the love of the Fa-
ther is not in him.

16 For all that is in the
world, the lust of the flesh, and
the lust of the eyes, and the
pride of life, is not of the Fa-
ther, but is of the world.

17 And the world passeth
away, and the lust thereof:
but he that do's the will of
God, abides for ever.

18 Little children, it is the
last time: and as ye have heard
that antichrist *cometh, even
now are there many antichrists,

οἷον

ANNOTATIONS.

(*dd*) Mr *Whiston* (in p. 255, 256. of his Essay on St John's Revelation) *thinks*, that St John do's in this v. 18. of this Epistle describe and hint to us the same Great Antichrist, which we meet with in the Revelation: and if the Dr (meaning Dr *Whitby*) had not waved the Explication of that Book, which affords so much Light to this place, He could hardly have avoided joining with Him in the Interpretation He there gives of this Verse. Now to shew how much Mr *Whiston* is mistaken in this matter, it will be sufficient to observe that Mr *Mede*, who (he knows) had well studied the Revelation of St John, do's notwithstanding differ from Mr *Whiston* in the Exposition of this v. 18. and agrees with Dr *Whitby* in understanding the Destruction of Jerusalem by the last Time here mention'd. For in his Treatise entitled, *The Apostacy of the Latter Times*, Ch. 15. Mr *Mede* writes thus: To these Weeks (viz. the 70. Weeks of Daniel) whose Computation so especially concerns the Jews, is reference made in those Epistles which are written to the Christian Churches of that Nation, whether living in Jewry or Abroad dispers'd. Such is St Paul's Epistle to the Hebrews; Both St Peter's to those of the Dispersion in Pontus &c. --- the Epistle of St James to the Twelve Tribes; and likewise the First Epistle of St John, which, tho' the Salutation expresses not, as in the former, yet may appear, both because Peter, James, and John, were all three Apostles of the Circumcision; and from that passage Chap. 2. 2. Christ Jesus is the Propitiation for our Sins; and not for Ours only, but for the Sins of the Whole World, i. e. not for the Sins of Us only who are Jews, but for the Sins of the Gentiles also. And do's not the name of General or Catholic Epistle given unto This; as well as to those of St James and St Peter, imply thus much? --- (Concerning which see the first Note on the Epistle of St James.) --- But I come to note the Places I spake of. And first out of the forenam'd Epistle of St John; where from that Prediction of our Saviour in the Gospel, that the Arising of False Prophets should be One of the Near Signs of the Nigh-approach-

ing

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15 *As therefore I have observ'd to you (v. 12—14.) that this Epistle is writ for the Use and Practice of All sorts and Ages of Christians among you, so it is the Common Duty of you All, that ye Love not the World or this Life, neither the things that are in the World, but in subordination to the Love of God.* If any man love the World in an higher degree, the Love of the Father is not in him. 16 For All that is *Sinfull* in the World, viz. the Lust of the Flesh or *All Sinfull and Sensual Pleasures*, and the Lust of the Eyes or *All Sinfull Covetous Desires*, and the Pride of Life, is not *consistent with the Love* of the Father, but is or proceeds from too great a love of the World. 17 And the *Reasonableness of this Duty* (viz. not loving the World) will appear by considering, that the World passes away, and the Lust thereof, i.e. *All the Sinfull Enjoyments thereof*: but he that do's the Will of God, and thereby shews that he truly loves God, abides for ever, inasmuch as he shall be rewarded with an *Happy Immortality in the life to come*.

VII.
The Love of the world is inconsistent with the Love of God.

18 Little Children, it is (*dd*) the Last Time or Hour of the Jewish Oeconomy. And as ye have heard that Antichrist comes at this time, even now are there many Antichrists or Opposers and Denyers of Christ, whereby

VIII.
The Apostle asserts Jesus to be the same Person with Christ, in opposition to such Heresies as deny'd the same; and withall the Apostle observes the Necessity of believing this Article.

A N N O T A T I O N S.

ing End of the Jewish State, the Apostle thus refers unto it, Chap. 2. 18. *Little Children this is signum ægæ the Last hour &c.* Here by the Last time I suppose no other thing to be meant, but the near Expiring of Daniel's 70. Weeks, and with it the Approaching End of the Jewish Common-wealth. And why might not this Epistle be written in the Last Week, at the beginning whereof Jesus Ananias began that woful Cry, *Wo unto Jerusalem and the Temple? Josephus lib. 7. belli Judaici.* By ποιοι Αντιχριστοι many Antichrists are meant no other but False Prophets or Counter-Prophets to the Great Prophet, pretending an Unction or Commission from Heaven (as he had) to teach the World some new Revelation and Doctrin. --- And the Coming of such as these our Saviour in St Matthew's Gospel (a Gospel for the Hebrews) makes one of the Last Signs ushering the Destruction of Jerusalem. And if the Harmony of this Prophecy in the three Evangelists be well consider'd, there was no more to come but the *Compassing Jerusalem with Armies*. Well therefore might St John, when he saw so many Antiprophets spring up, say, *Hereby we know that it is the Last time*. Thus Mr Mede in the place forecited. Whence it also evidently appears, that Mr Mede placed the Writing of this Epistle before the Destruction of Jerusalem, and that he perceiv'd in it no Accounts, whereby it appears (as Mr Whiston thinks) to have been written After the said Destruction of Jerusalem.

To the same purpose is the whole 7. Chapter of Book 5. of Mr Mede's Works, entitled, *De Nomine Antichristi apud S. Joannem*. Which ends thus: Sensus igitur Loci Joannis Epi. 1. cap. 2. v. 18, &c. ejusmodi est. De Simone Antichristo, Satanae Primogenito & omnium Hæreticorum & Pseudoprophetarum Coryphæo, jamdudum audivisti, ut ad seducendum venerit. Nunc autem plures Antichristos & Pseudoprophetas, scilicet Menandrum, Saturninum, Basilidem, Carpocratem, & Cerinthum, &c. exortos vidimus: unde jam certo scimus Finem Gentis nostræ & Politicæ Mosaicæ abolkionem instare; cum inter alia signa Excidii istius appropinquantis hoc etiam Salvator prædixit, Quod multi Pseudopro-

TEXT.

TRANSLATION.

ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν.
 19 Εξ ἡμῶν ἔξηλθον, ἀλλ' οὐκ ἦσαν
 ἔξ ἡμῶν· εἰ γὰρ ἦσαν ἔξ ἡμῶν,
 μεμενήκεισαν ἀν' μετ' ἡμῶν· ἀλλ'
 ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες
 ἔξ ἡμῶν. 20 Καὶ ὑμεῖς χρίσμα
 ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάν-
 τα. 21 Οὐκ ἔγραψα ὑμῖν ὅτι οὐκ
 οἴδατε τίς ἀλήθεια, ἀλλ' ὅτι οἴ-
 दाτε αὐτὸ, καὶ ὅτι πᾶν ψεῦδος
 ἐκ τῆς ἀληθείας οὐκ ἐστίν. 22 Τίς
 ὅστις ὁ ψεύστης, εἰ μὴ ὁ ἀρνέμεται
 ὅτι Ἰησοῦς οὐκ ἐστίν ὁ Χριστός; ὁ
 ὅστις ὁ ἀντίχριστος, ὁ ἀρνέμεται τὸν
 πατέρα καὶ τὸν υἱόν. 23 Πᾶς ὁ ἀρ-
 νέμεται τὸν υἱόν, ὁ δὲ τὸν πατέρα
 ἔχει· ὁ ὁμολογῶν τὸν υἱόν, καὶ τὸν πα-
 τέρα ἔχει. 24 Ὑμεῖς οὖν ὃ ἠκούσατε
 ἀπ' ἀρχῆς, ἐν ὑμῖν μένει. ἐὰν
 ἐν ὑμῖν μείνῃ ὃ ἀπ' ἀρχῆς ἠκού-
 σατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ
 πατρὶ μένετε. 25 Καὶ αὕτη ὅστις
 ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγεί-
 λατο ἡμῖν, τίς ζωὴν τίς αἰώνιον.

whereby we know that it is the last time.

19 They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but *they went out*, that they might be made manifest, that * none of them are of us.

20 And ye have an Anointing from the holy One, and ye know all things.

21 I have not written unto you, because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denies that Jesus is the Christ? he is antichrist that denies the Father and the Son.

23 Whosoever denies the Son, the same has not the Father: he that acknowledges the Son, has the Father also.

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning, shall * abide in you, ye also shall abide in the Son and in the Father.

25 And this is the promise that he has promis'd us, *even* eternal life.

26 Ταῦτα

ANNOTATIONS.

phetæ exorirentur & seducerent multos. Matth. 24. 11. After which he gives another Interpretation thus: *Joannes nomine Antichristi non tam unum aliquem & singularem hominem intelligit, quam Factionem hæreticam seu Pseudoprophetarum turbam, cujusmodi plures paulo ante Hierosolymorum Excidium extituros prædixerat Salvator, Matt. 24. 11. unde colligit Joannes finem Politicæ Judaicæ jam, tempore quo Epistola illa prima scripta sit, instare, ὅτι Ἀντίχριστοι πολλοὶ γάρ εἰσι.* Patet autem *Antichristi* nomine Factionem designari, cum ex hoc loco (viz. cap. 2. v. 18.) ubi ὁ Ἀντίχριστος καὶ πολλοὶ Ἀντίχριστοι se mutuo explicare videntur, tum

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whereby we know according to our Saviours Predictions, that it is the Last Time. 19 They went out from us *Christians*, but they were not of us: for if they had been of us, *i. e. had been truly Christians*, held the same true Christian Faith with us, they might and would no doubt have continued with us: but they went out or separated themselves from the true Apostolick Church, setting up Parties and Congregations in opposition to us, that they might be made manifest, that none of them are of us truly, tho' they call themselves *Christians*. 20 And ye have an Anointing, *i. e. are as it were anointed or have receiv'd the Holy Spirit from the Holy One, i. e. Christ*, and ye thereby know All these things I write to you about, to be no other than the Truth of the Gospel. 21 For I have not written unto you, because ye know not the Truth, but because ye know it, and that no Lie, *i. e. none of those False Doctrins which are taught by the Antichrists or Hereticks* is any Branch of the Truth of the Gospel. On account of such your Knowledge it is, that I stand not to prove the Falsity of the Doctrins taught by the said Antichrists, but only by mentioning them to you as False Doctrins, exhort you to persevere in the True Faith. 22 Who is a Liar or False Teacher, but he that denies that Jesus is the Christ, as do's Cerintus and his Followers? He is to be esteem'd no less than an Antichrist that denies the Father and the Son. 23 Whosoever denies Jesus to be truly the Son of God, begotten of the Father before all Worlds or Created Beings, (and this do the Cerinthians and Ebionites now deny;) the same has not a Right and Saving Knowledge of the Father, but do's by consequence deny the Father, by denying Jesus to be his True Son: on the other hand he that acknowledges Jesus to be the Son of God the Father truly has a Right Knowledge of the Father also. 24 Let That Doctrin therefore, particularly concerning Jesus being truly the Son of God, abide in you, which ye have heard from the Beginning of the Gospel Preach'd unto you by the Apostles of Christ. If That Doctrin, which ye have heard from the beginning, shall abide in you, ye also shall thereby (as One means requisite) likewise abide in the True Faith and so Love of the Son and in the true Faith and Love of the Father. 24 And tho' you may be severely persecuted for thus persevering in the True Faith, yet you have sufficient Encouragement to persevere therein, forasmuch as this is the Promise that He has promis'd us that do so persevere, even Eternal Life.

A N N O T A T I O N S.

tum maxime ex Epist. 2. v. 7. πολλοὶ πλάνοι εἰσῆλθον — ἐπὶ ἐστὶ ὁ πλάνος ἐ Ἀντίχριστος. Thus Mr Mede. And it plainly appears from several places of St John's Epistles, that ὁ Ἀντίχριστος was not by him primarily design'd to denote the Grand Antichrist, as Mr Whiston would have it. Tho' (as Mr Mede observes in the place last cited) Potest istorum Antichristorum doctrinæ summula (qua negatur Jesus esse Christum) magno isti Antichristo accommodari.

TEXT.

TRANSLATION.

26 Ταῦτα ἔγραψα ὑμῖν ὥστε τῶν πλαινόντων ὑμᾶς. 27 Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, ὃ ἐν ὑμῖν μένει, καὶ ὃ ὑμεῖς χρειάζεσθε ἵνα πῆς διδάσκη ὑμᾶς, ὡς ὁ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθὲς ἐστίν, καὶ οὐκ ἐπὶ ψεύδους· καὶ κατὰ τὸ ἐδίδαξεν ὑμᾶς, ἵνα μὴ ἐκλείνητε ἐν αὐτῷ. 28 Καὶ νῦν, τέκνα, μείνετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ, ἔχωμεν παρρησίαν, καὶ μὴ αἰσχυρωσώμεθα ἀπ' αὐτοῦ, ὃ ἐν τῇ παρουσίᾳ αὐτοῦ.

29 Εἰν εἰδῆτε ὅτι δικαίος ἐστίν, γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὸ δικαιοσύνην, ὃς αὐτοῦ γεγέννηται. Κεφ. γ'. Ἰδοτε ποσὸν πλὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα Θεοῦ κληθώμεθα. Ἀλλὰ τῷτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἐγνώκαμεν αὐτόν. 2 Αγαπητοί, νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. οἶδαμεν δὲ ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα· ὅτι ὁ ὅμοιος αὐτοῦ κατὰ τὸ ἐστίν. 3 Καὶ πᾶς ὁ ἔχων τὸν ἐλπίδα ζωῆς ἐπ' αὐτῷ, ἀγνίζει αὐτόν, κατὰ τὸ ἐκείνῳ ἀγνός ἐστίν.

26 These things have I written unto you, concerning them that seduce you.

27 And the anointing which ye have receiv'd of him, abides in you; and ye need not that any man teach you, but, as the same anointing teaches you of all things; and is truth and is no lie; and even as it has taught you, abide ye in him.

28 And now, little children, abide in him; that when he shall appear, we may have confidence; and not be *made ashamed by him at his coming.

29 If ye know that he is righteous, ye know that every one *also that do's righteousness, is born of him.

Chap. III.

Behold, what manner of love the Father has bestow'd on us, that we should be call'd the Sons of God? therefore the world knows us not, because it knew him not.

2 Beloved, now are we the Sons of God, and it do's not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that has this hope in him, purifies himself even as he is pure.

4 Πᾶς

PARAPHRASE.

Life. 26 These things have I written unto you, concerning them that endeavor to seduce you. 27 And these things have I written, not because you were afore ignorant of them; for the Anointing, i. e. Gifts and Graces of the Holy Spirit, which ye have receiv'd of Him, i. e. Christ, abides

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abides in you while ye abide in the Truth, and whatsoever Greater Knowledge of God the False Teachers may pretend to, I assure you ye need not that any man teach you any thing, but as, i. e. besides, much less contrary to, what the same Anointing, i. e. the Holy Spirit which ye have receiv'd, teaches you of All things necessary to Salvation, and which alone is Truth, and is no Lie: And therefore even as it has taught you, abide ye in Him, i. e. in the True Faith of Christ. 28 And accordingly now notwithstanding the present Persecutions of the True Believers by the Hereticks, little Children, abide in him, that when He shall appear, we may have Confidence, so as to meet him with Joy and Comfort on account of having behav'd our selves Faithfully towards Him, and may not be made ashamed by Him at his Coming by his Denying us and Judging us Unworthy of his Heavenly Kingdom, on account of our behaving our selves Unfaithfully to him here.

29 If ye know that He, i. e. Christ is Righteous, as in Himself so on account of his being the Author of Righteousness unto us, ye know by necessary consequence, that every man also that do's Righteousness, is enabled so to do only by the Assistance of Christ's Spirit vouchsaf'd unto him as a Principle of a New and Holy Life, whence every such Person is said in the language of the Gospel to be Born of Him. Chap. III. Behold therefore or consider duly, what manner of Love the Father has bestow'd upon us Christians; that we should be call'd no other than the Sons of God? Therefore the Wicked part of the World knows us not, i. e. do not like or love us Christians, but persecute us; namely because it knew him not, i. e. liked not Christ himself, but persecuted and kill'd him. 2 So that, Belov'd, our very Persecutions are of this Advantage to us, that they are good Arguments that Now and we the Sons of God, being conformable to Christ in our Sufferings as well as Holiness of Life; and it do's not yet appear what we shall be, i. e. we do not yet fully know or distinctly apprehend the Greatness of that Glory and Bliss, which shall be confer'd upon us in the other life: but we know in general, that when He, i. e. Christ shall appear to judge the World, we shall be like Him, in Glory and Happiness: for we shall see Him as He is, i. e. shall have a clear and perfect Knowledge of God wherein consists our Intellectual Happiness, and shall be admitted into his immediate Presence, where is All other Happiness and Glory we are capable of. 3 And every man that has this Hope in him, rightly grounded, viz. on his own performing the Conditions requir'd of God, capacitate us for his Eternal Bliss and Glory, acts accordingly, and therefore is so far from being Guilty of any Sinfull Compliance to avoid Persecution, that he punishes Himself even as He is pure, i. e. that in order to be made like unto Christ hereafter in Bliss and Glory, he becomes like unto Christ here in Purity and Holiness of Life.

V. 29. † So Alex. and some other MSS. and Vulg. Version.

T E X T.

TRANSLATION.

4 Πᾶς ὁ ποίῳ τινὶ ἁμαρτίαν, ἢ τινὶ ἀνομίᾳ ποιῇ· ἢ ἡ ἁμαρτία ὅτιν ἢ ἀνομία. 5 Καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα ταῖς ἁμαρτίαις ἡμεῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι.

6 Πᾶς ὁ ἐν αὐτῷ μένων, ἔχῃ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων ἔχῃ ἑώρακεν αὐτόν, ὅδε ἔγνωκεν αὐτόν. 7 Τεκνία,

μηδεὶς πλανᾷτω ὑμᾶς· ὁ ποίῳ τινὶ δικαιοσύνην, δικαίος ἐπὶ κατὰ ἐκεῖνος δικαίος ὅτιν.

8 Ὁ ποίῳ τινὶ ἁμαρτίαν, ἐκ τῆς ἀφρόλου ὅτιν· ὅτε ἀπ' ἀρχῆς ὁ ἀφρόλος ἁμαρτάνει. Εἰς τὸ ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ ἀφρόλου. 9 Πᾶς ὁ γεννημένος ἐκ τοῦ Θεοῦ, ἁμαρτίαν ἢ ποιῇ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ ἢ δύναιται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεννημένος.

10 Εἰ τις τῶν φανερῶν ἐπὶ ταῖς τέκναις τοῦ Θεοῦ ἢ ταῖς τέκναις τοῦ ἀφρόλου. Πᾶς ὁ μὴ ποίῳ δικαιοσύνην, ἢ ἐπὶ ἐκ τοῦ Θεοῦ,

4 Whosoever commits sin, transgresses also the law: * and Sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abides in him, sinneth not: whosoever sinneth, has not seen him, neither known him.

7 Little Children, let no man deceive you: he that do's righteousness, is righteous, even as he is righteous.

8 He that commits sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God, do's not commit sin; for his seed remains in him: and he cannot sin, because he is born of God.

10 In this the Children of God are manifest, and the children of the devil. Whosoever do's not righteousness, is not of

Καὶ

P A R A P H R A S E.

X.
The Apostle gives them a Right Notion of Sin properly so call'd, and observes that such Sin is inconsistent with True Christianity.

4 And whereas there are men arisen, some, who teach the contrary, and that Men are sav'd by men's Grace or Favorit; not by Good and Righteous Works; forasmuch as no Works are Naturally or in themselves Good or Bad; but are so only Accidentally or in relation to the Appointment (or Humor) of those Angels, who made this World: whereas I say this is the False Doctrin of Simon Magus or His Followers, in opposition thereunto I am to instruct you that Whosoever commits Sin, i. e. do's any of those things which are Evil according to the Doctrin of us Apostles, transgresses also thereby not the Appointment of the Angels who

P A R A P H R A S E.

who are said by these Hereticks to have made the World, but the Law of the Supream God, and I tell you in short that All Sin is no other than the Transgression of the Law of the Supream God. 5 And whereas these Hereticks pretend that Christ was sent by the Supream God into the World, to release Men from observing the Ordinances of the said Angels who made this World, such as they esteem Chastity and Purity of Life, and by such Damnable Doctrins go about to defend their Wicked and Sinfull Practices, ye know by the True Doctrin of Christ that has been taught you, that He, i. e. Christ was manifested to take away Our Sins, i. e. was sent into the World by the Supream God to put an End to such Sinfull Practices of Men, and that accordingly in Him is no Guilt of Sin, He never practising such things as these Hereticks defend the Practice of. 6 In like manner Whosoever abides in Him, i. e. Christ sinneth not, i. e. allows himself in no such Sinfull Practice: whosoever sinneth thus, has not seen him, neither known Him, i. e. has no True Knowledge of the Intent of Christs Coming into the World, or of his Doctrin here. 7 Little children, let no man deceive you therefore in these so important matters. Be assur'd from me, that He only that do's Righteousness, is Righteous, even as He, i. e. Christ is Righteous, i. e. is Righteous in such a manner as that He shall be accepted by God unto Salvation as was the Man Christ Jesus. 8 He that commits Sin, i. e. Any of those Enormous Sins of Impurity or the like, which these Hereticks contend are not only Lawfull, but even part of the Privileges of the Gospel, is so far from becoming thereby a True Child of God, as the same Hereticks would persuade you, that He is no other than a Child of the Devil: for the Devil it is that sinneth from the Beginning of the World, and first brought Sin into, and ever since has promoted Sin in the World. On the contrary for this purpose the Son of God specially so call'd, i. e. Christ was manifested, that he might destroy the Works of the Devil, by enabling men to forsake such Sins. 9 And accordingly whosoever is born of God by partaking of his Holy Spirit, do's not commit Sin properly so call'd, i. e. Any such Things as are forbid by the Gospel under the Penalty of Eternal Damnation; as Adultery, Fornication, Drunkenness, &c. For His Seed, i. e. either the Holy Spirit which is the Principle of Spiritual Life in every Regenerate Person, or else the Word of God with its due Force and Efficacy remains in him, as long as he acts like One Born of God: And he cannot thus Sin, because he is Born of God, by which New Birth he receiv'd such a Principle of Holiness as will not permit Him to fall into, or live in any such Deadly Enormous Sin, so long as the said Principle or Spirit of Holiness abides in and has the Direction of Him. 10 In short, in this the Children of God are manifest, and the Children of the Devil: Namely, whosoever do's Righteousness, he and he Alone is a Child of God: On the other hand, whosoever do's not Righteousness, is not a Child of God, but of the Devil.

T E X T.

TRANSLATION.

Καὶ ὁ μὴ ἀγαπῶν τὸ ἀδελφὸν αὐτοῦ·
 11 ὅτι αὐτὴ ἐστὶν ἡ ἀγγελία ἣν ἠκού-
 σατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλ-
 λήλους. 12 Οὐ κατὰς Κáιν ἐκ τῶ
 πονηρῶ ἦν, καὶ ἔσφαξε τὸ ἀδελφὸν αὐτοῦ·
 καὶ χάριν πίνος ἔσφαξεν αὐτόν; ὅτι τὰ
 ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τῶ ἀδελφῶ
 αὐτοῦ δίκαια. 13 Μὴ θαυμάζετε, ἀδελ-
 φοί μου, εἰ μισοῦ ὑμᾶς ὁ κόσμος. 14 Ἡ-
 μῖς οἶδαμεν ὅτι μετὰ βεβήκαμεν ἐκ τῶ
 θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς
 ἀδελφούς· ὁ μὴ ἀγαπῶν, μένει ἐν τῷ
 θανάτῳ. 15 Πᾶς ὁ μισῶν τὸ ἀδελφὸν
 αὐτοῦ, ἀνθρώπου κλόνος ἐστὶ· καὶ οἶδατε ὅτι
 πᾶς ἀνθρώπου κλόνος ἔκ' ἐχθρὸς ζωὴν αἰώνιον
 ἐν αὐτῷ μάνει. 16 Ἐν τῷ ἔργῳ ἐνώκαμεν
 τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τι-
 ψυχὴν αὐτοῦ ἔθηκε· καὶ ἡμεῖς ὀφείλομεν
 ὑπὲρ τῶ ἀδελφῶν τοὺς ψυχὰς τιθεῖναι.
 17 Ὃς δ' ἂν ἔχῃ τὸ βίον ἐν κόσμῳ, καὶ
 θεωρῇ τὸ ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα,
 καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ,
 πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ;
 18 Τεκνία μου, μὴ ἀγαπῶμεν λόγῳ,
 μηδὲ γλώσσῃ, ἀλλ' ἔργῳ καὶ ἀληθείᾳ.
 19 Ἐν τῷ ἔργῳ γνωστέον ὅτι ἐκ τῆ ἀλη-
 θείας ἐσμὲν, καὶ ἔμωροθεν αὐτὸ πείσομεν
 τοὺς καρδίας ἡμῶν. 20 Ὅτι ἐὰν καρδια-
 γνώσκῃ ἡμῶν ἡ καρδιά, τὸ μείζων ἐστὶν ὁ
 Θεὸς τῇ καρδίᾳ ἡμῶν, καὶ γνώσκῃ πάντα.

God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain *who* was of that wicked one, and slew his brother: and wherefore slew he him? because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have pass'd from death unto life, because we love the brethren: he that loveth not *his* brother, abides in death.

15 Whosoever hates his brother, is a murderer: and ye know that no murderer has eternal life abiding in him.

16 Hereby perceive we *his* love, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoso has this world's goods, and sees his brother have need, and shuts up his bowels of *compassion* from him, how dwells the love of God in him?

18 My Little children, let us not love in word, neither in tongue, but in deed and in truth.

19 Hereby we *shall* know that we are of the truth, & shall assure our hearts before him.

20 For if our heart condemn *us*, God is greater than our heart, and knows all things.

And here on account of the Bitter Zeal and Malice, wherewith such as are Zealous for the Law, persecute their Jewish Brethren that are Christians, it is requisite to observe again in particular, that Neither he that loveth not his Brother, is a Child of God, (however vainly he may think Himself to be so on account of his Zeal for the Law) 11 For this is a Principal Branch of the Message or Doctrine of God, that ye have heard as taught from the Beginning, not of the Gospel only, but even of the World. 12 For by what ye read in the Beginning of Genesis concerning Cain and Abel, ye are taught that ye ought Not to do as Cain, who was (not of God, as to such his Wicked Actions, but) of that Wicked One the Devil) and slew his Brother: And wherefore slew he Him? but only because his Own Works were Evil, and his Brother's Righteous. 13 Marvel not therefore, my Brethren, if the World hate you now a days in like manner. 14 One particular and principal Instance, whereby we know that we have pass'd from being liable to Eternal Death unto being entitled to Eternal Life, is this, because we love the Brethren: He that loves not his Brother, abides yet in a state wherein he is liable to Eternal Death. 15 Whosoever hates his Brother, is in the Disposition of his own Heart, and consequently in the Sight of God a Murderer: and ye know that no Murderer has any Right to Eternal Life abiding in him. 16 Hereby perceive we His, i. e. Christ's Love, because he laid down his Life for us, i. e. for our Salvation. And in imitation of Him, we ought to be ready to lay down our Lives for the promoting the Salvation of the Brethren. 17 But if Christian Love requires us to lay down even our Lives for our Brethren in this case, then who so has this World's Goods, and sees his Brother have need, and shuts up his bowels of Compassion from him, how dwells the Love of God in him? i. e. He is surely very far from being influenc'd as he ought by the Consideration of God's Love to him in Christ. 18 Further, my little Children, let us not love in Word neither in Tongue only, but in Deed and in Truth. 19 Hereby, i. e. by this latter sort of Love only, (and not by the former, viz. in Word only) we shall know that we are of the Truth, i. e. True Children of God or Christians, and shall assure our Hearts before God, i. e. shall have a well-grounded Confidence toward God, that we are acceptable to him. 20 For this Assurance is what we ought to labour after; since if our Heart condemn us, God is Greater in Knowledge than our Heart, and knows All things; and consequently we cant but expect,

XI.
The Apostle again presses upon them the Great Duty of Brotherly Love; as also the Necessity of believing Jesus to be Christ.

A N N O T A T I O N S.

V. 14. † Το ἀγαπᾶν αὐτὸν is not read in Alex. and some other MSS. nor yet in Vulg. Syr. Arab. or Ethiop. Versions.

V. 19. † Καὶ is not read in Alex. or Vulg.

V. 20. † Ὁν is not read in Alex. Vulg. or Arab.

TEXT.

TRANSLATION.

21 Αγαπητοί, ἐὰν ἡ καρδία ἡμῶν μὴ
καταγνώσκῃ ἡμῶν, παρρησίας ἔχομεν
πρὸς τὸν Θεόν. 22 Καὶ ὃ ἐὰν αἰτώ-
μεν, λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς
ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρετὰ
ἐνώπιον αὐτοῦ ποιοῦμεν. 23 Καὶ αὕτη
ἔστιν ἡ ἐνδοξὴ αὐτοῦ, ἵνα πιστεύσωμεν πρὸς
ὀνόματι† αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγα-
πῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν
ἡμῖν. 24 Καὶ ὁ τηρῶν τὰς ἐντολὰς αὐ-
τοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ.

Καὶ ὅτι οὕτως γινώσκουμεν ὅτι μένει
ὁ ἡμῖν, ὅτι τὸ Πνεῦμα† ὃ ἡμῖν
ἔδωκεν. Κεφ. Δ'. Αγαπητοί, μὴ παντὶ
πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε
τὰ πνεύματα, εἰ ὅτι τῷ Θεοῦ ἔστιν.
ὅτι πολλοὶ ψευδοπροφῆται ἐξελη-
λύθασιν εἰς τὸν κόσμον. 2 Εἰ οὕτως
γινώσκειται τὸ Πνεῦμα τῷ Θεοῦ· πᾶν
πνεῦμα ὃ ὁμολογᾷ Ἰησοῦν Χριστὸν ὅτι
σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστίν. 3 Καὶ
πᾶν πνεῦμα ὃ μὴ ὁμολογᾷ τὸν Ἰησοῦν
Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ
ὅτι ἔστι. καὶ τὸ τοῦτο ἔστι τὸ τῷ ἀντιχρίστῳ,
ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ὁ καὶ πρὸ
κόσμου ἐστὶν ἡδὴ.

21 Beloved, if our heart
condemn us not, *then* have we
confidence toward God.

22 And whatsoever we ask,
we receive of him, because we
keep his Commandments, and
do those things that are pleas-
ing in his sight.

23 And this is his command-
ment, that we should believe
on * his name Jesus Christ, and
love one another, as he gave
us commandment.

24 And he that keeps his
commandments, * abides in him
and he in him: and hereby
we know that he abides in us,
by the Spirit which he has gi-
ven us.

Chap. IV.

Beloved, believe not every
spirit, but try the spirits, whe-
ther they are of God: because
many false prophets are gone
out into the world.

2 Hereby * is known the
spirit of God: Every Spirit
that confesses that Jesus Christ
is come in the flesh, is of God.

3 And every spirit that con-
fesses not, that Jesus Christ is
come in the flesh, is not of
God: and this is that *spirit* of
antichrist, whereof you have
heard that it should come, and
even now already it is in the
world.

4 Τρεῖς

ANNOTATIONS.

V. 23. † So it is read in Alex. and two other MSS. and in Ethiop. Version.
And that this is the true Original Reading, seems probable on two Accounts.
First, because it is obvious why *Χριστὸς* should be turn'd into *Χριστῷ*, namely be-
cause this expression τὸ ὄνομα Ἰησοῦ Χριστοῦ frequently occurs in N. T. and then
it was easily suppos'd for the like Reason to have been left out before *αὐτοῦ*. But
now there can be no probable Reason for this Reading, τὸ ὄνομα αὐτοῦ Ἰησοῦ
Χριστοῦ.

P A R A P H R A S E.

expect, that God will condemn us likewise. 21 On the other hand, Belov'd, if our Heart condemn us not upon due Examination, then have we Confidence toward God upon good ground, that he will hear our Prayers. 22 And whatsoever we ask according to his Will, we receive of Him, because we keep his Commandments, and do those things that are pleasing in his sight. 23 And this is his Commandment in a special manner, that we should believe on his Name Jesus Christ, i. e. that we should believe the same Person which is call'd Jesus to be also Christ, in opposition to those Hereticks who make Jesus and Christ to be different Persons; and also that we should love one another, as He, viz. Christ himself in a special manner gave us Commandment. 24 And be assur'd from me that only He that keeps his Commandments, abides in Him, and He in him, i. e. is a True Christian.

And hereby we know that He abides in us, by the Spirit which he has given us, and which as long as it continues in us, will keep us in the Right Faith and Practice of the Gospel of Christ. Chap. IV. And here it will be requisite for me to exhort you in a special manner, Beloved, to believe not every Teacher that pretends to have the Spirit of God, but to try the Spirits, whether they are of God or no: because many False Prophets or Teachers are gone out into the World, which All pretend to have the Spirit of God. 2 Now in order to your Trying and Judging aright, whether such as call themselves Christians, have the Spirit of God or no, I shall here give you some Plain Characters or marks, whereby you may easily judge of them aright; Namely hereby is known the Spirit of God: Every Person laying claim to the Spirit, that confesses that Jesus Christ is come in the Flesh really and truly, i. e. did really take our Human Nature and become a Real Man, and was so not only in Appearance, the same Person is in this respect acted by the True Spirit of God. 3 And on the contrary Every one that pretends to the Spirit, and that confesses not that Jesus Christ is come in the Flesh Really, but only in Appearance. He is not acted by the Spirit of God; and indeed this is no other than one sort of That spirit of Antichrist, so call'd as opposing the True Faith of Christ in an eminent manner, whereof you have heard that it should come, and even now already is it in the World, And this sort of Antichrists or Hereticks may be, and were by the Primitive Christians,

XII.
The Apostle .
gives them a
Certain Mark or
Character, where-
by to know One
sort of Antichrist
or Heretick.

A N N O T A T I O N S.

Xepi, being put in the place of *το ὄνομα ἡς αὐτῆς Ἰησοῦ Χριστοῦ*, but only that it was so wrote Originally, and carefully transcrib'd by These Copyers; whereas others thro' Inadvertency run into the Common Expression. Secondly, this Expression here us'd do's more plainly obviate the Heretical Doctrine aforementioned, viz. that Jesus was a Different Person from Christ; for by this saying, as the Apostle do's here, that *this is His Commandment that we should believe on his Name JESUS CHRIST*, is plainly denoted that we are to believe that the Name JESUS CHRIST was the Name of One and the Same Person.

TEXT.

TRANSLATION.

4 Ὑμεῖς ἐκ τῷ Θεῷ ἐστε, πικρία, καὶ νενικήκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ Χρὶς ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. 5 Αὐτοὶ ἔκ τ' κόσμου εἰσὶ· διὰ τούτο ἐκ τ' κόσμου λαλήσιν, καὶ ὁ κόσμος αὐτῶν ἀκροῖται. 6 Ὑμεῖς ἐκ τῷ Θεῷ ἐσμέν· ὁ γινώσκων τὸν Θεόν, ἀκροῖται ἡμῶν· ὃς οὐκ ἐστὶν Χρὶς τοῦ Θεοῦ, οὐκ ἀκροῖται ἡμῶν. ἐκ τούτου γινώσκουμεν πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τῷ Θεῷ ἐστὶ καὶ πᾶς ὁ ἀγαπῶν, ἐκ τ' Θεοῦ γεγέννηται, καὶ γινώσκει τὸ Θεόν. 8 Ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸ Θεόν· ὅτι ὁ Θεὸς ἀγάπη ἐστίν. 9 Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸ ὕψος αὐτοῦ τὸ μονογενὲς ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ. 10 Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ ἱλασμόν περὶ τῶν ἁμαρτιῶν ἡμῶν. 11 Ἀγαπητοί, εἰ ὕψος ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. 12 Θεὸν ἔδειξεν πάσι τοῖς ἀγαπῶσιν αὐτόν, ὅτι ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world hears them.

6 We are of God: he that knows God, hears us; he that is not of God, hears not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another, for love is of God: and every one that loveth, is born of God, and knows God.

8 He that loveth not, knows not God: for God is love.

9 In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live thro' him.

10 Herein is love, not that we lov'd God, but that he lov'd us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so lov'd us, we ought also to love one another.

12 No man has seen God at any time. If we love one another, God abides in us, and his love is perfected in us.

(c) See note (b) foregoing.

PARAPHRASE.

stians, properly stil'd from their False Opinion of Christ's being Man, not in Reality but Appearance, Docetæ or Phantasiastæ.

4 Ye who persist in the True Faith, are acted by the Spirit of God, Little Children, and have overcome them, *i. e. the Antichrists or Heretical Teachers, viz. so as not to be led away by their False Doctrins: because Greater is He, i. e. Christ that is in you by his spirit, than He, i. e. the Wicked One or Devil that is in the Unbelieving or Heretical Part of the World.* 5 They, *i. e. the False Prophets or Teachers are All of them influenc'd by Considerations of the World, i. e. of Worldly Interest or Pleasure: therefore speak they, i. e. the Doctrins which they teach savour of the World, and consequently the World (i. e. such as are govern'd by the Interest and Pleasure of the World) hears them, i. e. receive and embrace their False Doctrins.* 6 We who persist in the True Faith and Doctrin of Christ, and choose rather to suffer Persecution and the Loss of this World than to forsake the Truth, are of God: He that knows truly the Will of God made known by Christ, hears us: He that is not acted by the Spirit of God, and consequently do's not know truly the Will of God made known to us by Christ, hears not Us. Hereby therefore, as by Another infallible and easy Mark, (*viz. by Mens being govern'd, or not govern'd, by Worldly Interest, Pleasure, or the like*) know we such as are directed by the Spirit of Truth and such as are misled by the Spirit of Error.

XIII.
Another Mark whereby to distinguish False Christians, viz. by their Love to the World, or being altogether influenc'd by Worldly Interest.

7 As Another Mark whereby to judge aright whether we be acted by the Spirit of God, let us love One Another: for a true Christian Love is wrought in us only by the Spirit of God: and therefore every one that loveth on true Christian motives, is born of God by partaking of his Holy Spirit, That Principle of New and Holy Life, and knows God aright. 8 He that loveth not thus, knows not God aright: for if he knew him aright, he would know that God is Love, *i. e. the most Loving Being.* 9 In this was manifested the Love of God towards Us in the most extraordinary manner, because that God sent his Only begotten Son into the World, that we might live, *i. e. be enabled to attain to Eternal Life thro' Him.* 10 Herein is the Greatness of God's Love shewn to us, not that we loved God first, but that he loved us first, and that even while we were Sinners and so at Enmity with Him, and out of such his infinite and preventing Love sent his Son to be the Propitiation for Our Sins. 11 Beloved, if God so loved Us, what is the natural and plain Inference, but that we ought also so to love one another. 12 No man has seen (e) or sensibly convers'd with God at any time, so as by that means to beget in Himself, (or shew his) Love to God, as by the same means Love is mutually begot and shewn between man and man. So that, if ye love one another, this is the proper way to judge whether God abides in us, and his Love is perfected in us, *i. e. whether we truly love God, and God consequently loves us.*

XIV.
Another Mark to distinguish False Christians, viz. by their want of Brotherly Love.

TEXT.

TRANSLATION.

13 ΕΝ ΤΟΥΤΩ ΓΝΩΣΚΟΜΕΝ ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν. 14 Καὶ ἡμεῖς πεπαισθημένοι, καὶ μαρτυροῦμεν, ὅτι ὁ πατήρ ἀπέσταλκε τὸν υἱὸν σωτῆρα τοῦ κόσμου. 15 Ὃς δ' ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ὅστις ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ.

16 Καὶ ἡμεῖς ἐβίωσαμεν καὶ πεπεισώμεθα ὅτι ἀγάπην, ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. ὁ Θεὸς ἀγάπη ἐστίν· καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ.

17 ΕΝ ΤΟΥΤῳ ΠΙΣΤΕΛΕΪΩΜΑΣ ἡ ἀγάπη μετ' ἡμῶν, ἵνα παρρησιάσῃ ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως· ὅτι χαρὰς ἐκείνός ἐστι, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. 18 φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸ φόβον· ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φόβος ἀμυνεὶ τὴν τελείαν ἐν τῇ ἀγάπῃ. 19 Ἡμεῖς τ' οὖν ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος ἀγάπησεν ἡμᾶς.

13 Hereby know we, that we ^{*} abide in him, and he in us, because he has given us of his Spirit.

14 And we have seen and do testify, that the Father sent the Son to be the Saviour of the world.

15 Whosoever shall confess, that Jesus is the Son of God, God ^{*} abideth in him, and he in God.

16 And we have known and believed the love, that God has to us. God is love; and he that abides in love, abides in God, and God in him.

17 Herein is our love made perfect, that we may have confidence in the day of Judgment: because as he is, so are we in this world.

18 There is no fear in love, but perfect love casts out fear; because fear has torment: he that feareth, is not made perfect in love.

19 We ^{*} therefore love him, because he first loved us.

20 Εἰς

PARAPHRASE.

XV.
Another Mark
to the same End,
viz. by their De-
nying Christ to be
the True Son of God.

13 Hereby then, as by Another plain Mark to distinguish True from False Christians, know we, that we abide in Him, and He in Us, because He has given us of his Spirit, whereby we are influenc'd to love the Brethren, and that principally on this motive, because God has so infinitely lov'd us as to send his Only begotten Son into the World, that we might live thro' Him, (as is observ'd v. 9.) 14 And accordingly in opposition to another grand Heresy now adays sprang up, we the Apostles of Christ have seen with our Eyes during Christs abode here on the Earth, Sufficient Evidences of the Great Truth I am about to testify, and therefore do testify here the same, viz. that the Father sent the Son, viz. his Only begotten and True Son to be the Saviour of the world. 15 Who-
soever

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foever shall confess, that Jesus is the *True or Only begotten Son of God*, God abides in him and He in God, *i. e. He is so far a True Orthodox Christian. And consequently whosoever shall not confess, that Jesus is the True or Only begotten Son of God, begotten (as such) of the Father before All Worlds or from All Eternity, but was a meer Man, not existing before his Mother Mary &c. God abides not in him, nor be in God, i. e. He is a False and Heretical Christian; as consequently is Cerinthus and others of like Principles.*

16 And this is a Grand and Important Article to be believ'd by All true Christians, because thereon is principally founded, thereby is principally shewn the Greatness of Gods Love to Man. Was Christ any thing less than the Only begotten or True Son of God, the Love of God in sending Him into the World had been infinitely Less than now it is. On this account it is only We who believe the aforesaid Article and confess that Jesus is the True Son of God, that have known and believ'd aright the Love, that God has to us. The Belief of this Grand Article is the most Convincing Argument, that God is Love, *i. e. is the most Loving Being, who has shew'd his Love to Man in the Highest Degree: and consequently the Belief of the said Article is the most Convincing Argument, that only He that abides in Love to his Brother, abides in God and God in him.* 17 Herein, *viz. by our Love to Others is our Love to God made perfect, i. e. duly conformable to the Divine Pattern and Command, so that we, who thus love others, may have Confidence of being Accepted by God in the Day of Judgment: because as He is Loving to Man, so are we loving to others in this World.* 18 I say, that Our Love to Others is One means to perfect our Love, and to give us Confidence in the Day of Judgment: forasmuch as there is no Fear in Love, *i. e. He that has a perfect or true Christian Love of God, duly shewing it self in Love to Others here on Earth, has no Fear or Dread of Appearing before God at the Day of Judgment; but such his Perfect Love casts out such Fear or Dread of God at That Day; because Fear has Torment in it in some Degree, and the Design of That Day of Judgment is not to give any Torment or Uneasiness to the True Lovers of God here on Earth, but to Reward such their Love: Whence it is evident, that he that feareth That day of Judgment, so as to be tormented with Dreadfull Expectations, is not made Perfect in Love, i. e. is such an One as has not a sincere and truly Christian Love of God, nor consequently a True Christian Love to Others.* 19 As I afore (v. 16.) intimated, so I say here again more expressly, that We therefore love him, *viz. God, because He first loved Us in such an High and Amazing Degree, as to send his Only-begotten Son into the World, that we should Live thro' Him. And whosoever loves (as He ought) God on this Principle, will love his Bro-*

XVI.
The Apostle again presses the Duty of Brotherly Love, from the Consideration of God's Love in giving his Only begotten Son to dy for Us.

V. 19. † *ὁν* is read in Alex. and other MSS. and in Vulg. Syr. and Arab. Verf.

TEXT:

TRANSLATION.

20 Εάν τις εἴπῃ· ὅτι ἀγαπῶ τὸ Θεόν,
καὶ τὸ ἀδελφὸν αὐτοῦ μὴ, ψεύτης ὅστις· ὁ
γὰρ μὴ ἀγαπᾷ τὸν ἀδελφὸν αὐτοῦ ὃν
ἑώρακε, τὸν Θεὸν ὃν ἔχει ἑώρακε, πῶς
δύναται ἀγαπᾶν; 21 Καὶ ταύτην τὴν
ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπᾷ
τὸ Θεόν, ἀγαπᾷ καὶ τὸ ἀδελφὸν αὐτοῦ.

Κεφ. ε'. Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς
ὅστις ὁ Χριστός, ἐκ τοῦ Θεοῦ γενένηται· καὶ
πᾶς ὁ ἀγαπᾷ τὴν γενήσαντα, ἀγαπᾷ
καὶ τὸ γεννηθέντα ἐκ αὐτοῦ. 2 Ἐν τού-
τῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ
τέκνα τοῦ Θεοῦ, ὅταν τὸ Θεὸν ἀγαπῶ-
μεν καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.
3 Αὕτη γὰρ ὅστις ἡ ἀγάπη τοῦ Θεοῦ,
ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ
ἐντολαὶ αὐτοῦ βαρεῖαι ἔκ εἰσιν. 4 Ὅτι
πάν το γεννημένον ἐκ τοῦ Θεοῦ, νικᾷ
τὸν κόσμον· καὶ αὕτη ὅστις ἡ νίκη ἡ νικη-
σάσα τὸν κόσμον, ἡ πίστις ἡμῶν. 5 Τίς
ὅστις ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων
ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ.

20 If a man say, I love God,
and hates his brother, he is a
liar: for he that loves not his
brother, whom he has seen,
how can he love God, whom
he has not seen?

21 And this commandment
have we from him, that he
who loveth God, love his bro-
ther also.

Chap. V.

Whosoever believes that Je-
sus is the Christ, is born of
God: and every one that
loveth him that begot, loveth
him also that is begotten of him.

2 By this we know that we
love the children of God, when
we love God and keep his
commandments.

3 For this is the love of
God; that we keep his com-
mandments: and his command-
ments are not grievous.

4 For whatsoever is born of
God, overcomes the world: and
this is the victory that over-
comes the world, even our faith.

5 Who is he that overcomes
the world, but he that believes
that Jesus is the Son of God.

6 Οὗτος

ANNOTATIONS.

(f) That this and the like Expressions, *Whosoever believes that Jesus is the Christ, is born of God*, is applicable to the Christians in opposition to All Un-believers, whether Jews or Gentiles, is undeniable. But then it seems no less undeniable, that St John do's not use this or the like Expressions here in this Epistle only to distinguish Christians from such as profess'd themselves to be no Christians. For these were easily enough to be known without St John's giving any Notes or Marks, whereby the Christians might know and distinguish them from themselves. Wherefore (since St John uses this and the like Expressions concerning the Person of Christ, as certain Marks or Characters, whereby the True Christians might rightly know and distinguish such Others as did not hold these Truths concerning the Person of Christ; it evidently follows that by those

Others

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ther also. 20 *Inasmuch that on the contrary* if a man say, I love God, and hates his Brother, he is a Liar: for He that loves not his Brother, whom he has seen *and thereby has seen the wants of his Distressed Brother, which are so many Proper, and that too Sensible Objects of his Love; since such Objects as work on our Senses, are by the Common Experience of All Men found to work more strongly than such as work only on our Reason; how can He, that thus seeing his Brothers wants, refuses to shew such Compassion to his Brother, as Love would induce him to shew, did he love his Brother; how, I say, can he that thus loves not his Brother, whose Wants he has been thus sensibly affected with, be thought with any Reason to love God, whom he has not seen, and consequently has not had such sensible, and so such Strong Motives to induce him, to love God who is Invisible?* 21 *And besides such an One shews his want of Love to God, by his Disobedience to the Commandment of God; for this Commandment have we from Him, that He who loveth God, love his Brother also.*

Chap. V. Whosoever believes that Jesus is the Christ, *i. e. not only (f) in opposition to the Unbelieving Jews or Gentiles, that He is the Messiah foretold by the Prophets of O. T. but also in opposition to the (f) Hereticks among Christians, that Jesus is not a Different Person from Christ, but One and the same Person; and lives according to such his Belief, is born of God or a True Christian: And every one that loves him that begot, i. e. God, loveth him also that is begotten of Him, viz. of God, i. e. loveth the True and Orthodox Christian.* 2 *And these two Marks are reciprocal, viz. As we know we love God by our loving the Children of God, so by this we know that we love the Children of God, when we love God and keep his Commandments.* 3 *For as this is the necessary Effect of the true Love of God, that we keep his Commandments, so this is One principal Commandment of God, that we love the Children of God: and as this is not, so the rest of his Commandments are not grievous, to Any One that is a True Christian or born of God.* 4 *For whatsoever is born of God, i. e. every True Christian overcomes the World, i. e. has but a just or mean esteem of the Pleasures or Riches of this World, which are the things that are apt to make the Commandments of God seem Grievous to Men, because they put a Restraint on Men as to the Enjoyments of Worldly Pleasure and Riches: And this is the Victory that overcomes the World, i. e. the Means whereby we overcome the World, even Our Faith.* 5 *Who is he that overcomes the World truly, but He that believes that Jesus is the Son of God, i. e. not only the Messiah, but also (as such) is (f) the Only begotten or True Son of God? and hereby duly qualified to become the Author of Eternal Salvation to All that love and obey him, and abundantly to reward All their Sufferings here for his sake.*

XVII.

Further of the Marks whereby True Christians are to be distinguished from False.

TEXT.

TRANSLATION.

6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος
καὶ αἵματος, Ἰησοῦς ὁ Χριστός· οὐκ ὦν
πρὸ ὕδατος μόνον, ἀλλ' ἐν πρὸ ὕδατος καὶ
πρὸ αἵματι· καὶ τὸ Πνεῦμα ἐστὶ τὸ μαρ-
τυρεῖν, ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια.

7 Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ὦν
πρὸ θρανῶν, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ
ἄγιον Πνεῦμα· καὶ οἱ τρεῖς ἐν εἰσι.

8 Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ
γῇ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα·
καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. 9 Εἰ ἂν μαρ-
τυρίαν ᾗ ἀνθρώπων λαμβάνομεν, ἡ
μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὐτὴ
ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν μεμαρτύ-
ρηκε περὶ τοῦ υἱοῦ αὐτοῦ. 10 Ὁ πιστεύων
εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν

6 This is he that came by
water and blood *even* Jesus
Christ; not by water only, but
by water and blood: and there
is the Spirit that bears witness,
because the Spirit is truth.

7 For there are three that
bear * witness in heaven, the
Father, the Word, and the
holy Ghost: and these three
are one.

8 And there are three that
bear witness in earth, the spi-
rit, and the water, and the
blood: and these three agree
in one.

9 If we receive the witness
of men, the witness of God is
greater: for this is the witness
of God, which he has testified
of his Son.

10 He that believes on the
Son of God, has the witness

αἱ

ANNOTATIONS.

Others are most rationally to be understood, such Hereticks or False Teachers, as profess'd themselves to be True Christians, and yet did preach contrary Doctrines.

(g) That by Water and Blood is here to be understood Baptism and the Lord's Supper, seems more than probable from v. 8. where it is said that the Water and the Blood, as well as the Spirit, are οἱ μαρτυροῦντες, i. e. such as *do bear Witness* in Earth now at present, and so are still in Being or Present to the Church; which can't be properly said of Christ's own Baptism and shedding Blood out of his Side, these particulars being long since past and over. In like manner the Father and the Word and the Holy Ghost are said to be οἱ μαρτυροῦντες in Heaven, not so much because of the Testimony given by Each Divine Person in Former Ages, but because they are Each still in Being, and do still continue to give Testimony to the Truth by the Gifts and Graces daily confer'd on the Church.

(h) That by the Spirit is here to be understood the Spirit as it dwells in True Christians, is evident v. 10. of this Chapter and v. 8. compar'd together.

(i) It is to be here observ'd that by reason of the same Words, *πρὸς εἰσιν οἱ μαρτυροῦντες*, occurring in the 7. verse and being repeated again in 8. verse, All the remaining Part of the 7. verse and so far of the beginning of the 8. verse did happen to be left out by some Transcriber in the Earlier Ages of Christianity; whence the Alex. and fernal, if not most other Greek MSS. as well as the Syr. Arab. and Ethiop. Versions have the same Omission. But that the present com-
mon Reading is nevertheless the true original Reading, may be duly infer'd from these

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XVIII.

The Apostle again teacheth them as to the True Divinity of Jesus Christ, and also of the Spirit.

6 This is He that came into the World to reinstate us in a Capacity of attaining Salvation, which he has done by Water and Blood, (g) i. e. by instituting the Two Sacraments of Baptism and the Lord's Supper, as Principal Means of Grace; This I say, is He, even Jesus Christ, who came not by Water only, but by Water and Blood, i. e. who instituted not only the Sacrament of Baptism but also that of the Lord's Supper, as a Means of Salvation: and, as these Two Sacraments are Witnesses on Earth that Jesus is the Son of God, so also there is the Spirit that bears witness to the same, and the Spirit (h) vouchsaf'd to All true Christians is indeed the Primary Witness thereof here on earth, because the Spirit is Truth, i. e. such a Being as can neither be deceiv'd, nor deceive others by bearing witness to that which is Untrue. 7 For you are to know that there are Three that (g) bear witness (i) in Heaven to the Truth of this Doctrin, (viz. that Jesus is the Only begotten or True Son of God) the Father, the Word, and the Holy Ghost: and these Three Persons are One God or of the same Divine Nature. 8 And there are three that (g) bear witness in Earth to the same Doctrin, viz. the Spirit which is in every True Christian, and witnesses to the same within every True Christian, by moving and inducing every True Christian to believe the same; and the Water or Sacrament of Baptism, and the Blood or Sacrament of the Lord's Supper, which are Two standing Evidences here on Earth of Christ's being the Son of God, forasmuch as such as are Baptis'd and do receive the Lord's Supper, do thereby profess their Belief of the Truth of the Gospel, and hence it appears that these Three agree in this One Testimony, viz. that Jesus is the Son of God. 9 Now if we think it but Reasonable to receive the Witness of Men thus endued with the Spirit, or Professing their Belief of the Truth of the Gospel by being Baptiz'd or receiving the Lord's Supper, the Witness of God is greater or to be more readily or firmly receiv'd by Us, and consequently the foresaid Article, that Jesus is the Son of God in the most proper Sense, ought to be firmly believ'd by us: for this is no other than the Witness of God, which he has testified of his Son. 10 He that thus believes on Jesus as truly and properly the Son of God, has the Witness

A N N O T A T I O N S.

these Considerations. First, because it has been All along preserv'd in the old Latin Version, (which is Elder than any other Verf. or Greek MSS. now extant) as appears from Tertullian and St Cyprian, &c. Secondly, because the words *et tñ vñ*, which are retain'd in several, if not most of the Greek MSS. that want the 7. verse, are altogether superfluous, had there been no mention afore of the other Witnesses *et tñ vñ*. Thirdly, as in v. 9. the Witnesses of Men do's refer to the Witnesses in Earth mention'd in v. 8. so the Witnesses of God refers to the Witnesses in Heaven mention'd v. 7. Lastly, what is said v. 7. is no other than what St John relates in his Gospel to have been said by Christ, himself, *I and the Father are one*, John 10. 30.

TEXT.

TRANSLATION.

ἐν ἑαυτῷ· ὁ μὴ πιστεύων πρὸς υἱὸν, ψεύσιν
πεποιήκει αὐτὸν, ὅτι ὃς πεπίστευκεν εἰς
τὴν μαρτυρίαν, ἣν μαρτύρηκεν ὁ Θεὸς
πρὸς υἱὸν αὐτοῦ. 11 Καὶ αὕτη ὅτις
ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν
ἡμῖν ὁ Θεός· καὶ αὕτη ἡ ζωὴ ἐν πρὸς υἱὸν
αὐτοῦ ἐστίν. 12 Ὁ ἔχων τὸ υἱόν, ἔχει τὴν
ζωὴν· ὁ μὴ ἔχων τὸ υἱὸν ὃς Θεοῦ, πρὸς
ζωὴν οὐκ ἔχει. 13 Ταῦτα ἔγραψα
ὑμῖν, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰ-
ώνιον· οἱ πιστεύοντες εἰς τὸ ὄνομα τοῦ υἱοῦ
τοῦ Θεοῦ. 14 Καὶ αὕτη ὅτις ἡ παρρη-
σία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι
αἰτήμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει
ἡμῶν. 15 Καὶ ἐάν οἶδαμεν ὅτι ἀκούει
ἡμῶν, ὃ ἀναιτήτως, οἶδαμεν ὅτι ἔχομεν
τὰ αἰτήματα ἃ ἡτήκαμεν παρ' αὐτοῦ.

16 Εάν τις ἴδῃ τὸ ἀδελφὸν αὐτοῦ
ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον,
αἰτήσῃ, καὶ δώσῃ αὐτῷ ζωὴν, τοῖς ἁμαρ-
τάνουσιν μὴ πρὸς θάνατον. Ἐστὶν ἁμαρτία
πρὸς θάνατον. καὶ πρὸς ταύτην λέγω ἵνα
ἐρωτήσῃ. 17 Πᾶσα ἀδικία ἁμαρτία
ἐστίν· Καὶ ἐστὶν ἁμαρτία καὶ πρὸς θάνατον.

in himself: he that believes not
* the Son, has made him a liar,
because he believes not the
* witness that God gave of his
Son.

11 And this is the witness,
that God has given unto us
eternal life; and this life is in
his Son.

12 He that has the Son, has
life; he that has not the Son,
has not life.

13 These things have I writ-
ten unto you, * that ye may
know, that believing on the
name of the Son of God ye
have eternal life.

14 And this is the Confi-
dence that we have in him,
that, if we ask any thing ac-
cording to his will, he hears us:

15 And if we know that he
hears us, whatsoever we ask,
we know that we have the pe-
titions that we * ask'd of him.

16 If any man see his Bro-
ther sin a sin *which* is not unto
death, he shall ask, and he shall
give him life for them that sin
not unto death. There is a sin
unto death: * of that I say not,
that he shall pray.

17 All unrighteousness is sin:
and there is a sin not unto
death.

18 Οἶδαμεν

ANNOTATIONS.

V. 13. † So Alex. and two other MSS. and Vulg. Syr. Arab. and Ethiop. Ver-
sions, that is, this is the Reading of the Best MSS. and of all the Four ancient
Versions, so that it is not to be doubted but it is the true Original Reading,
being likewise much more apposite to the Context than the Common Reading.

(*) It is not improbable but St John might here have respect to the Example
of our Blessed Saviour himself (John 17. 9.) *I pray for them (i. e. the Penitent Be-
lievers,) I pray not for the World, i. e. Impenitent Sinners and Unbelievers.*

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Witness in himself, as having the Spirit of God, who witnesseth thereto within Him: He that believes not that Jesus is thus the Son of God, has made him, i. e. God a Liar, because he believes not the Witness that God gave of Christ's being his Son. 11. And this is the Sum of the Witness, viz. that God has given unto us the Capacity of attaining Eternal Life; and this Capacity of attaining Eternal Life is given unto us by God in or thro' his Son. 12. He that has a Right Faith of and sincere Obedience to the Son, has a firm title to Eternal Life: he that has not a Right Faith of and Sincere Obedience to the Son, has not a good title to Eternal Life. 13. Wherefore these things have I written unto you, that ye may know, that Believing on the Name of the Son of God, i. e. Believing Jesus to be the Christ and Son of God in the True and Proper sense of the Words, and living accordingly in Obedience to the Gospel, ye have a most sure Title to Eternal Life now, and shall certainly enjoy it hereafter upon your perseverance in the Truth. 14. And in the mean while this is the farther Confidence that we have in Him, i. e. Christ, that if we ask any thing according to his Will, he hears us. 15. And if we know that he hears us, whatsoever we ask thus according to his Will, we know also or may be certainly assur'd, that we have the Petitions that we thus ask'd of Him, granted to us Presently as far as to his Consent; and the same will accordingly be Actually bestow'd upon us at such Time and in such manner, as He sees Best for us in his infinite Wisdom.

16. In reference hereto it is proper and usefull to observe here unto you, (as a particular Instance of God's Readiness to hear and grant what we ask according to his Will,) that if any man see his Brother Sin a Sin which is not of so enormous a Nature, as to render the Sinner Harden'd and Impenitent and so unalterably liable unto Eternal Death, He shall ask or pray to God for Him, and He, i. e. God shall give Him that thus prays Life for them that he pray'd for, i. e. by his Prayers God shall be induced to give the Grace of Repentance to Them he pray'd for, and thereupon Pardon and a New Title to Eternal Life; But then it must be well remember'd, that God will be thus wrought upon by the Prayers of Another Person, only for Them that sin not unto Death. For you are to know that there is a Sin of so heinous a nature, as that it renders the Sinner Harden'd and Impenitent and so unalterably liable unto Death Eternal; such as is the Case of Obstinate Wilfull Apostates and other Harden'd Sinners: In respect of that sort of Sin I say not, that He, i. e. any Christian shall (k) pray for such a Sinner, with Hopes of obtaining what he prays for on his Behalf. 17. It is true that All Unrighteousness is Sin; and withall it is as true, that All Sin is not of an Equal Malignity or Guilt, but as there is a Sin unto Death, so also there is a Sin which do's not render the Sinner unalterably liable unto Death.

XIX.
Concerning
praying for others.

TEXT.

TRANSLATION.

18 Οἶδαμεν ὅτι πᾶς ὁ γεννημένος
ἐκ τοῦ Θεοῦ, ἔχει ἁμαρτίας· ἀλλ' ὁ γε-
νητὴς ἐκ τοῦ Θεοῦ τηρεῖ ἑαυτὸν, καὶ ὁ
πονηρὸς ἔτι ἄπτεται αὐτοῦ. 19 Οἶ-
δαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ
κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.

20 Οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ
ἦκε, καὶ δέδωκεν ἡμῖν ἀγνοίαν ἵνα γι-
νώσκωμεν τὸ ἀληθινόν· καὶ ἐσμεν ἐν τῷ
ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χρι-
στῷ. ὅτι ὁ ἀληθινὸς Θεὸς, καὶ ἡ
ζωὴ αἰώνιος. 21 Τεκνία, φυλάξατε
ἑαυτοὺς ἀπὸ τῶν εἰδώλων. Ἀμήν.

18 We know that whatso-
ever is born of God, sinneth
not; but he that is begotten of
God, keeps himself, and That
wicked one touches him not.

19 * We know that we are
of God, and the whole world
lives * under the wicked One.

20 And we know that the
Son of God is come, and has
given us an understanding, that
we may know him that is true;
and we are in him that is true,
even in his Son Jesus Christ.
This is the true God, and eter-
nal life.

21 Little Children, keep
your selves from idols. Amen.

ANNOTATIONS.

(1) As ὁ πονηρὸς v. 18. denotes the Devil, and is so render'd in our Common Translation, so it is evident that it is taken in the same sense in this v. 19. and ought likewise to be so render'd.

(m) As

P A R A P H R A S E.

18 We know that whosoever is born of God, and *acteth agreeably to such his New Birth*, sinneth not wilfully or deliberately, much less commits any such sin which renders him unalterably liable unto Death; but he that is begotten of God, as long as he acts agreeably to such his Regenerate State, keeps himself from such sins, and That Wicked One the Devil touches him not so, as to prevail on him to yield to such his Sinfull Temptations. 19 We know by such our Holy Conversation, that we True Christians are spiritually born of God; and that the whole World besides us lies under the Power and Dominion of (!) That Wicked One.

XX.
A Sinfull Course of Life inconsistent with True Christianity.

20 And withall we know that the Son of God is come, and has given us an Understanding, that we may know Him that is True, and so can't deceive us; and we accordingly have answer'd the End of his Coming, and by embracing and persevering in the Truth of the Gospel we are in Him that is True, even in his Son Jesus Christ. This same Jesus Christ, you are to know and believe most assuredly, is no other than the True God, and Eternal Life, both as having Eternal Life in Himself, and also as being the Author of Eternal Life to All true Believers on Him.

XXI.
Further of the True Divinity of Jesus Christ.

21 Little Children, I shall conclude with exhorting you to keep your selves from being seduced to worship the Idols of (m) Simon Magus and Helena, which are worshipt by the Followers of Simon. Amen.

XXII.
An exhortation to abstain from worshipping Idols.

A N N O T A T I O N S.

(m) As *Simon magus* is esteem'd and styl'd the Father of Heresy, so the Hereticks particularly pointed at by St John in this Epistle may in general be look'd on as so many Followers of Him, tho' differing one from Another in some Particular points.

S Y N O P S I S.

R

S Y N O P S I S.

I. The Main Design of this Epistle, viz. to preserve the Jewish Converts in the True Faith and Practice of the Gospel, wherefore

1. In Opposition to such *Hereticks*, as asserted that *Christ* was no more than a *meer Man*, the Apostle asserts
 - The Truth of the contrary Doctrin by teaching
 1. That *Christ* was from the Beginning, with the Father. *Ch. I. 1, 2.*
 2. That *Christ* or the Word (as also the Holy Ghost) was One with the Father. *Chap. V. 7.*
 3. That *Jesus Christ* is the True God and Eternal Life. *Chap. V. 19, 20.*
 - The Necessity of Believing the contrary Doctrin, by teaching them that it was Necessary to Believe it, in order to have Fellowship with the Apostles, and so with the Father and the Son, and that their Joy might be full &c. *Chap. I. 3, 4. and V. 9—13, &c.*
2. In Opposition to such *Hereticks*, as asserted that *Christ* was not a Real Man, but only a Man in Appearance, the Apostle asserts
 - The Truth of the contrary Doctrin, by observing to them, that He and the other Apostles had all the Evidences that their Senses could give them, that *Christ* was a Real Man; forasmuch as the Apostles had not only seen and convers'd with *Christ*; but had also handled him. *Chap. I. 1.*
 - The Necessity of Believing *Christ* to be a Real Man, forasmuch as it likewise was Necessary in order to have Fellowship with the Father and the Son and All True Christians. *Chap. I. 3, 4.* As also because He that confesses that *Jesus Christ* is come in the Flesh, is of God; but He that confesses is not, is not of God. *Chap. IV. 2, 3.*
3. In Opposition to such *Hereticks* as deny'd *Jesus* to be the same Person with *Christ*, the Apostle asserts the Truth of the said Doctrin, and the Necessity of Believing the same in order to Salvation. *Chap. II. 18—28, and Ch. III. 23, &c.*
 - 1. That then only we have Fellowship with God, if we walk in the Light, as He is in the Light. *Chap. I. 6, 7.*
 - 2. That He only knows God truly, that keeps his Commandments. *Chap. II. 3, 7.*
 - 3. That the Love of the World is inconsistent with the Love of God. *Chap. II. 15, 17.*
 - 4. That All Sin properly so call'd is no other than a Transgression of the Law of God, and consequently inconsistent with Christianity. *Chap. III. 4—10. &c.*
4. In Opposition to such *Hereticks* as asserted that Holiness of Life is not necessary to Salvation, the Apostle teaches
 - 1. That then only we have Fellowship with God, if we walk in the Light, as He is in the Light. *Chap. I. 6, 7.*
 - 2. That He only knows God truly, that keeps his Commandments. *Chap. II. 3, 7.*
 - 3. That the Love of the World is inconsistent with the Love of God. *Chap. II. 15, 17.*
 - 4. That All Sin properly so call'd is no other than a Transgression of the Law of God, and consequently inconsistent with Christianity. *Chap. III. 4—10. &c.*
5. In Opposition to such *Judaizing Hereticks* and others, as thought that their Zeal for the Law would justify their Ill Usage and Persecution of the Orthodox Christians, the Apostle largely presses the Great and Indispensable Duty of Brotherly Love. *Chap. II. 8—11. and III. 10—24. and IV. 16. to the end.*
6. In Opposition to those *Heretical Christians*, that not only follow'd *Simon Magus*, but even worship'd the Image of Him and his *Helena*, the Apostle in a word exhorts the Jewish Converts to keep themselves from Idols. *Chap. V. ult.*
7. The Apostle frequently cautions them against the *Antichrists*, i. e. *Hereticks* and False Teachers of those Times; and gives them Certain Characters or Marks, whereby they might distinguish such *Hereticks*, agreeably to the several Particulars above observ'd. *Chap. IV. 2, 3. IV. 4—15, and V. 1—5.*
8. The Apostle encourages them to persevere in the Truth of the Gospel. *Chap. II. 29—III. 3.*

II. The Apostle States the Case of Sinfulness, teaching 1st that All have Sinn'd, viz. before they receiv'd the Gospel or (which comes to the same) arriv'd at Maturity to understand and consider the Duty of Religion (*Ch. I. 8, 9.*) 2^{dy} That by the Grace of the Gospel we are enabled not to Sin, and that agreeably thereto He that commits Sin, is not of God but of the Devil (*Ch. II. and III. 4—10. and elsewhere.*) Lastly, that such as do fall into Sin after Baptism, are not to despair but have an Advocate with the Father, *Jesus Christ*, who is the Propitiation for their Sins upon True Repentance. *Chap. II. 1, 2.*

III. The Apostle gives by the way some Directions concerning Praying for Others. *Chap. V. 16, 17.*

THE
P R E F A C E
TO THE
SECOND and THIRD EPISTLE
O F
J O H N
THE A P O S T L E.

AS to the *Time* of Writing these Two Epistles, No more can be said than that it is generally Agreed, that they were written about the same Time with the First Epistle. The Place where they were written, is as Uncertain as That where the First was writ.

I. Of the *Time* when, and *Place* where, these Epistles were written.

The main *Design* of Each Epistle is much the same, viz. partly to commend the respective Parties they were wrote to, for Persevering in the True Faith and Practice of the Gospel, and partly to exhort them still to go on in such their Perseverance.

II. The *Design* of them.

The True Reason how these two Epistles came to have the Title of *Catholick* or *General* prefixt to them in some Copies, seems to be no more than this, viz. that some Indiscreet Copyers seeing the First Epistle so styl'd, thought that therefore the same Title must belong to the Other Two likewise.

III. How they came to be styl'd by some *Catholick* or *General*.

ΙΩΑΝΝΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
ΕΠΙΣΤΟΛΗ
ΔΕΥΤΕΡΑ.

THE SECOND
EPISTLE
OF
JOHN
THE APOSTLE.

TEXT.

TRANSLATION.

Ο Πρεσβύτερος ἐκλεκτῇ Κυρίᾳ,
καὶ τοῖς τέκνοις αὐτῆς, ὅς ἐγὼ
ἀγαπῶ εἰς ἀληθείαν, καὶ οὐκ
ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες
τὴν ἀλήθειαν, 2 ὅτι ἡ ἀλήθεια
τὴν μένουσαν ἐν ἡμῖν, καὶ μετ' ἡμῶν ἔσται
εἰς τὸ αἰῶνα. 3 Ἐσται μετ' ὑμῶν χά-
ρις, ἔλεος, εἰρήνη τοῦ Θεοῦ πατρὸς,
καὶ τοῦ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς
εἰς ἀληθείαν καὶ ἀγάπην.

4 Εὐχάριστον λίαν ὅτι εὗρηκα ἐκ
τῶν τέκνων σου περπατοῦντας ἐν ἀλη-
θείᾳ, καθὼς οἱ πολλοὶ ἐλάβομεν τοῦ
τῷ Πατρὶ. 5 Καὶ νῦν ἐρωτῶ σε,
Κυρία, οὐχ ὥς οἱ πολλοὶ γράφω σοι
καὶνῶς, ἀλλὰ ὡς ἔχομεν ἀπ' ἀρχῆς,
ἵνα ἀγαπῶμεν ἀλλήλους. 6 Καὶ αὐ-
τὴ ὅτι ἡ ἀγάπη, ἵνα περπατῶμεν
κατὰ τὰς ἐντολάς αὐτῆς. αὕτη ἐστὶν ἡ ἐν-
τολή, καὶ ἡ ἐκείνη ἀπ' ἀρχῆς, ἵνα ἐν
αὐτῇ περπατήτε. 7 Ὅτι πολλοὶ πλάνοι

THE elder unto the
elect Lady, and her
children, whom I love
in the truth; and not
I only, but also all they that
have known the truth,

2 For the truths sake which
abides in us, and shall be with
us for ever:

3 Grace be with you, mercy
and peace from God the Fa-
ther, and from * Jesus Christ
the Son of the Father in truth
and love.

4 I rejoiced greatly, that I
found of thy children walking
in the truth, as we have re-
ceiv'd * commandment from
the Father.

4 And now I beseech thee,
Lady, not as tho' I wrote a
new commandment unto thee,
but that which we had from
the beginning, that we love
one another.

6 And this is love, that we
walk after his commandments.
This is the commandment,
that, as ye have heard from the
beginning, ye should walk in it.

7 For many deceivers are

† ἐξηλθον

T H E
S E C O N D E P I S T L E
O F
J O H N
T H E A P O S T L E.

P A R A P H R A S E.

THE (n) Elder *John* unto the Elect or *Christian* (o) Lady and her Children, whom I love in the Truth, *i. e. most Truly and Affectionately*, and not I only, but also All they that have known the Truth of the Gospel, *i. e. All True Christians*, 2 whom we All love, I say, for the Truths sake which abides in Us, and shall be with us for ever, *i. e. for the sake of the True Profession of the Gospel, wherein as we do hitherto, so I hope and pray we shall for ever persevere*: 3 Grace be with you, Mercy and Peace from God the Father, and from Jesus Christ the Son of the Father in Truth and Love, *i. e. the True and Beloved Son of the Father*.

4 I rejoiced greatly, that I found of thy Children walking in the Truth of the Gospel, as we have receiv'd Commandment from the Father when he said, *This is my Beloved Son, hear him*. 5 And now I beseech thee, Lady, not as tho' I wrote a New Commandment unto thee, but that which we had from the Beginning of the Gospel given by Christ himself, that we love one another. 6 And this is that which Christ requires as a certain Proof of our Love to him, that we walk after his Commandments. And accordingly this is the Commandment in a special manner now to be observ'd and obey'd, *viz. that, as ye have heard the Truth from the Beginning, ye should walk in it*. 7 For many Deceivers

I. Introdu-
The Introd-
ction.

II.
The Apostle
commends the
Lady for her Per-
severance in the
Truth, and ex-
horts her still to
persevere therein,
together with
her Children.

A N N O T A T I O N S.

V. 3. † *Kueiu* is wanting in Alex. and other MSS. as also Vulg. Syr. and Ethiop. Versions.

(n) *Elder* being a Name of Honour among the Jews, given to the Chief of their Tribes, the same agrees very well with the Office of the Apostles, set over the Twelve Tribes of the House of Israel in Spiritual Concerns.

(o) By *Lady* many learned Persons understand some Church to be denoted, and among them some conceive the Church to be That of Jerusalem, or at least a Church of Jewish Converts. And consequently by the *Elect Sister* (v. 13.) they understand some other Christian Church. If it denote a Person, it is altogether unknown who she was.

V. 7.

TEXT.

TRANSLATION.

† ἔξηλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογῶντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνθῃ καὶ ὁ ἀντίχριστος. 8 Βλέπετε ἑαυτοὺς, ἵνα μὴ † ἀπολέσητε τὸ ἐργάσαθε, ἀλλὰ μισθὸν πλήρη ἀπολάβητε. 9 Πᾶς ὁ παρὰ τὰς ἐντολὰς καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, Θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτός ἐστι καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει. 10 Εἴ τις ἔρχεται πρὸς ὑμᾶς, καὶ φέρει διδασκίαν ἢ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν, ἢ χαίρειν αὐτῷ μὴ λέγητε. 11 ὁ γὰρ λέγων αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

12 Πολλὰ ἔχων ὑμῖν γράφειν, ἢ κηρύξαι διὰ χάρτιος ἢ μέλανος, † ἐλπίζω γὰρ γενέσθαι πρὸς ὑμᾶς, ἢ σῶμα πρὸς σῶμα λαλήσαι, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη. 13 Αἰσυχάζεται σε τὰ τέκνα τῆ ἀδελφῆς σου τῆς ἐκλεκτῆς †.

* gone forth into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist.

8 Look to yourselves, that ye * lose not those things which ye have wrought, but that ye receive a full reward.

9 Whosoever transgresseth, and abides not in the doctrine of Christ, has not God: he that abides in the doctrine of Christ, he has both the Father and the Son.

10 If there come any * one unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

11 For he that bids him God speed, is partaker of his evil deeds.

12 Having many things to write unto you, I would not write with paper and ink; * for I trust to come unto you, and speak face to face, that our Joy may be full.

13 The Children of thy elect Sister greet thee.

ANNOTATIONS.

V. 7. † So Alex. Vulg. Syr. Irenæus, &c.

V. 8. † So Alex. and many other MSS. as also Vulg. Syr. Ethiop. Versions; and Irenæus, &c.

P A R A P H R A S E.

ceivers are gone forth into the World, who confels not *but deny* that Jesus Christ is come in the Flesh, *i. e. did become a Real Man, by taking upon him our Real Flesh or Nature; pretending that He appear'd only as a Man.* This is a Deceiver and *that of so high a Degree as to deserve the Name of an Antichrist.* 8 Look to your selves that *by being seduced by such False Teachers from adhering to the True Faith, ye lose not the Reward of, those Good things which ye have wrought hitherto, but that by persevering to the end in the True Faith ye receive a Full Reward of All your Good Deeds from first to last.* 9 Know from me that Whosoever transgresses and abides not in the Profession of the True Doctrin of Christ, has not *That which God requires in order to his Salvation: Only He that abides in the Doctrin of Christ, he has what both the Father and the Son require as the Condition of his Salvation.* 10 If there come any one unto you, and bring not this Doctrin of Christ, *which ye have receiv'd of Us,* receive him not into your House, neither *do so much as bid him God speed.* 11 For he that bids him God speed, *i. e. do's shew any Friendship to him, or Encouragement,* is partaker of his Evil Deeds.

12 Having many things to write unto you, I would not write with paper and ink; for I trust to come unto you, and speak face to face that our Joy may be full *by the mutual Enjoyment of one anothers Conversation.* 13 The Children of thy Elect or Christian Sister greet thee.

III.
The Conclusion.

A N N O T A T I O N S.

V. 12. † So Alex. and other MSS. and Vulg. and Ethiop. Versions.

V. 13. † *Apud* is wanting in Alex. and some other MSS. as also Vulg. and Arab. Versions. It is not added to the Third Epistle but by one or two MSS.

ΙΩΑΝΝΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
ΕΠΙΣΤΟΛΗ
ΤΡΙΤΗ.

THE THIRD
EPISTLE
OF
JOHN
THE APOSTLE.

TEXT.

TRANSLATION.

Ο Πρεσβύτερος Γαίῳ τῷ ἀγαπη-
τῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

2 Ἀγαπητέ, **ὡ**εὶ πάν-
των εὐχομαί σε εὐδοῦσθαι καὶ ὑγιαί-
νειν, καθὼς εὐδοῦται σὺ ἡ ψυχή.

3 **Ε**χάρην ᾧ λίαν ἐρχομένων ἀδελ-
φῶν, καὶ μαρτυρουμένων σὺ τῇ ἀλη-
θείᾳ, καθὼς σὺ εἰ ἀληθεῖα **ὡ**ει-
πατεῖς.

4 Μεζότεραν βούλων οὐκ
ἔχω χαρὴν, ἵνα ἀκούω τὰ ἐμὰ τέκνα
εἰ ἀληθεῖα **ὡ**ειπαυῶνται.

5 Ἀγα-
πητέ, πᾶσιν ποιῆς ὃ ἐὰν ἐργάσῃ εἰς
τὴν ἀδελφίαν, καὶ εἰς τὴν ξένοις,

6 ὅτι ἐμαρτύρησάν σὺ τῇ ἀγάπῃ ἐνώ-
πιον ἐκκλησίας· οὐς καλῶς ποιήσεις
ὡεμπέμφας ἀξίως τῷ **ὡ**εῖ.

7 Ὑπὲρ
ᾧ ὄνομαι **ὡ** ἐξῆλθον, μηδὲν λαμ-
βάοντες ἀπὸ τῶν ἐθνῶν. 8 **Η**μεῖς οὖν
οφείλομεν σπουλαμβάειν τὴν βίβλιν,
ἵνα σιωερῶν γινώμεθα τῇ ἀληθείᾳ.

9 **Ε**γραψα τῇ ἐκκλησίᾳ· ἀλλ'
ὁ φιλο**ὡ**ρεπύων αὐτῶν **Δ**ιοτρεφὴς
οὐκ ἐπιδέχεται ἡμᾶς. 10 **Δ**ιὰ

ΤHE elder unto the *be-
lov'd Gaius, whom I
love in the truth.

2 Belov'd, I wish
that thou mayst prosper in all
things and be in health, even
as thy soul prospers.

3 For I rejoyced greatly,
when the brethren came and
testified of the truth that is in
thee, even as thou walkest in
the truth.

4 I have no greater joy,
than to hear that my children
walk in the truth.

5 Belov'd, thou dost faith-
fully whatsoever thou dost to
the brethren, and to strangers,

6 Who have been witness of
thy Charity before the Church:
whom if thou bring forward
on their journey after a godly
sort, thou dost well.

7 Because that for *his* names
sake they went forth, taking
nothing of the Gentiles.

8 We ought therefore to re-
ceive such, that we might be
fellow-helpers to the truth.

9 I wrote unto the Church:
but Diotrophes, who loves to
have the preeminence among
them, receives us not.

THE
THIRD EPISTLE
OF
JOHN
THE APOSTLE.

PARAPHRASE.

THE Elder *John* unto the beloved (*p*) *Gaius*, whom I love in the Truth, *i. e. most Truly and Affectionately, and that for the sake of his Persevering in the Truth of the Gospel.*

I.
The Introduction.

2 Beloved, I wish that thou mayst prosper in all temporal things, and *especially* be in Health, even as thy soul prospers in all *Spiritual things.* 3 For I rejoiced greatly, when the Brethren came and testified of the *Perseverance in the Truth* that is in Thee, even as thou walkest in the Truth, *Thy own Behaviour being agreeable to their Testimony of Thee.* 4 I have no greater Joy, than to hear that my Children walk in the Truth. 5 Beloved, thou dost faithfully, *i. e. as becomes a Faithfull Christian*, whatsoever thou dost to the Brethren *that live in thy Country*, and to *Christian Strangers that travel into thy Country.* 6 Who have born witness of thy Charity before the Church; whom if thou bring forward on their Journey after a Godly sort *or as it is fit to receive the Ministers of God*, thou shalt do well: 7 because that for his, *i. e. Christ's* names sake they went forth *to preach the Gospel*, taking nothing of the Gentiles *to whom they preach'd.* 8 We therefore ought to receive such, that we might be Fellow-helpers to the *promoting the Truth or Gospel.*

II.
The Apostle commends *Gaius* for his *Perseverance in the Truth*, and *Kindness* to other Christians, particularly to the Ministers of the Gospel.

9 I wrote unto the Church: but *Diotrephes*, who loves to have the Preeminence among them, receives us not, *i. e. has no regard to my Let-*

III.
The Apostle acquaints Him with the Ill Behaviour of *Diotrephes*, and the Good Behaviour of *Demetrius*.

ANNOTATIONS.

(*p*) This *Gaius* is thought to be the same mention'd by St Paul, *Rom. 16. 23.*

TEXT.

TRANSLATION.

τὸτο, εἰν ἔλθω, ὑπομνήσω αὐτῶν τὰ
 ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυα-
 ρῶν ἡμῶς· καὶ μὴ ἀρκέμεν· ὅτι τῶ-
 τοις, ὅτε αὐτοὺς ὀπιδέχῃ τὸς ἀδελ-
 φούς, καὶ τὸς βυλομένους καὶ λυγροὺς, καὶ
 ἐκ τῆ ἐκκλησίας ἐκβάλλει. 11 Αγα-
 πητέ, μὴ μιμῆς τὸ κακόν, ἀλλὰ τὸ
 ἀγαθόν· ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἐστίν·
 ὁ δὲ κακοποιῶν, ὅχι εἶδεν τὸν Θεόν.

12 Δημητρίῳ μεμαρτύρηται ὑπὸ
 πάντων, καὶ ὑπὸ αὐτῆς τῆς ἀληθείας·
 καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ ὅτι οἶδας
 ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.

13 Πολλὰ εἶχον γράφειν ἑ σοι,
 ἀλλ' ὅτι ἐθέλω διὰ μέλανος καὶ χαλὰμ
 σοι γράψαι. 14 Ἐλπίζω δὲ εὐθέως
 ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλή-
 σομεν. Εἰρήνη σοι. Ἀσπάζοντο σε οἱ φί-
 λοι. Ἀσπάζεσθαι τὸς φίλους κατ' ὄνομα.

10 Wherefore if I come, I
 will remember his deeds which
 he do's, prating against us with
 malicious words: and not con-
 tent therewith, neither do's he
 himself receive the brethren;
 and forbids them that would,
 & casts *them* out of the Church.

11 Beloved, follow not that
 which is evil, but that which is
 good. He that do's good, is of
 God: but he that do's evil, has
 not seen God.

12 Demetrius has good re-
 port of all men, and of the
 truth it self: yea, and we also
 bear witness, and thou knowest
 that our witness is true.

13 I had many things to
 write, but I will not with ink
 and pen write unto thee:

14 But I trust I shall
 shortly see thee, and we shall
 speak face to face. Peace be
 to thee. * The Friends salute
 thee. Salute the Friends by
 name.

P A R A P H R A S E.

ter. 10 Wherefore if I come, I will remember his Deeds which he do's, prating againſt us with malicious words; and not content therewith, neither do's He himſelf receive the Brethren and forbids them that would, and caſts them *that thus would*, out of the Church, *if they proceed to receive the Brethren*. 11 Beloved, follow not that which is Evil, but that which is Good. He that do's good, is a *Child* of God; but he that do's Evil, has not ſeen, *i. e. has no True Knowledge* of God. 12 Demetrius has good Report of All men, and of the Truth it ſelf, *His Actions being agreeable to the Report of him*: Yea, and we, *i. e. I John my ſelf* alſo bear *like* witneſs of *Him*, and thou knoweſt Our Witneſs is true.

13 I had many things to write, but I will not with Ink and Pen write unto thee. 14 But I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeak face to face. Peace be to thee. The Friends *here with me* Salute thee. *Do thou on our behalf* Salute the Friends by name *that are with thee*.

IV.
The Conclusion.

A N N O T A T I O N S.

V. 12. † So Alex. and ſeveral other MSS. as alſo Vulg. Latin Verſion.

V. 13. † Σ is read in Alex. and other MSS. and Vulg. Syr. Ethiop. Verſions.

[illegible]

Don't know how I can show you a picture
of the house I lived in when I was young.
I am sorry about it. It is very old now.
The house is still there.

STATION

T H E
E P I S T L E G E N E R A L
O F
J U D E
T H E A P O S T L E.

T H E P R E F A C E.

AS it is observ'd in the Paraphrase that this *Jude* was the Brother of *James the Son of Alphaeus*, (as it is mention'd Luk. 6. 15, 16.) so it is also observable that this *Jude* appears (from Matt. 10. 3. compar'd with the forecited Texts of Luke) to have been otherwise call'd *Lebbeus*, and to have been surnam'd *Thaddeus*; and lastly it is observable that He and his Brother *James* (the writer of the Epistle of that Name) were both the reputed Brothers of our Saviour, as we learn from Matt. 13. 55.

By reason of the great Affinity there is between this Epistle and the Second of St Peter, it is therefore not improbably conjectur'd, that this was writ much about the same *Time* with That, and consequently about A. D. 65. or 66. The Place where it was writ is altogether Uncertain.

The *Design* likewise of this Epistle is the same with that of the Second of St Peter, viz. to preserve (more especially) the Jewish Converts in the True Faith and Practice of the Gospel, in opposition to the Heresies that then began to spread themselves among Christians.

I.
Jude the Writer
of this Epistle,
who.

II.
Of the *Time*
when, and *Place*
where, this Epi-
stle was written.

III.
The *Design* of it.

ΙΟΥΔΑ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
ΕΠΙΣΤΟΛΗ
ΚΑΘΟΛΙΚΗ.

THE
EPISTLE
GENERAL
OF
JUDE
THE APOSTLE.

TEXT.

TRANSLATION.

ΙΟΥΔΑΣ Ἰησοῦ Χριστοῦ δῦλος,
ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ
πατρὶ † ἡγαπημένοις, καὶ Ἰησοῦ Χρι-
στῷ τῇ κληρονομίᾳ κλητοῖς· 2 ἔλεος ὑμῶν
καὶ εἰρήνη καὶ ἀγάπη πληθυνθῆναι.

3 Ἀγαπητοί, πάντα σουδὲν ποι-
έμενος γράφει ὑμῖν περὶ τῆς κοινῆς
σωτηρίας, ἀνάγκη ἔχον γράψαι ὑμῖν,
καὶ περιστάσεων ἐπαγωνίζεσθαι τῇ ἁπαλῇ
παράδοσει τοῖς ἁγίοις πίστι. 4 Παρ-
ασέδυσαν γὰρ πινες ἄνθρωποι οἱ πά-
λαι περὶ γεγραμμένοι εἰς τὸ τοῦ κρι-
μα, ἀντεβῆς, τίνα τῷ Θεῷ ἡμεῖς χά-
ριν μέγα πηνέμεν εἰς ἀσελγείαν, καὶ
τὸν μόνον διαπύττω Θεὸν καὶ Κύριον
ἡμεῖς Ἰησοῦν Χριστὸν ἀρνούμενοι.

5 Υπομνήσασθαι δὲ ὑμῶντες βούλομαι † εἰ-
δόμεν ἅπασι πάντα, ὅτι ὁ Κύριος λαὸν
ἐκ γῆς Αἰγύπτου σώσας, ὃ δεύτερον τῆς
μὴ πιστεύουσας ἀπώλεσεν. 6 Ἀγγέλους
τε τῆς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν,
ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον,

JUDE the Servant of Jesus
Christ, and brother of
James, to the * call'd that
are * belov'd by God the
Father, and preserv'd in Jesus
Christ,

2 Mercy unto you, and
peace and love be multiplied.

3 Beloved, when I gave all
diligence to write unto you of
the common salvation, it was
needfull for me to write unto
you, and exhort you that ye
should earnestly contend for
the faith, which was once de-
liver'd unto the Saints.

4 For there are certain men
crept in unawares, who were
before of old ordain'd to this
condemnation, ungodly men,
turning the grace of our God
into lasciviousness, and deny-
ing the only Lord God and
our Lord Jesus Christ.

5 I will therefore put you
in remembrance, * who once
knew all, how that the Lord
having sav'd the people out of
the land of Egypt, afterward de-
stroy'd them that believ'd not.

6 And the Angels who kept
not their first estate, but left
their proper habitation, he has

THE
EPISTLE GENERAL
OF
JUDE
THE APOSTLE.

PARAPHRASE.

JUDE the Servant *in a special manner, i. e. the Minister and Apostle* of Jesus Christ, and the Brother of James (q) *the Son of Alphaeus,* to the Called that are beloved by God the Father, and preserv'd in *the True Doctrin of Jesus Christ, i. e. to the Faithfull Christians.*

I. The Introdu-
ction.

2 Mercy unto you, and Peace and Love be multiplied.

3 Beloved, when I gave all diligence to write unto you of the Common Salvation, it was needfull for me to write unto you and exhort you *in a special manner* that ye should earnestly contend for the Faith which was once deliver'd unto the Saints or *Disciples of Christ.* 4 For there are certain Men crept in unawares *among Christians, who are guilty of such Crimes as* were Before of Old (r) ordain'd to this Condemnation *which shall befall them without Repentance: for they are* Ungodly Men, turning the Grace of our God into Lasciviousness, *i. e. so perverting the Doctrin of the Gospel, as to teach that it even countenances and encourages Lasciviousness,* and denying the only Lord God and our Lord Jesus Christ. 5 I will therefore put you in remembrance, who once knew all *this I am going to say,* how that the Lord having sav'd the People of Israel out of the Land of Egypt, *nevertheless* afterward destroy'd them that believed not, *i. e. continued not in a due Faith and Obedience to God: and in like manner shall God destroy such Christians as persevere not in the True Faith and Doctrin of Christ, which they once receiv'd.* 6 And the Angels who kept not their first estate or Condition, but left their proper Habitation, *as being cast out of Heaven which was graciously design'd by God for their more peculiar Abode,*

II. The Apostle ex-
horts to Perseve-
rance in the Truth,
shewing by sever-
al instances the
wrath of God a-
gainst the Wicked
and Impenitent.

He,

A N N O T A T I O N S.

V. 1. † So Alex. and other MSS. as also Vulg. Syr. and Ethiop. Versions; and Origen, &c. V. 5. † So Alex. Vulg. &c. (q) See Luke 6. 15, 16.

(r) Read the Paraphrase on v. 14. which gives a clear Sight to what is here said.

TEXT.

TRANSLATION.

εἰς κείσιν μεγάλης ἡμέρας δισμοῖς ἀτ-
 δίοις ὑπὸ ζόφον τετήρηκεν. 7 Ὡς
 Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐ-
 τὰς πόλεις τὸν ὅμοιον τύποις πρόποι
 ἑκπορεύεσθαι, καὶ ἀπελθεῖν ὅπι-
 σω σαρκὸς ἐτέρας, παρέκτειναι δειγμα,
 πρὸς αἰωνίου δίκην ὑπέχουσαι.

8 Ὁμοίως μέντοι καὶ ἔτι οὐ-
 πνιστοὶ, σάρκα μὲν μαίνουσι, κυ-
 εῖοι τε δὲ ἀθετοῦσι, δόξας δὲ βλα-
 σφημοῦσι. 9 Ὁ δὲ Μιχαὴλ ὁ ἀρ-
 χάγγελος, ὅτι πρὸς Ἀβελάλω ἀφ-
 κρινόμενος διελέγετο περὶ τοῦ Μωσέως
 σώματος, οὐκ ἐτόλμωσε κείσιν ἐπι-
 νεκτεῖν βλασφημίας, ἀλλ' εἶπεν. Ἐπι-
 πνίσου σοι Κύριος. 10 Οὕτοι δὲ ὅσα
 μὴ ἔκ οἶδας, βλασφημοῦσι. ὅσα δὲ
 φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίσαντι
 ἐν τύποις φθείροντι. 11 Οὐαὶ αὐτοῖς.
 ὅτι τῇ ὁδῷ τοῦ Καὶν ἐπορεύθησαν, καὶ
 τῇ πλάνῃ τοῦ Βαλαάμ μαζοῦ ἐξεχέ-
 θησαν, καὶ τῇ ἀνιπλοχίᾳ τοῦ Κορὲ ἀπώ-
 λοντο. 12 Οὕτοι εἰσὶν ἐν ταῖς ἀγάπαις
 ὑμῶν ἀσπλάγους, συνευωχέμενοι, ἀφόβως
 ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἀνυδροί,

reserv'd *for everlasting chains
 under darkness *at the judg-
 ment of the great day.

7 Even as Sodom and Go-
 morra, and the cities about
 them in like manner giving
 themselves over to fornication,
 and going after *other flesh,
 are set forth for an example,
 suffering the vengeance of eter-
 nal fire.

8 * And yet in like manner
 these dreamers defile the flesh,
 despise dominion, and speak
 evil of dignities.

9 Yet Michael the Arch-
 angel, when contending with
 the devil he disputed about the
 body of Moses, durst not bring
 against him a railing accusa-
 tion, but said, The Lord re-
 buke thee.

10 But these speak evil of
 those things which they know
 not: but what they know na-
 turally, as brute beasts, in those
 things they corrupt themselves.

11 Wo unto them, for they
 have gone in the way of Cain,
 & ran greedily after the error of
 Balaam for reward, & perish'd
 in the gainfaying of Korah.

12 These are spots in your
 feasts of charity, when they
 feast with you, feeding them-
 selves without fear; clouds
 they are without water, car-

ὑπο

ANNOTATIONS.

(/) St Jude having instanc'd (v. 6.) in the Punishment of the Evil Angels, as what he here says of the Impostor's *defiling the Flesh* plainly answers to the instance of the other Sin of Sodom &c. so what he adds concerning the said Impostor's *despising Dominion* &c. may reasonably be suppos'd to answer to the Sin of the said Evil Angels.

(r) Compare 2 Pet. 2. 13.

(u) Compare

PARAPHRASE.

He, *i. e.* the Lord has reserv'd for everlasting Chains under Darkness, *i. e.* for Everlasting Damnation at the judgment of the Great Day. *And if God spares not the Wicked Angels, much less will he the Wicked Christians.* 7 *And to add one Instance more, which has an affinity to the Lascivious Practices of these Impostors; Their Punishment shall be even as that of Sodom and Gomorrha and the Cities about them, which in like manner to these Impostors giving themselves over to Fornication, and going after other Flesh than Natural Religion allows of, are set forth for an Example to All such Lascivious Persons, suffering the Vengeance of God's Wrath in such manner, namely by having their Cities so consum'd by Fire as never again to be capable of being Rebuilt, as that their Punishment is a proper Emblem of that Eternal Fire which is to be the punishment of the Damn'd at the Last day.*

8 *And yet, notwithstanding the several foremention'd instances of God's Wrath against such Ungodly Persons, in like manner These Dreamers or Impostors defile the Flesh, i. e. maintain and practice All Sinfull and even Unnatural Copulation, as did the Sodomites &c. and like the (S) Evil Angels, These despite Dominion, and speak evil of Dignities, i. e. of their Civil Princes and Magistrates.* 9 *Yet on the contrary Michael the Archangel, when contending with the Devil, (who by means of Moses Body would have seduced the Israelites to some Idolatrous Worship) he disputed about the Body of Moses, not suffering the Devil to do what he would have done with it, durst not (as knowing it Displeasing to God) bring against Him, viz. the Devil himself a Railing Acculation before God; but said to the Devil no more than this, The Lord rebuke thee.* 10 *But these Impostors or False Teachers speak Evil of the Civil Magistrates in relation to those things which they know not, viz. God's permitting the World to be at present govern'd by Heathen Princes &c. but what they know Naturally as Brute Beasts which are govern'd by their Natural Appetites, viz. the Sensual Pleasures of the Flesh and the like, in those things, i. e. in pursuing and indulging those Sensual Pleasures they corrupt themselves.* 11 *Wo unto them, for they have, not only acted thus like Brute Beasts in following their Natural and Sensual Appetites, but have also gone in the way of Cain, following his Example in Persecuting and Murdering their Brethren, and ran greedily after the Error of Balaam in seducing Others to Sin, namely by seducing them from the Truth of the Gospel to be Their Disciples for Reward or out of a Principle of Covetousness and of Worldly Interest, and perish'd in the Gainsaying of Korah, i. e. as Korah perish'd in opposing Moses, so shall these certainly perish in opposing the Apostles of Christ.* 12 *These are Spots or Blemishes to Christianity in abusing the Design of your Feasts of Charity, inasmuch as when they feast with you at those Feasts, they (t) riot feeding themselves without Fear of God to Intemperance: Clouds they are like unto without Water,*

III.

The Apostle shews how the Hereticks and their Followers in those Times resembled by their Sinfull Practices, the foremention'd Instances of Wicked Angels and Men; and proceeds more largely to describe them.

TEXT.

TRANSLATION.

ὑπὸ ἀέμῳ πεφρεσμένον, δένδρα
φθινοπωρεῖα, ἄκαρα, δις ἀποθα-
νόντα, κειζόμενα. 13 κύματα
ἄγρια θαλάσσης, ἐπαφείζοντα τὰς
ἑαυτῶν αἰχμὰς· ἀστέρες πλανῆται,
οἷς ὁ ζόφου ἔσκότους εἰς τὸν αἰῶνα
πιτῆρηται. 14 Περειφῆταί τε καὶ
τούτοις ἔσδομος ἀπὸ Ἀδὰμ ἕως
λέγων· Ἰδὲ, ἦλθε Κύριος ἐν μυριά-
σιν ἀγίαις αὐτοῦ, 15 ποιῆσαι κείσιν
κρία πάντων, καὶ ἐξελέγξαι πάντας
τούτους ἀσεβεῖς ὡς πάντων τῶν ἔργων
ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ ὡς
πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ'
αὐτοῦ ἀμαρτανολοῖ ἀσεβεῖς. 16 Οὐ-
ποὶ εἰσι γογγυσταί, μιμνῆσται, καὶ
τὰς ὀψιθυμίας αὐτῶν ποροδύμμοι.
καὶ τὸ στόμα αὐτῶν λαλᾷ ὑπερήχη,
θαυμάζοντες ὡς ὅσοι ἀφελείας χά-
ριν. 17 Ὑμεῖς δὲ, ἀγαπητοί, μνή-
σθητε τῶν ῥημάτων τῶν προσημειω-
νῶν τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ. 18 ὅτι ἔλεγον ὑμῖν,
ὅτι ὅτε ἐλάτω χρόνος ἐλεύσει καὶ ἐμ-
παίξω, καὶ αἱ τὰς ἑαυτῶν ὀψιθυμίας
ποροδύμμοι πᾶσι ἀσεβέων. 19 Οὐ-
ποὶ εἰσιν οἱ ἀποδιδέχοντες, ψυχικοί,
πνεῦμα μὴ ἔχοντες.

20 Ὑμεῖς δὲ, ἀγαπητοί, τῇ ἀγα-
πῇ ὑμῶν πᾶσι ἐπικοδομῶντες ἑαυ-
τοὺς, ὡς Πνεύματι ἀγίῳ ὡροσυνέχοντες,

ried about of winds; trees
whose fruit withers, without
fruit, twice dead, pluck'd up
by the roots.

13 Raging waves of the Sea,
foming out their own shame;
wandering stars, to whom is re-
serv'd the blackness of darkness
for ever.

14 And Enoch * the seventh
from Adam prophesy'd * even
to these, saying: Behold the
Lord comes with ten thousands
of his Saints,

15 To execute judgment
upon all, and to convince all
that are ungodly, of all their
ungodly deeds which they
have ungodly committed, and
of all their hard speeches which
ungodly finners have spoken
against him.

16 These are murmurers,
complainers, walking after
their own lusts; and their
mouth speaks great swelling
words, having men persons in
admiration because of advan-
tage.

17 But, beloved, remember
ye the words which were
spoken before * by the Apostles
of our Lord Jesus Christ:

18 How that they told you,
there should * come mockers in
the last time, who should walk
after their own ungodly lusts.

19 These be they who se-
parate themselves, sensual, hav-
ing not the Spirit.

20 But ye, beloved, build-
ing up your selves on your
most holy faith, praying in the
Holy Ghost,

PARAPHRASE.

and so yielding no Benefit; and like the said Clouds, they are carried about of Winds, *i. e.* Tempests (*u*) which do Harm. They may be liken'd unto Trees whose fruit withers, or rather which are without fruit, twice dead, *viz.* once before and once since their Conversion, *viz.* by their Apostacy; and so fit for nothing but to be pluck'd up by their Roots: 13 They may be liken'd to Raging waves of the Sea, foming out their Own shame; or to Wandring Stars, to whom is reserv'd the Blackness of Darknefs for Ever, *i. e.* to whom after they have here for a time seduced others by their False Lights, is reserv'd Eternal Darknefs or Damnation to be inflicted on them at the Last Day. 14 And Enoch, who was no more than the Seventh in a Lineal Descent from Adam, prophesied even so long ago to these of the Condemnation that they should fall into, saying: Behold, the Lord comes with Ten Thousands of his Saints, 15 to execute Judgment upon All such wicked Wretches, and to convince by such their Punishments All that are Ungodly among them, *i. e.* among Men of All their Ungodly Deeds, which they have ungodly committed; and of all their hard speeches or ill Language, which Ungodly sinners have spoken against Him. 16 These Impostors are also Murmurers and Complainers, never content with their Present Condition, walking after their own Lusts: and their mouth speaks great swelling words (*w*) of Vanity, *i. e.* of their own pretended Knowledge and Perfection, having Mens Persons tho' never so Bad, in Admiration because of Advantage. 17 But, Beloved, remember ye the words which were spoken before by the Apostles of our Lord Jesus Christ; 18 how that they told you there should be such Mockers of Christianity in the Last Time, *i. e.* Just before the Fatal Destruction of the Jewish Oeconomy or State, who should walk after their own ungodly lusts. 19 These be they thus foretold by the Apostles of Christ, who now adays separate themselves from the Assemblies of the Christians for fear of Persecution, being themselves only (*x*) Sensual and having not the Spirit of Christ.

20 But ye, Beloved, building up your selves on your most Holy Faith, *i. e.* persevering therein, and praying in the Holy Ghost, not only in Private by the assistance of the Holy Spirit which is in you, but also in the Publick Assemblies where the Holy Spirit is present in a more special

IV.

The Apostle returns to exhort them he writes to, that they would persevere in the Truth of the Gospel.

A N N O T A T I O N S.

(*u*) Compare 2 Pet. 2. 17.

(*w*) Compare 2 Pet. 2. 18.

(*x*) It is very probable, that these Impostors represented the true Christians as ψευδοι &c. whereupon the Apostle retorts upon them, that they are themselves truly the ψευδοι &c.

TEXT.

TRANSLATION.

21 ἑαυτὺς ἐν ἀγάπῃ Θεοῦ τηρή-
σατε, προσδεχόμενοι τὸ ἔλεος τῷ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ζωὴν
αἰώνιον. 22 Καὶ οὓς μὲν † ἐλέγχετε
ἁφ' ἁκρινομένων, 23 οὓς δὲ σώζετε
ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ ἐλεεῖτε
ἐν φόβῳ, μισῶντες καὶ τὸ ἔκ τ' σαρκὸς
ἐπιλωμῶν χιτῶνα.

24 Τῷ δὲ δυναμῶφι φυλάττει ὑμᾶς
ἀπ' αἰσῶν, καὶ σῆσαι χερσίν ὑμῶν τῆς
δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,
25 μόνῳ † τῷ Θεῷ σωτῆρι ἡμῶν ἁφ'
Ἰησοῦ Χριστοῦ τῷ Κυρίῳ ἡμῶν δόξα καὶ
μεγαλωσύνη, κράτος καὶ ἰξυσία, καὶ νῦν
καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.

21 Keep your selves in the
love of God, looking for the
mercy of our Lord Jesus Christ
unto eternal life.

22 And * some being waver-
ing rebuke :

23 And others save, pulling
them out of the fire ; and of
others have compassion with
fear, hating even the garment
spotted by the flesh.

24 Now unto him that is
able to keep you from falling,
and to present you faultless
before the presence of his glory
with exceeding joy,

25 To the only God our
Saviour, thro' Jesus Christ our
Lord, be glory and majesty,
dominion and power, both
now and ever. Amen.

ANNOTATIONS.

V. 22. † So Alex. and some other MSS. as also Vulg. Syr. and Ethiop. Versions.

V. 24. † So Vulg. Syr. Arab. and Ethiop. Versions. And some MSS. Alex. has
ὑμᾶς for ὑμᾶς thro' heedlessness of the Writer.

P A R A P H R A S E.

cial manner to assist the Prayers of the Congregation, 21 Keep your selves in the Love of God, looking for the Mercy of our Lord Jesus Christ, if not in delivering you from your present Calamities, yet in preserving you unto Eternal Life. 22 And as to your Behaviour to Others, some being wavering whether they shall adhere to the True Faith or not, rebuke, endeavouring to keep them in the True Faith by such your Re-proof: 23 And others who are further misled save, pulling them as it were out of the Fire, as the Angels did Lot out of the Fire of Sodom, i. e. using more Pressing and Cogent methods; and lastly of others not so far gone have Compassion so as to let it be join'd with Fear of their abusing your Compassion, and therefore notwithstanding such your Compassion behave your selves, as hating even the Garment spotted by the Flesh, i. e. the least degree of Impurity.

24 Now unto Him that is able to keep you from Falling, and to pre-^{v.} The Conclusion. sent you Faultless before the presence of his Glory, with exceeding joy, 25 to the only God our Saviour, thro' Jesus Christ our Lord, be Glory and Majesty, Dominion and Power; both now and ever. Amen.

A N N O T A T I O N S.

V. 25. † Σοφῶν is wanting in Alex. and some other MSS. as also Vulg. Arab. and Ethiop. Versions. And Ἀλλὰ ἡμεῖς Χριστὸν ὡς Κυρίου ἡμῶν is read in Alex. and other MSS. and Syr. Arab. and Ethiop. Versions.

SYNOPSIS.

S Y N O P S I S.

I. The Introduction. v. 1.

Partly by
way of
Exhorta-
tion;
wherein
He ob-
serves

1. That these *Deceivers* or False Teachers were of *Old fore-
told*, and what their *Condemnation* should be; particu-
larly by *Enoch*. v. 4. and 14, 15.
2. That of the *Israelites* that were brought out of *Egypt*,
such as *persever'd not* in the Belief of and Obedience to
God's Word, were nevertheless *afterwards destroy'd*. v. 5.
3. That the *Angels* themselves upon their Disobedience
were cast out of Heaven, and are reserv'd for Everlasting
Damnation. v. 6.
4. That *Sodom* and *Gomorrah* were utterly destroy'd for
such *Lascivious* Practices, as were encourag'd by these
False Teachers.
5. That the Coming of these False Teachers was no more
than was *foretold by the Apostles of Jesus Christ*. v. 17.
6. That the *Reward* they would at last obtain for such their
Perseverance thro' Christ, would be Great. v. 20, 21.

H. The Main
Design of the
Epistle, viz. to
preserve those
He wrote to,
in the Truth of
the Gospel.
Which *S Jude*
do's,

Partly by
Describ-
ing the
False
Teachers
or Here-
ticks of
those
Times:
Namely

1. As to
their *Prin-
ciples* and
Practices,
viz.

1. That they *defile the Flesh*, or pervert the
Gospel to countenance all *Lewd Practices*;
they being altogether *Sensual*, and *having*
not the Spirit of Christ. v. 8. and 19.
2. That they *despise Dominion* and *speak Evil* of
Dignities, stirring up Commotions and Re-
bellions against the Civil Powers of the
Heathen States wherein they liv'd. 8—10.
3. That they wanted *Brotherly Love* and Af-
fection, and were in their Hearts no other
than *Murderers* as *Cain*. v. 11.
4. That they were mightily influenc'd by *Cov-
etousness* as *Balaam*. *ibid*.
5. That they were likewise influenc'd by
Pride and *Faction* against the True Apostles
of Christ, as was *Corah* against *Moses*. *ibid*.
6. That they were *Murmurers* and *Complainers*.
v. 16.
7. That they *separated* themselves from the As-
semblies of the Orthodox Christians. v. 19.

2. As to the great *Mischief* and *Scandal* they bring on the
Church and the Souls of Men. v. 12.

3. As to the *Dreadfull Judgment* that shall befall them at
the Last Day. v. 13—15.

III. Some Directions how to deal with the several sorts of Christians, that had not yet
Apostatiz'd. v. 23, 23 1/2

IV. The Conclusion. v. 24, 25.

F I N I S.

Books &c. written by Edward Wells D. D.

TWO *Geographical Tables* one of *Ancient*, and the other of *Modern* Geography. A. D. 1690. By Edward Wells A. B. and Student of Christ Church, Oxon.

Elementa Arithmetica Numerosa & Speciosa. In usum Juventutis Academicæ. 8vo. A. D. 1698. Authore Ed. Wells A. M. Ædis Christi Oxon. Alumno.

A New Set of Maps both of *Ancient* and *Present Geography*, (being forty one in Number, three whereof contain the *Bible-Geography*,) wherein not only the *Latitude* and *Longitude* of many Places are *Corrected*, according to the latest Observations; but also the most remarkable *Differences* of Ancient and Present Geography may be quickly *discern'd* by a bare *Inspection* or Comparing of Correspondent Maps; which seems to be the most Natural and Easy Method to lead Young Students (for whose use the Work is principally intended) unto a competent Knowledge of the Geographical Science. A. D. 1700. By Ed. Wells A. M. and Student of Christ Church, Oxon.

A Treatise of *Ancient and Present Geography*, particularly adapted to the Use and Design of the foremention'd Set of Maps. 8vo. A. D. 1701. By the same Author.

Τῆς Πάλαι καὶ τῆς νῦν Οἰκουμένης Περιήγησις, five Dionyfil Geographia Emen-data & locupletata, additione scilicet *Geographiæ Hodiernæ*, Græco Carmine pariter donatæ, cum 16 Tabulis Geographicis. 8vo. A. D. 1704. Authore Edv. Wells A. M. Ædis Christi Oxon. Alumno.

Controversial Tracts against the Dissenters 8vo. A. D. 1706. by Ed. Wells D. D. Rector of Cotesbach in Leicester-shire.

The *Common Christian* Rightly and Plainly instructed in the *Grounds of Christianity*; or, an Exposition of the *Church-Catechism* more particularly adapted to the Capacities and Circumstances of the *Common People*. 8vo. A. D. 1707. By Ed. Wells D. D. &c.

Prayers on Common Occasions, appertaining to the foremention'd Exposition of the Church Catechism. 8vo. A. D. 1707. by the same Author.

Epistola ad Authorem Anonymum Libelli non ita pridem editi: Cui Titulus, Stricturæ Breves in Epistolas D. D. *Genevensium & Oxoniensium*. 4to. 1708. By the same Author.

An Help for the more Easy and Clear Understanding of the Holy Scriptures: Being All St *Paul's* Epistles paraphras'd, with the Original or Greek Text amended according to the Best MSS. &c. 4to. A. D. 1709, &c. By the same Author.

The Duty of being Griev'd for the Sins of Others: Briefly set forth, in a Sermon preach'd in St *Martin's* Church in *Leicester*, April the 26. 1710. at the Visitation of the Reverend the Arch-Deacon of *Leicester*, Publish'd at the Request of the Reverend the Arch-Deacon and Clergy, By the same Author.

A Letter

A Letter to a Friend concerning the Great Sin of Taking GOD's Name in Vain. A. D. 1710. By the same Author.

An *Historical Geography* of the *Old and New Testament*, being a *Geographical and Historical Account* of the several Places or People mention'd in the Holy Scriptures; very Usefull for Understanding the History of the Holy Scriptures, and of several particular Texts. The Whole is illustrated with *Maps* and other *Cuts*, and *Chronological Tables*. In four Volumes 8vo. A. D. 1710, &c. By the same Author.

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Xenophon's Opera Omnia, Græcè & Latinè. Cum *Chronologia Dodwelliana*, & quatuor *Tabulis Geographicis*. 5 Vol. 8vo. A. D. 1689, &c.

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I. The Common *English Translation* render'd more Agreeable to the Original.

II. A *Paraphrase*, wherein not only the *Difficult Expressions* and *Passages* are explain'd; but also the whole Book is divided into Proper *Sections* and *Paragraphs*; with a *Synopsis* of the Contents of the said Book subjoin'd to the End of the *Paraphrase*.

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Imprimatur,

J O. B A R O N

VICE-CAN. OXON.

Nov. 27. 1716.

To the most Reverend Father in God
W I L L I A M
Lord Archbishop of *CANTERBURY*.

Most Reverend,

THE *Specimen*, or First part of these my Labours on the New Testament I formerly dedicated to your Lordship, as being then my *Dio-cesan*: This my *Paraphrase on the Revelation of St John* I now dedicate to your Grace, as my *Metropolitan*; and more particularly as an *Acknowledgment of the Favours* I have receiv'd from your Grace, since your Advancement to the Metropolitcal Throne of this Province.

The Sacred Book here paraphras'd by Me, your Lordship knows, is justly esteem'd the most Difficult in the Whole Canon of Scripture. And therefore I doubt not but your Grace will the more Readily excuse any Mistake I may have fall'n into, notwithstanding all my Care and Pains to find out the True meaning of this so Difficult a Book.

I readily Own, that I have *chosen* to follow the Exposition or Opinion of the *most Primitive Fathers*, even *where-in* they are thought by the generality of the *Moderns* to have been Mistaken. My Reasons for so doing I have given in short, or hinted, in the Proper places; and have a Great deal More to add, should there be Occasion. That there is no such Occasion here, I am satisfy'd by the just *Deference* which I know your Lordship has for the *Judgment* and *Authority* of the truly Primitive Fathers.

DEDICATION.

Of this your Lordship has given evident Proof, by the Learned and Excellent Pains you have formerly taken, to Translate into our *English* tongue the *Writings* and *Remains* of several of the *most Primitive Fathers* and other *Writers*:: Which, were they but Duly read and consider'd, could not fail of Answering your Lordship's Good Design in putting them into English, viz. by becoming the happy Means of Convincing such as stand in need of Conviction, that *Our Church is truly Constituted according to the Apostolical Platform*.

But whatever Success your Lordship's Labours of this Kind may meet with among such Sort of Men; it cannot, my Lord, but be a Great Satisfaction to your Clergy, that your Grace, by being so Well vers'd in the most Primitive Antiquity of the Christian Church, Thoroughly knows, that the *Constitution* of Our Church is *truly Apostolical*:: and therefore it is Not to be doubted, but, Agreeably thereto, your Grace will defend and maintain the *Apostolical Constitution* of Our Church, with an *Apostolical Courage and Integrity*. Your Lordship is sensible, that This is the Way for your Grace to *serve your Generation* here with *Honour and Renown*; and then to *change your Miter* in the Church *Militant*, for a *Crown of Glory* in the Church *Triumphant*.

That GOD may Long preserve your Grace, for the Good of this His Apostolical Church; and by making your Lordship *Instrumental* thereto, may make you *most truly Glorious* both Here and Hereafter, is the most Hearty Prayer of

Your GRACE's, with all

Dutifull Respect,

EDWARD WELLS.

The P R E F A C E

T O T H E R E A D E R.

THAT the *Revelation of St JOHN* is very difficult to be understood, is readily Acknowledg'd on all hands; but then it ought also to be no less readily Acknowledg'd, that the *Difficulty of understanding it* is no good Argument for *Never attempting to understand it*, much less for *ridiculing* such Attempts. Especially when GOD (to prevent us from making any such Wrong inferences, and to Encourage us to the Study of this inspir'd, tho' difficult Book) has, in the very Beginning thereof, expressly annex'd a *Blessing to Him that reads, and them that hear the Words of this Prophecy, and keep those things which are written therein, Rev. 1. 3.* So that it deserves most seriously to be consider'd, that Any *Saying* made use of to discourage Men from the Study and Explanation of this Book, how much soever it may favour of *Human Wit*, yet favours nothing at all of *Godly Wisdom*.

On these Considerations, I have not been discourag'd from Endeavouring, in the first place to *get my self* a Right understanding of this Prophetical Book; and then to *help Others* that stand in need of such Help, by thus Publickly Communicating to them, what appears to Me to be the *true* or *most probable Exposition* or Meaning of this inspir'd and difficult Book. And this I have done after the Method made use of by Me in publishing the *Epistles of the New Testament*.

Besides, I have been in a peculiar manner induc'd to publish this *Paraphrase on the whole Revelation*, by the consideration that there is but One that I know of yet extant in *English*, namely, That of Dr *Hammond*. Which good and great Man unfortunately *mistaking the true Key* to the Understanding of the Prophetical part of this Book, no Wonder if his *Paraphrase* gives a Wrong Exposition thereof, and therefore is of little Esteem among the Learned in these matters; as are likewise the *Annotations of Grotius* on the like account.

The

THE PREFACE.

The pious and judicious Mr *Mede* is, no less justly than generally, esteem'd now adays by the Learned, to have *First found out the true Key* for Opening or Expounding the Prophetical Visions in the Revelation. His Writings on this Subject, as they are partly Latin partly English, so make up (for the greatest part) the Three last of the Five Books, whereof his Works consist: Works so full of Learning and Judgment, in reference to the several Points they treat of, that they deserve to be *Well read and study'd by all Divines*; and especially in order to attain a more clear Understanding of the Apocalyptical Prophecies.

The Way being open'd by Mr *Mede*, several other Learned Persons have follow'd him therein for the main, and have made some further Discoveries or Advances of their Own. Among whom the Latest I know of is Mr *Whiston*, who A.D. 1706. publish'd *An Essay on the Revelation of St J O H N, so far as concerns the Past and Present Times.*

I scarce need to tell the Reader, that the Principal Help I have receiv'd in drawing up this Paraphrase has been from the Works of Mr *Mede*. Nor has Mr *Whiston's* Essay been without good Use unto Me. For where Mr *Whiston* differs from Mr *Mede*, I have sometimes judg'd it most reasonable to follow Mr *Whiston*; as in some other Particulars, wherein They Both agree, I have thought my self oblig'd to differ from Both. And the Reasons, whereby I have been induc'd to think my self so oblig'd, are set down, or sufficiently hinted, either in the Paraphrase or Annotations. And therefore I need say no more of them here; since to set them out in full View, or with their full Force, would be a Subject copious enough to make up a Book of it self, should there be Occasion for it.

I shall therefore proceed to observe to the Reader, that upon perusal of this Paraphrase He may take notice, that, notwithstanding the more than ordinary Difficulty of this Sacred Book, the Meaning of the *much Greater* Part thereof is now adays agreed upon, as to the main, among the Learned and Studious in these matters; and consequently that there are remaining but *very few* Difficulties in comparison, and of principal Importance to be more fully clear'd, and so more fully agreed upon. Which Consideration carries in it no
small

THE PREFACE.

small Encouragement to the Learned, to apply themselves to the studying of this sacred Book, that, by their Labours and God's Blessing thereupon, these *few* remaining Difficulties may be Clear'd also, at least so far as the Nature of them renders them Capable.

It remains only to be observ'd further, that, for the better understanding the Prophetical Visions of this Book, I have drawn up a *Table* of the *Synchronism* of the Visions or Prophecies of the *Seal'd Book*, and also of the *Open Little Book*; concerning which see more in the Explanation of the said Table, which immediately follows this Preface.

What has been already said, is All that needs be said in reference to what is here Publish'd. But it may not be Improper to lay hold of this Opportunity to acquaint the Publick, that my *Paraphrase* on the *Gospels of St Matthew and Mark* is already finish'd and prepar'd for the Press, and will be Publish'd as soon as it can be printed off. And in order to understand aright the *Gospel-History*, it being requisite to have a good Notion of the *Harmony of the Four Gospels*; therefore, before I drew up my *Paraphrase* on any of the Gospels, I set my self to draw up an *Harmony* of the Gospels, and That in *One Table*, that so lying All together in *One View*, I might have a clearer Notion of it. And *this Table* with a *short Treatise* belonging thereto, I purpose likewise to communicate to the Publick in a little Time, and before I publish any Part of my *Paraphrase* on the Gospels.

The EXPLANATION OF THE Following TABLE.

MR Mede first, and after him Mr Whiston, hath shewn (what Each conceiv'd to be) the *Synchronism* of the Apocalyptical Visions or Prophecies by a *Scheme*. But I think the *Synchronism* of the said Visions may be shewn in a manner much more easy to be apprehended, by the following *Table*; which at least has this Advantage, that it refers to the *Chapters* and *Verses* wherein each Vision is contain'd, which is omitted in the Scheme both of Mr Mede and Mr Whiston. The Assigning particular *Years* or *Periods of Years* to the Completion of the said Visions or Prophecies, has been One unhappy Means of bringing the Study of *the Revelation* into Disesteem; and therefore, as Mr Mede did in His *Scheme*, so have I omitted it in This *Table*.

The *Method* of this Table is such, that the Visions or Prophecies which are plac'd *Collateral* one to the other, are thereby denoted to *Synchronize*, or to be *Cotemporary* one with the other. For instance; The Measurableness of the Temple, the Woman travailing with Child, the War between Michael and the Dragon &c. are all Visions, which, as they are plac'd *Collaterally* to the first *six Seals*, so the *Events* denoted by the said Visions were compleated during the *Interval* of the said six Seals. In like manner the Unmeasurableness of the Court without the Temple, and the Prophesying of the Witnesses 1260 days, as also the Woman's being nourish'd in the Wilderness 1260 days, or for a Time and Times and half a Time, and the Power of the Wild Beast for 42 months &c. as they are Visions plac'd *Collaterally* to the first *six Trumpets* of the *seventh Seal*; so the *Events* denoted by the said Visions are *Cotemporary* with the *Interval* belonging to the said six Trumpets. Again, as the Visions of reaping the Earth, and of judging the great Whore are plac'd at the Expiring of the Interval of the *sixth Trumpet*; so I suppose the *Events* thereby denoted shall be accomplish'd at the said Time. And as the Effusion of the seven Vials, the Vision of the Vintage, of the Wild Beast being taken and cast into the Lake of Fire, and the Triumph of the Palm-bearing Company &c. are plac'd *Collaterally* to the Sounding of the *seventh Trumpet*; so the *Event*: thereby denoted are suppos'd to be then Accomplish'd.

A T A Book, as also of the *Open Little Book*.

The Visions or Prophecies of the *Open Little Book*.

<p>1. And I saw when He</p> <p>2. And when He</p> <p>3. And when He</p> <p>4. And when He</p> <p>5. And when He</p> <p>6. And when He</p>	<p>there was a Reed, saying, Rise, measure the temple of God, the Altar, them that ship therein.</p> <p>XI. 1.</p>	<p>There appear'd a <i>Woman</i>, being with <i>Child</i>, <i>travailing in Birth</i>, and <i>pain'd</i> to be <i>deliver'd</i> --. And she brought forth a <i>Man-child</i>, which was to rule all <i>Nations</i> with a rod of Iron: and <i>her Child</i> was caught up unto <i>God</i>, and to his <i>Throne</i>. XII. 1--5.</p>	<p>There was War in Heaven, <i>Michael</i> and his Angels fought against the <i>Dragon</i> -- and his Angels. -- And the great <i>Dragon</i> was <i>cast out</i>, &c. XII. 7--17.</p>	<p>I saw another Angel, having the everlasting <i>Gospel</i>, saying, <i>Fear God</i> and give <i>Glory</i> to <i>Him</i>, and worship <i>Him</i>, &c. XIV. 6, 7.</p>
<p>And when He had open'd the <i>seventh seal</i> -- I saw the seven Angels, which stood before God, and to them were given <i>seven trumpets</i> &c. Ch. VIII. 1--6.</p>	<p>the Court -- And the <i>Woman</i> fled into the <i>Wilderness</i>, where she has a Place prepar'd of God, that they should feed her there a <i>thousand two hundred and threescore days</i>. XI. 6.</p> <p>The 1260 days belonging to the two Personal Witnesses.</p>	<p>And when the <i>Dragon</i> saw that he was <i>cast unto the Earth</i>, He <i>persecuted the Woman</i>. -- And to the <i>Woman</i> were given two <i>Wings</i> of a great Eagle, that she might fly into the <i>Wilderness</i> into her Place, where she is nourish'd for a <i>Time</i>, and <i>Times</i>, and <i>half a Time</i>, &c. XI. 13--16.</p>	<p>And the <i>Dragon</i> was wroth with the <i>Woman</i>, &c. went to make War with the remnant of her <i>Seed</i>. And he stood on the Sand of the Sea. And I saw a <i>wild Beast</i> rise up out of the Sea -- and <i>Power</i> was given unto him <i>forty two months</i> -- And I beheld another <i>Beast</i> coming out of the <i>Earth</i>, &c. XII. 17. and XIII.</p>	<p>And there follow'd another Angel, saying, <i>Babylon is fall'n, is fall'n</i>, &c. XIV. 8.</p> <p>The third Angel follow'd, saying, If any Man worship the wild <i>Beast</i>, &c. Ch. XIV. 9--12.</p> <p>Lo a Lamb on Mount <i>Sion</i>, and with him 144000, &c. Chap. XIV. 1--5.</p>

And when the *th* Magog, to gather And *Five* came and *Brimstone*, And I saw a great no place for the man according

Place this Table facing the *Explication* thereof, which is at the end of the *Preface* to the Reader.

The E X P L A N A T I O N O F T H E Following T A B L E.

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The Visions or Prophecies of the S

Seal 1.	And I saw when the Lamb open'd the <i>first</i> of the <i>Seals</i> &c.	Chap. VI. 1, 2
Seal 2.	And when He had open'd the <i>second Seal</i> &c.	— — — 3, 4
Seal 3.	And when He had open'd the <i>third Seal</i> &c.	— — — 5, 6
Seal 4.	And when He had open'd the <i>fourth Seal</i> &c.	— — — 7, 8.
Seal 5.	And when He had open'd the <i>fifth Seal</i> &c.	— — — 9-11
Seal 6.	And when He had open'd the <i>sixth Seal</i> &c.	— — — 12 to

Seal 7.

And when
He had o-
pen'd the
seventh seal
— I saw the
seven An-
gels, which
stood be-
fore God,
and to them
were given
*seven trum-
pets* &c.
Ch. VIII.
1—6.

Trump. 1. The *first* Angel *sounded* &c. Ch. VIII. 7.
Trump. 2. The *second* Angel *sounded* &c. . . 8, 9.
Trump. 3. The *third* Angel *sounded* &c. . . 10, 11.
Trump. 4. The *fourth* Angel *sounded* &c. 12 to end.
Trump. 5. The *fifth* Angel *sounded* &c. Ch. IX. 1-12.
Trump. 6. The *sixth* Angel *sounded* &c. 13 to end.

Trump. 7. { The *seventh* An-
gel *sounded*, and
there were great
Voices in Hea-
ven, saying, *The*
Kingdom of this
World is become
the Kingdom of
our Lord and of
his Christ, and
He shall reign
for ever and ever
&c. Ch. XI. 15
to the end.

I saw seven Angels, having the
seven last Plagues (or *Vials*.)

Ch. XV — XVI. 1.

{ Vial 1. Ch. XVI. 2.—
Vial 2. 3.
Vial 3. 4-7.
Vial 4. 8, 9.
Vial 5. . . 10, 11.
Vial 6. . 12-16.
Vial 7. 17 to end.

— And after these th
I saw — another
gel having the *Se*
the living God:
he cried, — Hurt
the Earth —, till
have *seal'd* the
vants of our God
— And there
seal'd an hundred
ty four thousand
Ch. VII. 1—8.

After this I be-
held, and lo a
great Multitude,
which *no Man*
could number, of
All Nations —
cloath'd with
white Robes, and
Palms in their
hands, cried, say-
ing, *Salvation to*
our God — and to
the Lamb &c. Ch.
VII. 9 to end.

And I saw an Angel come down from Heaven, — and he laid hold
And I saw *Thrones*, — and the Souls of Them that were *behea*
worshipp'd the Beast, — and they *liv'd and reign'd* with Chr
And I saw a *New Heaven* and a *New Earth* &c. Ch. XXI. 1-

And when the *thousand years* are expir'd, *Satan* shall be *loos'd* out of his Prison
Magog, to gather them together to *Battle* —. And they went up, — and comp
And *Fire* came down from God out of Heaven, and *devour'd them*. And the 2
and *Brimstone*, and shall be *tormented day and night for ever and ever*. Ch. X2
And I saw a *great White Throne*, and *Him* that sat on it, from whose Face the 1
no place for them. And I saw the *Dead*, small and great, stand before God, an
man according to their Works. — And *Death* and *Hell* were cast into the *Lai*

The following table shows the results of the experiments conducted on the effect of the concentration of the solution on the rate of reaction. The concentration of the solution was varied from 0.1 M to 0.5 M, and the rate of reaction was measured by the time taken for the reaction to complete. The results show that the rate of reaction increases with increasing concentration of the solution.

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THE REVELATION OF St JOHN THE DIVINE.

THE PREFACE.

THAT this Book of the *Revelation* was written by St JOHN, who was *One of the Apostles* of Christ, we have the joint Testimony of *Justin Martyr, Irenæus, Theophilus Antiochenus, Melito, Apollonius, Clemens Alexandrinus* and *Tertullian*: All which liv'd in the Second Century; and consequently as the Latest of them liv'd within an Hundred years after St John, so *Justin Martyr* wrote his Dialogue with *Trypho* (wherein he expressly (a) ascribes this Book of the Revelation to St John the Apostle) about A. D. 150. and so no more than 54 years after this *Revelation of St John* was publish'd. And as for *Irenæus*, he expressly affirms that He had his Evidence from Those, who had (b) actually convers'd with St John, and that this Book was written Not (c) long before his Time, at the End of Domitian's Reign. Whence the Time of the Writing thereof is refer'd by the Learned to A. D. 96.

As we learn from this Book it self (Chap. 1. 9.) that it was writ in the *Isle of Patmos*; so we learn also thence the End or Design of its being written, namely that thereby GOD might shew unto his Servants Things which were then, and still are several of them, to come to pass. Ch. 1. 1. and 22. 6.

I.

Saint John the Apostle, the Penman of this Book; & the Time when it was written.

II.

The Place where this Book was written; and the End of its being written.

(a) Παρ ἡμῖν ἀνὴρ τις, ὃ ὄνομα Ἰωάννης, εἰς τὸ Ἀποστόλων τῶ Χριστοῦ, ἐν Ἀποκαλύψει γαρονόμενῳ αὐτοῦ, χίλια ἔτη ποιήσας ἐν Ἱερουσαλὴμ τὰς τοῦ ἡμετέρου Χριστοῦ πιστεύσαντος προσεφθόσας &c. (viz. Revel. 20. 4. &c.) Jäst. Mart. Dial. cum Tryph. Colon. edit. A. D. 1686. p. 308.

(b) Μαρτυροῦνται αὐτῶν σκεῖναν τὴν κατ' ὅψιν τὸ Ἰωάννην ἐκρακόντων. Iren. adv. hæres. l. 5. c. 30.

(c) Οὐδὲ γὰρ αὐτὸ πολλοῦ χρόνου ἐκράσθη (viz. Ἀποκαλύψας) ἀλλὰ χρόνῳ ἐπὶ τῆς ἡμετέρας γυνῆς, αὐτὸς τῷ πλάττῃ τῷ Δομιτιανῷ δόχῃ. ibid.

ΑΠΟΚΑΛΥΨΙΣ THE
 ΙΩΑΝΝΟΥ REVELATION
 OF
 JOHN
 ΤΟΥ ΘΕΟΛΟΓΟΥ. THE DIVINE.

T E X T.

T R A N S L A T I O N.

Κεφ. α'.

Chap. I.

Α Ποτέ αὐτὸς Ἰησοῦς Χριστοῦ, ὃν
 ἔδωκεν αὐτῷ ὁ Θεός, δεῖ-
 ξαι τοῖς δούλοις αὐτοῦ ἃ δε-
 γνέσονται ἐν τάχει· καὶ ἐσήμανεν ὁπο-
 τεύεται διὰ τοῦ ἀγγέλου αὐτοῦ πρὸς
 δούλῳ αὐτοῦ Ἰωάννη· 2 ὅς ἐμαρτύ-
 ρησε τὸν λόγον τοῦ Θεοῦ, καὶ τὴν
 μαρτυρίαν Ἰησοῦς Χριστοῦ, ὅσα πε-
 ρεῖ. 3 Μακάρι ὁ ἀναγνώσκων,

THE Revelation of Je-
 sus Christ, which God
 gave unto Him, to shew
 unto his servants things
 which must shortly come to
 pass: and he sent and signified
 it by his angel unto his servant
 John:

2 Who has born * witness of
 the Word of God, and of the
 testimony of Jesus Christ, and
 of all things that he saw.

3 Blessed is he that reads,
 καὶ

A N N O T A T I O N S.

(a) It is thought that the Title of *Θεολόγος* the Divine was given to St John, more particularly on account of his writing more fully of the Divinity of our Bl. Saviour, than the other inspir'd Writers, and with a peculiar regard to those Words in the latter end of Chap. 1. v. 1. of his Gospel, viz. *Θεὸς ὡς ὁ Λόγος*.

(aa) The true Import of this Expression, *ἐν τάχει*, in this place, and of the like Expression, *ἔρχομαι ταχὺ*. Chap. 3. 11. and elsewhere, may I think be best learn'd from *Isaiah* Chap. 60. 22. *I the Lord will hasten it* (N.B.) *in his Time*. Whence we may infer, that by God's *Hastening*, or *Coming Quickly*, or *things Shortly coming to pass*, is not to be understood a *present* or *immediate Accomplishment* of the Things Spoken of, but their Accomplishment in their *proper Times* or *Seasons*, without any intervening Delay or Alteration of the Divine purpose. And this Place of *Isaiah* is the more remarkable, because in this Chapter there seems to be Reference to the *same* Events or Time, that is refer'd to in the Revelation Chap. 21. 22. and 22. 5.

(b) Some

THE
REVELATION
OF
JOHN
THE APOSTLE,

Who, in respect of the ^(a) Divinity or Sublimeness of his Writings, was in a special manner entitled by the Ancients, THE DIVINE.

PARAPHRASE.

The GENERAL INTRODUCTION.

Chap. I. **I**N this Book is contain'd the Revelation, or Discovery (more especially) of Such more remarkable Events, as were from the Time of writing this Book to happen in the Several Ages of the Church. Which Revelation is styl'd The Revelation of Jesus Christ, because it is That, which God gave unto Him as Man and our Blessed Mediator, in order to shew unto his Servants things, which must shortly begin to come to pass. And accordingly He, viz. Christ sent, and signified it, viz. this Revelation by his Angel unto his Servant and belov'd Apostle John, whence it is also styl'd in the Title of this Book, The Revelation of John: - 2. Who, i. e. which John (as in other respects, viz. by preaching and suffering for the Gospel, so) by writing this Revelation has done no other than born witness of the Word of God, and of the Testimony of Jesus Christ, and of All things that he saw: forasmuch as what is contain'd in this Revelation, is no other than the Word of God, attested by Jesus Christ, and an Account of the Several Visions vouchsaf'd unto the said John, wherein the said Word of God was reveal'd unto Him. 3 And forasmuch as the Divine Providence foresaw, that there would not be wanting some, who would not only be discourag'd themselves by the Difficulty of Understanding this Book; but also go about to discourage Others, from Reading and Studying the same: therefore the Holy Spirit has thought fit on the other hand to encourage us to the Reading and Studying thereof, by prefixing expressly in this place to the said Book a special Blessing to such as shall Read and Study it: Blessed is He, that,

καὶ οἱ ἀκούοντες τὰς λόγους τῆς προ-
φητείας, ἡ τηροῦντες τὰ ὅσα αὐτῇ γε-
γραμμένα· ὁ ᾧ χρόνος ἐγγύς.

4 Ἰωάννης ταῖς ἐπὶ ἀ ἐκκλησίαις
ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ
εἰρήνη ἀπὸ τοῦ ὄντος καὶ ὁ ἦν καὶ
ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἐπὶ ἀ

and they that hear the words of
this Prophecy, and keep those
things which are written there-
in : for the time is at hand.

4 John to the seven Church-
es which are in Asia : Grace be
unto you and peace from * the
Who is, and who was, and who
is to come; and from the seven

πνευματίων,

ANNOTATIONS.

(b) Some very learned and judicious Men incline to the Opinion, that these seven Epistles are to be understood, not only *Literally* and *Historically*, but in a secondary Sense also *Typically* or *Prophetically*. Thus Mr Mede in his fifty second Discourse or Sermon, viz. upon *Revel. 3. 19.* expresses himself in relation to this matter. "It belongs not much to our purpose to enquire, *Whether those seven Epistles concern historically and literally only the Churches here nam'd, or whether they were intended for Types of Churches or Ages of the Church afterwards to come.* It shall be sufficient to say, That if we consider their Number, being *Seven*, (which is a number of Revolution of Times, and therefore in this Book the *Seals, Trumpets* and *Vials* also are *seven*;) or if we consider the Choice of the Holy Ghost, in that he takes neither all, nor the most famous Churches then in the World, as *Antioch, Alexandria, Rome*, and many other, and such (no doubt) as had need of Instruction as well as those here nam'd; if these things be well consider'd, it will seem that these *Seven Churches*, besides their *Literal* respect, were intended (and it may be chiefly) to be as *Patterns* and *Types* of the several Ages of the Catholick Church from the beginning thereof unto the end of the World: that so these *Seven Churches* should *Prophetically* *Sample* unto us a *Sevensfold Temper* and *Constitution* of the whole Church according to the several Ages thereof, answering the *Pattern* of the Churches nam'd here.

"For as in the course of Man's Life, Diversity of Ages has diverse Manners and Conditions; so was it to be with the Church of *Christ*. Yea, and as some Diseases are in regard of Predominancy proper unto some men, and not to others; so is it with the Church. All of these, with their Praises, if good, and Remedies, if evil, are pourtray'd in these *Seven Epistles* unto the *Seven Churches*.
"Nay, not only the Whole Church, but even particular Churches have their Ages, Manners and Conditions answerable unto the Whole Body: They have likewise their Infancy, Youth, Virility and Old age, with their several Constitutions, Conditions and Diseases. The first age and spring-time of both, like unto *Ephesus*, full of *Patience, Labour, Tolerancy* and *Zeal*: the last and old-age, like unto *Laodicea*, in abundance of all external things *Luke-warm*, and neither *hot nor cold*." Thus Mr Mede in the forecited place. And in Book V. chap. 10. in his very first Observation there having made the like Remark in short, he adds; "If this were granted, viz. that they were intended for so many Patterns of so many States of the Church succeeding in the like order the Churches are nam'd, then surely the First Church (viz. the *Ephesian* State) must be first, and the Last be the last. As for those between, tho' there be no Characters to bound them all exactly, yet the mention of the *False Jews*, and *the Synagogue of Satan, Throne of Satan, Balaam, Jezebel, &c.* in the Five
"middle

PARAPHRASE.

that, *being of due Capacity, reads and studies Carefully*; and They that, *being not Capable themselves to read and study the same, hear with due Seriousness and Concern* the Words of this Prophecy, *when Rationally explain'd unto them, and keep or observe those things which are written therein for their Instruction and Admonition*: for the Time is at hand, *when the things herein foretold shall begin to come to pass.*

SECTION I.

Wherein are contain'd the (b) Seven Epistles of Christ to the Seven Churches in Asia.

The Particular Introduction to this Section, or the Epistle of St John himself to the Seven Churches in general.

4 John to the Seven more eminent Churches which are in Asia (*bb*) *more properly so call'd by the Sacred Writers: Grace be unto you and Peace from the only true God, whose more peculiar Name in the Hebrew tongue is Jehovah, which word denotes as much as, Who is, and who was, and who is to come, and so denotes the Eternity of God: I say, Grace and Peace be unto you from the only True or Eternal God, as the sole Author and Giver: and from the Seven Spirits, i. e. the seven (c) Arch-angels or principal*

I.
The Introductory
Salutation of St
John to the seven
Churches in general.

ANNOTATIONS.

“middle ones, will argue that they belong to the times of the *Beast* and *Babylon*.
“And for the Sixth in special, viz. *Philadelphia*, we have a good Character
“where to place it, viz. partly about the time the *Beast* is falling; and partly
“after his destruction, when the *New Jerusalem* comes. For *Philadelphia* is pro-
“mis'd, that the *Synagogue of Satan* should bow before her feet, that she should
“be prefer'd in the *general Temptation* to come upon the World, that upon her
“should be *written the Name of the New Jerusalem*.” To confirm the foremen-
tion'd Opinion, to what Mr Mede has said, may be added also this Consideration,
that this Revelation is said Ch. i. 1. to be given, in order to shew *Things which*
must shortly come to pass, i. e. shortly begin to come to pass; and also v. 3 the
Whole Book of Revelation is denoted by *the Words of this Prophecy*, as if all in
it were (in some sense at least) Prophetical.

(*bb*) See my Geogr. Hist. of New Test. Part. 2. ch. 5. sect. 1.

(*c*) These *Seven Spirits* are expounded by some of the *Holy Ghost*, thus represented in respect of those *Seven-fold* (i. e. manifold) Graces he communicates to the Church. But as Mr Mede observes (in his tenth Sermon or Discourse, viz. on Zech. 4. 10.) besides the uncouthness of expressing *one Spirit* by *seven*, there is a Reason why they cannot be so taken; namely because — the *seven Eyes* and *seven Horns* of the Lamb are said to be these *seven Spirits* of God. *Revel. 5. 6.* Now it will be very hard and harsh to make the H. Ghost the Horns and Eyes of Christ, as He is the Lamb of God that takes away the Sins of the World, that is, as he is Man. Above Angels indeed the Man *Jesus* is exalted, and that too

TEXT. TRANSLATION.

πνεύματων, ἃ ἔστιν ἐνώπιον τοῦ θρόνου
αὐτοῦ. 5 Καὶ ἀπὸ Ἰησοῦ Χειροῦ. ὁ
μάρτυς ὁ πιστός, ὁ ἀναπότοκος † τῷ
νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς
τῆς ἀγαπήσαντι ἡμᾶς, καὶ λύσαντι ἡμᾶς
ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι
αὐτοῦ. 6 καὶ ἐποίησεν ἡμᾶς βασι-
λεῖς καὶ ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ.
αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς
αἰῶνας τῷ αἰῶνι. ἀμήν.

7 Ἴδὲ, ἔρχεται μὲν τῶν νεφελῶν, καὶ
ὄψεται αὐτὸν πᾶς ὀφθαλμός, καὶ οἴκνῃς
αὐτὸν ἐξεκέντησαν καὶ κοψοῦνται ἐπ'
αὐτοῖς πᾶσα αἰ φῦλα τῆς γῆς. ναὶ, ἀμήν.

Spirits which are before his throne;

5 And from Jesus Christ, who is the faithfull witness, and the first-begotten of the dead, and the prince of the kings of the earth: Unto him that lov'd us, and wash'd us from our sins in his own blood;

6 And has made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 Behold, he comes with clouds; and every eye shall see him, and *all they which pierc'd him; and all *the tribes of the land shall wail because of him. Even so, Amen.

8 Εὐώ

A N N O T A T I O N S.

two for the Suffering of Death, i. e. as the Lamb; but not above the H. Ghost. This made not only *Drusus*, but even *Beza* himself, in his notes upon this place, to affirm, It could not be meant of the H. Ghost, but of Seven Created Spirits. And agreeably hereto we read, not only in Tobit of *THE SEVEN ANGELS*, which stand and minister before the Holy Blessed One, (for this is the true Reading of Tob. 12. 15. as Mr Mede has observ'd in his forecited Discourse) but also in Rev. 8. 2. of *THE SEVEN ANGELS* which stood before God: From which manner of Expression it may be fairly infer'd, that these Seven Angels are of greater Eminency than the Rest, or are such as we thence style in one word *Archangels*. Accordingly we not only read Dan. 10. 13. of *Michael one of the Chief Princes*, i. e. Chief Angels or Archangels, but also we read Revel. 12. 7. of *Michael and his Angels*, whence it is evident that Michael having Angels under Him must be an Archangel himself. See more of this in the note on Rev. 5. 6. V. 5. of Ex. is not read in Alex. and some other MSS. nor is it taken notice of in Vulg. Latin, Syriack, or Arabick Versions. (d) See Hebr. 1. ult.

(e) There are instances of the like nature in other places of Scripture. Thus Hebr. 12. 23. in a Catalogue or Retention of the parts of the Church, *Christ the Head*, and the *Sprinkling of his Blood*, is mention'd in the last place, and after the *Spirits of just Men*, because the next verses are continued upon this Sprinkling of Christ's Blood. Whereas the Right order should have been, first, *God the Judge of All*, secondly, *Christ the Mediator of the New Covenant*, and thirdly in the last place, *the Spirits of just Men made Perfect*. (ee) See Chap. 20. 4.

(f) As to the manner of this Conversion of the Whole Jewish Nation at the last, Mr Mede was inclin'd to be of Opinion, that it would be done after a Miraculous manner, as was that of St Paul: whose Conversion was design'd by Providence

PARAPHRASE.

principal Angels, which are before his Throne in a more immediate and special manner; from them, I say, as the principal Instruments or (d) Ministering Spirits, which minister God's Grace and Peace to the Heirs of Salvation: 5 and lastly from Jesus Christ, as the Mediator by whom we obtain God's Grace and Peace; and whom I mention in the last place, not as if He was inferior to the seven Spirits or Archangels, (He being, even in respect of his Manhood in which Capacity he is here chiefly consider'd, Above all Angels:) but because (e) I have a great deal more to add here concerning Him: namely that it is He, who is the Faithfull Witness of God, in that he faithfully made known unto us, while he liv'd here on Earth, the Will of his Father, and witness'd the Truth of his Doctrine by his Crucifixion, and also by his Resurrection, in respect of which He is styl'd the First-begotten of the Dead, and also by his Ascension into Heaven and Session at the Right hand of God, whereby He is made the Prince of the Kings of the Earth. And forasmuch as He has done All this for our sakes, I can't but take this occasion to break out into a Thanksgiving to Him for the same. Wherefore unto Him that has thus lov'd us, and wash'd us from our Sins in his Own Blood, 6 and has made us Kings and Priests unto God and his Father, namely at present Kings in respect of our Subduing the World, the Flesh and the Devil; and Priests in respect of our offering to God the Sacrifices of Prayer and Thanksgiving and Works of Mercy; and Both in respect of that happy State wherein the Saints shall reign (ee) hereafter: to Him be Glory and Dominion for ever and ever. Amen.

7 Behold for your Encouragement to persevere, and for your Comfort under the greatest Afflictions, call to mind those two Prophecies of O. T. viz. Dan. 7. 13. and Zech. 12. 10. For according unto the first He, viz. Christ most certainly comes with Clouds, i. e. gloriously from Heaven at the appointed season, for to reward his faithfull Servants, & punish his impenitent Enemies; and Every eye, i. e. every one then living shall see him at this his glorious Coming; and particularly All they then living who are Descendents of the Jews, who pierced or crucified him, shall see his glorious Appearance: and all the Jews then living, of whatever Tribes of the Land of Judea they be descended, shall be then so far from being Enemies to Christianity, that they (f) shall become Christians themselves, and according to the second Prophecy above cited shall wail with a Penitential Sorrow because of their so long and so shamefull unbelief of Him, i. e. Christ their so mercifull Redeemer. Which happy Conversion of my Nation I John cannot mention, without expressing my most earnest Desire of the same, Even so. Amen. 8 And to confirm you further in the Belief

II.
Saint John Comforts the Seven Churches with giving them Assurance of Christ's Glorious Coming, &c with minding them of Christ's Omnipotence and Eternity.

ANNOTATIONS.

vidence (according to Mr Mede) to be a Type of the Calling of the Jews. See Mr Mede's Parallel. Book 5. ch. 2. and his other Thoughts about it. B. 4. Epist. 171 V. 8.

TEXT.

TRANSLATION.

8 Εγώ εἰμι τὸ Α καὶ τὸ Ω, † λέγει Κύ-
ριος † ὁ Θεὸς, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος,
ὁ παντοκράτωρ.

9 Εγὼ Ἰωάννης ὁ † ἀδελφὸς ὑμῶν,
καὶ συγκοινωνὸς ἐν τῇ θλίψει, καὶ ἐν τῇ
βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, ἐγενό-
μην ἐν τῇ νήσῳ τῇ καλεσμένῃ Πάτμῳ,
ἀφ' ἧς λόγος ἔθηκε, καὶ ἀφ' ἧς μαρτυρίαν
Ἰησοῦ Χριστοῦ. 10 Ἐγενόμην ἐν Πνεύματι
ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω
μου φωνὴν μεγάλην ὡς σάλπιγγος,
11 λεγούσης· † Ὁ βλέπεις, γράψον εἰς
βιβλίον, καὶ πέμψον ταῖς ἐπὶ αἱ ἐκκλη-
σίαις †, εἰς Ἐφεσον, καὶ εἰς Σμύρναν, καὶ
εἰς Πέργαμον, καὶ εἰς Θυάτειραν, καὶ εἰς
Σάρδεας, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς
Λαοδικεῖαν. 12 Καὶ ἐπέστρεψα βλέ-
πειν † φωνὴν ἥτις ἐλάλησεν μετ' ἐμοῦ·
καὶ ὅσπινδρος εἶδον ἐπὶ λυχνίας χρυ-
σαῖς. 13 καὶ ὁ ἐν μέσῳ τῶν ἐπὶ λυ-
χνιῶν ὅμοιος υἱὶ ἀνθρώπου, ἐνδεδυμένον

8 I am Alpha and Omega,
* says the Lord * God, who is
and who was, and who is to
come, the Almighty.

9 I John, who * am your
brother, and companion in tri-
bulation, and in the kingdom
& patience of Jesus Christ, was
in the Isle that is call'd Patmos,
for the word of God, and for
the testimony of Jesus Christ.

10 I was in the Spirit on
the Lord's day, and heard be-
hind me a great voice, as of a
trumpet,

11 Saying, * What thou
seest, write in a book, and send
it unto the seven Churches;
unto Ephesus, and unto Smyr-
na, and unto Pergamus, and
unto Thyatira, and unto Sar-
dis, and unto Philadelphia, and
unto Laodicea.

12 And I turn'd to see the
Voice that spake with me. And
being turn'd, I saw seven gold-
en candlesticks:

13 And in the midst of the
seven candlesticks *one* like un-
to the son of man, cloath'd
ποδήρη,

A N N O T A T I O N S.

V. 8. † *Ἀρχὴ καὶ τέλος* is not read in Alex. and some other MSS. nor yet in Syr. and Ethiop. Versions. It seems probable that it was first added as a Marginal Note by way of Explication, and thence taken afterwards into the Text.

Ibid. † Ὁ Θεός is read not only in Alex. and some other MSS. but also in Vulg. Latin, Syr. and Arab. Versions. And this is so far from making Against, that it makes more strongly For, the true Divinity of our Bl. Saviour; forasmuch as, since He is Alpha and Omega, (as appears from v. 17.) it follows that he is not only *the Lord*, but also *the Lord God*, &c.

V. 9. † *Καὶ* is omitted before *ἀδελφός* in Alex. and other MSS. as also in Vulg. Lat. Syr. and Ethiop. Versions; and in Origen &c.

V. 11. † So it is read in Alex. and other MSS. as also in Vulg. Lat. Syr. and Ethiop. Versions; and in Arethas.

Ibid. † *Ταῖς ἐν Ἀσίᾳ* is not read in Alex. and other MSS. nor in Syr. Arab. or Ethiop. Versions; nor by Arethas.

P A R A P H R A S E.

Belief of this second and glorious Coming of Christ, as a Matter of great Comfort and Encouragement to you, I am Alpha and Omega, i. e. as Alpha is the First, and Omega the Last Letter of the Greek Alphabet, so they may be taken to denote me, who am the Beginning and Ending, or Before and After all things else, says the Lord God, who is, and who was, and who is to come, the Almighty (g) or Ruler of All things. And consequently I, the Second Person of the ever-blessed Trinity being thus Eternal and Almighty, am Able, whenever I see good, to protect and reward my Faithfull Servants, and to punish my Enemies.

9 I John, who am on the foremention'd considerations your Brother and Companion in Tribulation, and in the Kingdom and Patience of Jesus Christ, i. e. in patiently enduring Affliction, not only in promoting the Kingdom or Gospel of Christ here on Earth, but also after the Example of Christ himself, having put you in mind of the foregoing Particulars concerning the Eternal and Almighty Power of Christ, and his second and glorious Coming, as a Sufficient Motive to prevail on you to persevere in your Obedience to Christ, shall now proceed to give you an Historical Account of the Vision, wherein the seven Epistles sent by Christ to you were reveal'd or made known unto me. You are to be inform'd then that I was in the Isle that is call'd (b) Patmos, being banish'd thither for preaching the Word of God, and for maintaining that the Testimony given to the Gospel by the Miracles and other Actions and the Sufferings of Jesus Christ did clearly prove, that the Gospel was no other than the Word of God. 10 And being in this Isle, I was in the Spirit, i. e. I fell into an Ecstasy or Transport on the Lord's day, and heard behind me a great Voice, as of a Trumpet, 11 saying, What thou seest or hast now shew'd unto thee, write in a Book, and send it unto the seven Churches, (i) unto Ephesus, and unto Smyrna, and unto Pergamus, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. 12 And I turn'd to see from whom came the Voice that spake with me. And being turn'd I saw seven golden Candlesticks: 13 and in the midst of the seven Candlesticks I saw One like unto (ii) the Son of Man or Christ, cloath'd

III.
He gives them
an Historical Account
of this First
Vision.

as

A N N O T A T I O N S.

(g) A great stress is put by some Criticks on the different rendring of *παντοκράτης* by *Almighty*, or *All-ruling*; whereas to me it appears after all to come at last to one and the same; since He that is *Almighty*, must be by consequence *All-ruling*, Rule or Dominion evidently and naturally depending on Might; and consequently He that has *All Might*, will thereby have or procure to himself *All Rule*, or in short, He that is *Almighty*, will be likewise *All-ruling*.

(b) This is an Isle in the Egean Sea, or as it is now adays call'd the *Archipelago*. Concerning which Isle see Part 2. of my Hist. Geogr. of New Test. ch. 5. sect. 2. num. 8.

(i) See an Account of all these seven Churches in the second Part of my Hist. Geogr. of N. Test. ch. 5. sect. 1.

(ii) This Description is for the most part taken from *Dan.* 10. 5, 6.

TEXT.

TRANSLATION.

ποδῆρη, καὶ περιζωμῆνον ὡς τοῖς
μαστοῖς ζώνην χρυσοῦν. 14 Ἡ δὲ κε-
φαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαί, ὡς
ἐλεον λευκόν, ὡς χιών· καὶ οἱ ὀφθαλ-
μοὶ αὐτοῦ ὡς φλόξ πυρός. 15 Καὶ
οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ,
ὡς ἐν χαμίνῳ πεπυρωμένοι· καὶ ἡ φωνὴ
αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν. 16 Καὶ
ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χεὶρ ἁστέ-
ρας ἑπτὰ· καὶ ἐκ τῆς στόματός αὐτοῦ
ῥομφαία δίστομος ὅξυα ἐκπορευομένη·
καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν
τῇ δυνάμει αὐτοῦ. 17 Καὶ ὅτε εἶδον
αὐτόν, ἔπεσα ὡς τὸς πόδας αὐτοῦ
ὡς νεκρός· καὶ ἐπέθηκε πρὸς δεξιάν αὐτοῦ
χεῖρα ἐπ' ἐμέ, λέγων μοι· Μὴ φοβῆ-
σθαι, ἐγώ εἰμι ὁ ὢν καὶ ὁ ἔρχομαι. 18 καὶ
ὁ ζῶν, καὶ ἐγνωνόμην νεκρός, καὶ ἰδὼν ζῶν
εἰμι εἰς τὸς αἰῶνας τῶν αἰώνων, καὶ ἔχω
τὰς κλεῖς τῶν θανάτων καὶ τῶν ᾗδων.
19 Γράψον τὸ ὅτι εἶδες, καὶ ἃ εἶσι, καὶ
ἃ μέλλει γίνεσθαι μετὰ ταῦτα, 20 τὸ μυσ-
τήριον τὸ ἐπὶ ἀστέρων ὅτι εἶδες ὅτι τῆς
δεξιᾶς μου, καὶ τὰς ἐπὶ λυχνίας τὰς
χρυσῆς· οἱ ἐπὶ ἀστέρες, ἄγγελοι τῶν ἐπὶ
ἐκκλησιῶν εἰσι· καὶ αἱ ἐπὶ λυχνίας,†
ἐπὶ ἐκκλησίαις εἰσι.

Κεφ. β'. Τῷ ἀγγέλῳ τῆς† ἐν
Ἐφέσῃ ἐκκλησίας γράψον· Τάδε λέγει

with a garment down to the
foot, and girt about the paps
with a golden girdle.

14 His head and * hairs were
white* as white wool, as snow;
and his eyes were as a flame of
fire;

15 And his feet like unto
fine brass, as if they burn'd in
a furnace; and his voice as the
sound of many waters.

16 And he had in his right
hand seven Stars: and out of
his mouth went a sharp two-
edged sword; and his counte-
nance was as the Sun shines in
his strength.

17 And when I saw him, I
fell at his feet as dead; and he
laid his right hand upon me,
saying unto me, Fear not; I
am the First and the Last:

18 I am he that liveth, and
was dead; and behold, I am
alive for evermore*, and have
the keys of * death and of
hell.

19 Write therefore the things
which thou hast seen,* and the
things which are, & the things
which shall be * after them,

20 The mystery of the seven
Stars which thou sawest in my
right hand, and the seven gold-
en Candlesticks: The seven
stars are the angels of the seven
Churches; & the seven candle-
sticks are the seven Churches.

Chap. II.

Unto the angel of the Church
* in Ephesus write: These
ὁ κρατῶν

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as being our High-priest like the Jewish High-priest, viz. with a Garment down to the Foot, and girt about the paps with a golden girdle. 14 His Head and Hairs were white, as white Wool, or rather whiter even as Snow; and his Eyes were as a Flame of Fire; 15 and his Feet like unto fine Brās, as if they burn'd in a furnace; and his Voice as the found of many Waters; 16 and he had in his Right hand seven Stars; and out of his Mouth went a sharp two-edged Sword; and his Countenance was as the Sun shines in his Strength. 17 And when I saw him in this glorious and withall dreadfull appearance, for fear I fell at his feet as Dead or fainted away. And he laid his Right hand upon me, and brought me to my self again, saying unto me, Fear not, but rather trust and rejoyce in me thy Eternal and Almighty God and Saviour. For I am the First and the Last, i. e. the Eternal God in respect of my Godhead, 18 and as to my Manhood I am he that liveth, and was Dead; and behold, I am Alive for evermore, now never more to dy, and have the keys of Death and of Hell, i. e. have power to restore to Life Any One that suffers, tho' it be Death it self, for my sake. 19 Write therefore, without Fear thy self, and for the Comfort of all other thy true Fellow-Christians, the things which thou hast seen, viz. those mention'd v. 12—18, and the things which are, i. e. the following Epistles relating (Literally) to the Present state of the seven Churches; and also the things which shall be after them successively in their proper Order, and take up the remaining part of this Book. 20 Write also the myſtery or myſtical meaning of the seven Stars, which thou sawest in my Right hand, and the myſtery of the seven golden Candlesticks, which is this: The seven stars are taken to denote the Angels or Bishops as they are now adays call'd of the seven Churches; and the seven Candlesticks are taken to denote the seven Churches themselves, wherein the said Bishops preside.

The Epistle of Christ to the Church of Ephesus.

Chap. II. Our Bl. Saviour having thus directed me John to write what I had seen in this Vision relating to the seven Churches in general, he proceeded to direct me what I should write to each Church in particular. Unto the Angel or Bishop of the Church in Ephesus write, said He unto me

IV.
The First of the seven Epistles sent by Christ to the seven Churches.

A N N O T A T I O N S.

V. 18. † *Ἀπὸ* is not read in Alex. and another MS. nor yet in Vulg. Lat. Arab. and Ethiop. Versions; nor in Irenæus or Cyprian.

Ibid. † *Ἄδς* is read before *ἰωάννης* in Alex. and many other MSS. as also in all the four Old Versions, viz. Vulgar Lat. Syr. Arab. and Ethiop. as also in Arethas, Irenæus, and Cyprian.

V. 19. † *ὄν* is read in Alex. and many other MSS. as also in all four Anc. Verf.

V. 20. † So it is read in Alex. and some other MSS. and in all the Old Verf. and Arethas.

V. 1. † So it is read in Alex. and several other MSS. and in Vulgar Lat. Syr. and Arab. Versions, and in Arethas.

TEXT.

TRANSLATION.

ὁ κρατῶν τὰς ἐπὶ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἐπὶ λυχνίων τῶν χρυσοῦν. 2 Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονὴν σου, καὶ ὅτι οὐ δύνη βασιλεῖα κακῶν· καὶ ἐπειράσω τοὺς φάσκοντάς εἶναι Ἀποστόλους, καὶ οὐκ εἰσὶ· καὶ εὗρες αὐτοὺς ψευδεῖς. 3 † καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας ὀφθαλμοὺς τὸ ὄνομά μου, καὶ οὐ κεκοπίησας. 4 Ἀλλ' ἔχω κατὰ σὺν, ὅτι τίς ἀγάπην σου ἔχει ὡς ἐγώ; 5 Μνημόνευε οὖν πόθεν ἐκπέπλωκας, καὶ μετανόησον, καὶ τὰ ὡρῶτα ἔργα ποιήσον· εἰ δὲ μὴ, ἔρχομαί σοι ταχύ, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, εἰ μὴ μετανόησής. 6 Ἀλλὰ τὸ ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαιτῶν, ἃ καὶ ἐγώ μισῶ. 7 Ὁ ἔχων ὅρα, ἀκροάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ

things says he, that holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks.

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them who are evil: and thou hast tried them who say they are Apostles, and are not; and hast found them liars:

3 And * hast patience, and hast born for my names sake, and hast not fainted.

4 Nevertheless I have *some-what* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of * its place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He that has an ear, let him hear what the Spirit says unto the Churches: To him that overcomes, will I give to

φανεῖν

A N N O T A T I O N S.

V. 3. † So this Verse is read in Alex. and several other MSS. as also in all the Ancient Versions and Arethas.

(*) These *Nicolaitans* were Hereticks, who condemn'd Matrimonial Chastity, and asserted the promiscuous Use of Women to be lawful; as also to eat of things sacrificed to Idols. They are said to be so call'd from *Nicolas* one of the seven Deacons mention'd *Act.* 5. 6. not that he maintain'd or broach'd such wicked Doctrines; but that these Hereticks endeavour'd to gain Credit to their impious Tenets by the patronage of so great a Name in the Church, as that of this *Nicolas* appears to have been from the forecited *Act.* 6. and to this end laid hold of an Action of His, which they wrested to their purpose. Namely this *Nicolas* being reprov'd (as is said) by the Apostles of being jealous of his Wife, who was a Beauty, to shew how far he was from being guilty of Jealousy, brought out

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me, after this manner. These things says He, viz. Christ, that (according to the Appearance of Him in this Vision Chap. i. 13, 16.) holds the seven Stars in his Right hand, i. e. protects and upholds the seven Bishops of the seven Churches, and who walks in the midst of the seven golden Candlesticks, i. e. takes notice and observes what is done by the Members of these Churches in order to Reward or Punish them according to their Deserts. 2 I know thy Works and thy Labour, and thy Patience in promoting and defending the Truth of the Gospel; and how thou canst not bear them who are Evil or live not in the True Faith and Practice of the Gospel: and how thou hast tried them, who say they are Apostles, and are not, by examining their Doctrine and Mission; and hast found them Liars or Counterfeits: 3 and hast Patience, and hast born persecution for my Names sake, and hast not fainted: *All this I know of and highly approve in Thee.* 4 Nevertheless I have somewhat against Thee, because thou hast left thy First Love, thy Love to and Zeal for the Truth of the Gospel being not Now so great as it was at the First. 5 Remember therefore from whence, i. e. what degree of Love thou art fallen, and repent, and do the First Works, i. e. shew the same degree of Love and Zeal for the Truth of the Gospel, as thou didst at first: or else I will come unto thee quickly, and will remove thy Candlestick out of its place, i. e. I will punish thee by removing the Light of the Gospel from thee, and leaving no Church in Ephesus and the Diocese or Jurisdiction thereof, except thou repent. 6 But this thou hast even now to be commended for, that thou hatest the Deeds, viz. the impure Doctrines and lustfull Practices of the (k) Nicolaitans, which I also hate. 7 He that has an Ear, let him hear and seriously lay to heart, what the Spirit here says unto the Churches in general, as well as to this of Ephesus, in order to encourage them to persevere in the Truth of the Gospel: Namely, To him that overcomes all the Temptations and Persecutions of the Wicked, by persevering in the Truth of the Gospel even to Death it self, for an ample Reward of such his Sufferings and of the Loss of this his Temporal Life, will I give (to make use of that Phrase of Scripture, which is us'd in the History of Adam)

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out his Wife publicly, and gave any one leave to marry her, alledging, that this was agreeable to that saying, that Men ought to abuse the Flesh. Which saying, as it is ascrib'd to S. Matthias by Eusebius, and observ'd by him to denote only that we ought to resist the Flesh, and not gratify its Lusts; so it is observ'd by the same Eusebius, that Nicolas spoke it in the same sense, and used such a method with his Wife to testify his Renouncing all Carnal pleasure. And that an Argument of the truth hereof was this, that Nicolas never us'd any other Woman but his Wife; and the Children he had by her, remain'd Virgins all their lives long. However from hence the Hereticks, that go under his Name, took occasion to broach their detestable Doctrines, asserting that the most shamefull Uncleaness was no other than Abusing of the Flesh, and so making as it were a Christian Duty of the most abominable Sin.

TEXT.

TRANSLATION.

φαγῖν ἐκ τῆς ξύλου τῆς ζωῆς, ὃ ὄσιν
ἐν τῇ παρὰ τοῦ Θεοῦ.

eat of the tree of life, which is
in the * paradife of God.

8 Καὶ τῇ ἀγγέλῳ τῇ ἐν Σμύρῃ
ἐκκλησίας γράψον. Τὰς λέγει ὁ πρῶ-
τος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ
ἐζήσεν. 9 Οἶδά σε τὰ ἔργα καὶ τὴν
θλίψιν καὶ τὴν πτωχείαν, (πλῆσιος
δὲ εἶ) καὶ τὴν βλασφημίαν τὴν ἐκ
τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς,
καὶ οὐκ εἶσιν, ἀλλὰ συναγωγὴ τῆς
Σατανᾶ. 10 Μηδὲν φοβοῦ ἀ μάλ-
λεις πάσχειν ἰδοὺ, μάλλιν βαλεῖν ἐξ
ὕμῶν ὁ ἀρχαῖος εἰς φυλακὴν, ἵνα
πειρασθῇτε καὶ ἔξετε θλίψιν ἡμε-
ρῶν δέκα. γίνου πιστὸς ἄχρι θανάτου,
καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.
11 Ὁ ἔχων οὖς, ἀκουσάτω τὸ πνεῦ-
μα λέγει ταῖς ἐκκλησίαις. Ὁ νικῶν

8 And unto the Angel of
the Church in Smyrna write:
These things says the First and
the Last, who was dead, and is
alive:

9 I know thy works, and
tribulation, and poverty, (but
thou art rich) and I know the
blasphemy of them who say
they are Jews, and are not, but
are the synagogue of Satan.

10 Fear none of those things
which thou shalt suffer: be-
hold, the Devil shall cast some
of you into prison, that ye may
be tried; and ye shall have tri-
bulation ten days: be thou
faithfull unto death, and I will
give thee a crown of life.

11 He that has an ear, let
him hear what the Spirit says
unto the Churches: He that

ἐ μὴ

ANNOTATIONS.

V. 7. † So it is read in Alex. and several other MSS. as also in Vulg. Lat. Syr. and Ethiop. Versions; and in Arethas and Cyprian.

V. 8. † So Alex. and several other MSS. as also all the Anc. Verf. and Arethas.

V. 9. † So Alex. and several other MSS. as also Vulg. Lat. and Syr. Versions, and Arethas.

(kk) Compare Rev. 22. 2:

(l) As St *John* do's accommodate the Phrases and Types of the Old Testa-
ment, and several Particulars relating to the Temple; as St *John*, I say, plainly
accommodates these all along to the Christian Church in this Book; so it is rea-
sonable to suppose that by *Jews* he accordingly means in this Book *the True*
Christian, in the same manner as St *Paul* uses the word Rom. 2. 28, 29. And
agreeably hereto by *Gentiles* St *John* is to be understood to denote all Unbe-
lievers and Unfaithful Christians: just as all along the O. Test. the *Jews* or *Is-*
raelites denote *the People of God*; the *Gentiles*, them that were *not* so.

(m) Hence it appears, that tho' this Epistle is directed only to the Angel or
Bishop of Smyrna, yet the particulars therein contain'd, relate not only to his
single Person, but to All the Members of the Church over which he presided.
And the like is to be understood in reference to the other Epistles.

(n) Com-

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Adam) to eat of the Tree of Life, which is in the Paradise of God, *that is, I will give unto Him (kk) a Portion in the Kingdom or Reign of the Saints here on Earth, and after that Eternal Bliss in Heaven.*

The Epistle of Christ to the Church of Smyrna.

8 And unto the Angel or Bishop of the Church in Smyrna, write *thus*. v.
The Second of the
seven Epistles.
These things says *Christ, who in this Vision is above (Ch. I. 17, 18.) describ'd to be the First and the Last, He who was Dead, and is Alive.*
9 I know thy Works, and Tribulation, and Poverty by means of the Persecutions thou hast underwent for the Truth of the Gospel (but thou art Rich as to the Spiritual Riches, which are treasur'd up for thee on this Account :) and I know the Blasphemy against me, and Reproaches against my Faithfull Servants, which are us'd of them that say they are (l) Jews or the True People of God at this present time, i. e. the True Orthodox Christians, and are not, but are the Synagogue or Servants of Satan.
10 Fear none of those things, which thou shalt suffer: behold, the Devil shall be permitted to bring things about so, that the Worldly Magistrates shall cast some (m) of you into Prison, that ye may be tried as to the Constancy of your Faith; and ye shall have tribulation for Ten (n) Days. Be thou, especially such of thy Church as shall be thus cast into Prison, Faithfull even unto Death, and for an ample Reward of such Faithfulness I will give thee a Crown of Eternal Life. 11 He that has an ear, let him hear what the Spirit says unto the Churches for their Comfort and Encouragement to Perseverance: Namely, He that overcomes by persevering in the True Faith, tho' it be even unto Death, shall
not

A N N O T A T I O N S.

(n) Commentators are much divided as to the import of these *Ten Days*, some understanding thereby to be denoted only a *short* space, others a *long* space, according as the Hypothesis requires, which they go by. For my own part I think it evident, that if this Epistle be consider'd as relating Literally to the State of the Church of Smyrna, then this expression of *Ten Days* is to be taken in a Literal Sense, or so as to denote a Short time. But if this Epistle be consider'd Typically and so Prophetically, then the said Expression of *Ten Days* is to be taken in a Prophetical Sense, or so as to denote Ten years or a Long time. It may be of use in this Point to observe here, what Dr *Cave* says in his *Life of Polycarp*, viz. "That He (i. e. *Polycarp*) was that *Angel of the Church of Smyrna*, to whom the Apocalypitical Epistle was sent, is not only highly probable, but by a Learned Man (meaning Archbishop *Usher*) put past all Question. I must confess that the Character and Circumstances ascrib'd by St *John* to the Angel of that Church seem very exactly to agree with *Polycarp*, and with no other Bishop of that Church about those times especially, that we read of in the History of the Church. And whoever compares the Account of St *Polycarp's* Martyrdom, with the Notices and Intimations which the Apocalypse there gives of that Person's Sufferings and Death, will find the Prophecy and the Event suit together." Thus Dr *Cave*.

TEXT.

TRANSLATION.

ὃς μὴ ἀδικηθῇ ἐκ τῶ θανάτου τοῦ δευτέρου.

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περ-
γάμῳ ἐκκλησίας γράψον· Τάδε λέ-
γει ὁ ἔχων τὴν ῥομφαίαν τὴν δίτο-
μον τὴν ὀξείαν· 13 Οἶδα † τὰ ἔρ-
γα σου, καὶ ποδὶ καλοικεῖς, ὅπου ὁ
θρόνος τοῦ Σατανᾶ· καὶ κρατεῖς τὸ
ὄνομά μου, καὶ οὐκ ἠρνήσων τὴν πίστιν
μου, καὶ ἐν ταῖς ἡμέραις ἐν αἷς Αν-
τίπας ὁ μάρτυς μου ὁ πιστός, ὃς
ἀπεκτάνθη παρ' ὑμῶν, ὅπου κατοικεῖ
ὁ Σατανᾶς. 14 Ἀλλ' ἔχω κατὰ σοῦ
ὀλίγα, ὅτι ἔχεις ἐκδὲ κρατῆναι τὴν
διδασκαλίαν Βαλαάμ, ὃς ἐδίδασκεν ἐν
τῷ Βαλακ βαλεῖν σκάνδαλον ἐνώ-
πιον τῷ Ἰσραὴλ, φαγεῖν εἰδω-
λόγητα, καὶ πορνεῦσαι· 15 Οὕτως
ἔχεις καὶ σὺ κρατῆναι † διδασκαλίαν
τῶν Νικολαϊτῶν † ὁμοίως. 16 Μετα-
νόησον † οὖν· εἰ δὲ μὴ, ἔρχομαι σοι
ταχὺ, καὶ πολεμήσω μετ' αὐτῶν ἐν
τῇ ῥομφαίᾳ τοῦ σώματος μου. 17 Ὁ
ἔχων ὅρα, ἀκουσάτω τί τὸ Πνεῦμα λέγει
ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐ-
τῷ † ὅτι ἔσται ὡς ὁ μάννα ὃς κεκρυμμένου, καὶ

overcomes shall not be hurt of the second death.

12 And to the angel of the Church in Pergamus write: These things says he, who has the sharp sword with two edges:

13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwells.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto Idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitans in * like manner.

16 Repent therefore, or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that has an ear, let him hear what the Spirit says unto the Churches: To him that overcomes, will I give of the hidden manna, and will

δῶσω

ANNOTATIONS.

V. 13. † Τα ἔργα σου καὶ, is not read either here or v. 9. in Alex. MS. or Vulg. Lat. and Ethiop. Versions; or in Arethas.

V. 15. † So Alex. and many other MSS. as also Vulgar Lat. Syr. and Ethiop. Versions; and Arethas. It is not unlikely, but because ὁμοίως is here an Hebrew Pleonasm, which was not understood by some, thence it was chang'd by them into ὁ μάννα, as v. 6.

V. 16.

PARAPHRASE.

not want an ample Reward for the same, inasmuch as He shall not be hurt of the (nn) Second Death, i. e. such his Suffering Persecution and Temporal Death shall be rewarded with his having part in the First Resurrection, and so being freed from the Second or Eternal Death.

The Epistle of Christ to the Church of Pergamus.

12. And to the Angel or Bishop of the Church in Pergamus write after this manner: These things says Christ, who in this Vision is represented as He, who has the Sharp sword with two edges (Chap. I. 16.) denoting his taking Vengeance of his Enemies, as appears from v. 16. of this Chapter. 13 I know thy Works of Piety, and I approve of them the more, because where thou dwellest is the place, even where Satan's seat is, i. e. where Wickedness reigns in a more than ordinary manner, and consequently the Gospel meets with more than ordinary Opposition: and yet thou holdest fast the profession of my Name, and hast not denied my Faith, even in those days of Persecution, wherein (o) Antipas was my faithfull Martyr, who was slain among you of Pergamus, where Satan dwells. 14 But I have a few things against thee, because thou hast there, among the Members of thy Church, them that hold the Doctrine of Balaam, who taught Balak to cast a Stumbling-block before the Children of Israel, i. e. to make the Israelites Sin, and so provoke God to wrath against them; namely by enticing them to eat things sacrificed unto Idols, and to commit Fornication. 15 For so hast thou also, among the Members of thy Church, them that hold the Doctrine of the Nicolaitans in like manner; the Doctrine of the Nicolaitans agreeing with that of Balaam in this, that it tended to seduce Men to eat things sacrificed unto Idols, and to commit Fornication, and all Uncleanness. 16 Repent therefore by making use of thy Episcopal Authority either to bring such to Repentance, or to Excommunicate them if they remain impenitent: or else I will come quickly, and will fight against them or punish them with severe and suitable Judgments, as is denoted in this Vision by the Sword going out of my Mouth. 17 He that has an ear, let him hear what the Spirit says unto the Churches: Namely, To him that overcomes All cruel Temptations by persevering in the Truth of the Gospel unto Death, will I give of the hidden Manna, i. e. as the Outward Manna was rain'd down upon the

VI.
The Third of the
seven Epistles.

ANNOTATIONS.

V. 16. † οὐρανός is read in Alex. and many other MSS. as also in Arab. and Ethiop. Versions, and Arethas.

V. 17. † φωνή is not read in Alex. and several other MSS. nor in Vulg. Lat. and Ethiop. Versions; nor in the Text of Arethas.

(nn) Concerning this Expression of the Second Death, see Chap. 20. 6, 14. of this Book, and the Note thereon.

(o) The Story of this Antipas being put into a Brazen Bull, and scalded to death, as is related in the *Mythology of the Greeks*, is esteem'd fabulous by some.

TEXT.

TRANSLATION.

δώσω αὐτῷ ῥῆνον λευκόν, καὶ ἐπὶ τὸ
ῥῆνον ὄνομα κεινόν γραμμένον, ὃ
οὐδεὶς ἔγνω εἰ μὴ ὁ λαμβάνων.

give him a white stone, and
* upon the stone a new name
written, which no man knows,
but he that receives it.

18 Καὶ πρὸς ἄγγελον τὸν ἐν Θυατείροις
ἐκκλησίας γράψον· Τάδε λέγει ὁ υἱὸς
τοῦ Θεοῦ, ὁ ἔχων ὀφθαλμοὺς ὡς
φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ὡς
χρυσὸς λευκός. 19 Οἶδά σε τὰ ἔργα
καὶ τὴν ἀγάπην, καὶ τὴν ὑπομονήν, καὶ τὴν
πίσιν, καὶ τὴν ὑπομονὴν σου· καὶ τὰ ἔργα
σου † τὰ ἔργα πλείονα τῶν πρώτων.
20 Ἀλλ' ἔχω κατὰ σε †, ὅτι ἐὰν καὶ ἡ
αἰσχρὰ σου ἰεζεβεὴλ, καὶ λέγουσιν ἑαυτὴν
προφῆτιν, διδάσκειν καὶ πλανᾷ τὸν ἕμμε
δούλους, πορνεύσας καὶ εἰδωλόθυτα φαγεῖν.
21 Καὶ ἔδωκα αὐτῇ ῥῆνον, ἵνα μετα-
νοήσῃ † (καὶ οὐ θέλει) ἐκ τῆς πορνείας αὐ-
τῆς. 22 Ἰδὲ, ἐγὼ βάλλω αὐτὴν εἰς
κλίνην, καὶ τοὺς μοιχεύοντάς μετ'
αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ
μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς.
23 Καὶ τὰ τέκνα αὐτῆς ἀποκτενεῖς
ὡς θανάτῳ, καὶ γνώσονται πάντες αἱ
ἐκκλησίαι, ὅτι ἐγὼ εἰμι ὁ ἐρρυνῶν
νεφροὺς καὶ καρδίας· καὶ δώσω ὑ-
μῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.

18 And to the Angel of the
Church in Thyatira write :
These things says the Son of
God, who has his eyes like unto
a flame of fire, and his feet are
like fine brass :

19 I know thy works, and
charity, and service, and faith
and thy patience ; and * thy last
works to be more than the first.

20 Notwithstanding I have
somewhat against thee, because
thou sufferest * thy wife Jeza-
bel, who calls her self a pro-
phets, to teach and to seduce
my servants to commit forni-
cation, and to eat things sacri-
ficed unto idols.

21 And I gave her space to
repent * (and she would not) of
her fornication.

22 Behold, I will cast her
into a bed, and them that com-
mit adultery with her into great
tribulation, except they repent
of their deeds.

23 And I will kill her child-
ren with death ; and all the
Churches shall know, that I
am he who searches the reins
and hearts : and I will give
unto every one of you accord-
ing to your works.

24 Ἰμῶν

ANNOTATIONS.

V. 19. † So Alex. and several other MSS. and all the old Versions, and Arethas.

V. 20. † Οὐκ is not read in Alex. and many other MSS. nor in Syr. Arab. and Ethiop. Versions ; nor in Epiphanius and Tichonius.

Ibid. † Σε is added after καὶ in Alex. and several other MSS. as also in the Syriack Version, and Arethas, Cyprian and Tichonius. And thus all the Ancients, says Grotius, understood it.

V. 21.

P A R A P H R A S E.

the Israelites in the Wilderness and till they came into the land of Canaan, so will I rain down on the Soul of him that overcomes, Inward Joy and Comfort, to sustain him, during his Abode here on Earth; and besides, as Victors in the Common Games have a Ticket given them by the Judges, to receive the Reward that belongs unto them, the Value or quality whereof together with their Names, are written in the said Ticket; so my giving to him that overcomes Eternal Happiness may be fitly express'd in allusion to this Practice by my saying, that I will give him a White Stone or Ticket, and in the Stone (oo) a New Name written, viz. the Name of a Faithfull Christian entitling him to the Reward of Glory, which Reward of Glory no man knows or can conceive the true Value of, but He that receives or enjoys it.

The Epistle of Christ to the Church of Thyatira.

18 And to the Angel or Bishop of the Church in Thyatira write thus: These things says Christ the Son of God, represented in this Vision (Chap. I. 14, 15.) as One who has his eyes like unto a Flame of fire, denoting his Quick-sightedness and Omniscience, or the Greatness of the Vengeance he will take of his Enemies; and his Feet are like fine Brass, denoting the Firmness of his Purposes and his Strength to accomplish them. 19 I know thy Works, and Charity, and Service, and Faith, and thy Patience; and thy last Works of Piety to be more than the first, or that thou dost daily increase and grow in Piety and Good Works. 20 Notwithstanding I have somewhat against thee, because thou sufferest and dost not excommunicate thy Wife, who by reason of her like Impiety may be fitly styl'd another Jezabel, who calls her self or pretends falsely to be a Prophetess, to teach and to seduce my Servants, i. e. the Christians to commit fornication, and to eat things sacrificed unto Idols. 21 And I gave her Warning and Space to repent (and she would not) of her Fornication and other Impieties. 22 Behold, I will cast her into a Bed (p) of Death and Destruction, and them that commit Adultery with her into great Tribulation, except they repent of their deeds. 23 And I will kill her Children or Followers with Death. And hereby all the Churches shall know, that I am He who (pp) searches the reins and hearts: and I will give unto every one of you according to your Works. 24 But

VII.
The Fourth of the
seven Epistles.

A N N O T A T I O N S.

V. 21. † So this Verse is read in Alex. and many other MSS. and in all the old Versions, and in Epiphanius, Arethas and Cyprian.

(oo) This Expression of a New Name is without doubt taken from *Isai.* 62. 2. and 65. 15. as in the Septuagint Version. From both which places it plainly appears to denote the Name of Christian.

(p) Compare 2 *Sam.* 13. 5, 6. and 2 *Kings* 1. 4.

(pp) This explains the Reason of Christ being represented in the beginning of this Epistle as having Eyes like unto a Flame of Fire, &c.

TEXT.

TRANSLATION.

24 Ὑμῖν δὲ λέγω † τοῖς λοιποῖς οὐ
 θουαίεῖς, ὅσοι ἔκ ἔχουσιν † διδασκίαν
 τῶν τῶν, καὶ οἱ πῆρες ἔκ ἔγνωσαν τὰ βάθη
 τοῦ Σατανᾶ, ὡς λέγουσιν· καὶ βαλὼν
 ὁ μᾶς ἄλλο βάρος. 25 πλὴν ὃ ἔχετε,
 κρατήσατε ἄχρις ὅτε ἔλθω. 26 Καὶ
 ὁ νικῶν, καὶ ὁ τηρῶν ἄχρι τέλους τὰ
 ἔργα μου, δώσω αὐτῷ ἐξουσίαν ὅτι πάντων
 ἐθνῶν. 27 (καὶ ποιμανεῖ αὐτὸς οὐ
 ῥάβδῳ σιδηρᾷ· ὡς τὰ σκεύη τὰ κε-
 ραμμένα σφυγίονται) ὡς καὶ ἡ ἐ-
 ληφα τῶν τῶν πατρὸς μου. 28 καὶ
 δώσω αὐτῷ τὸν ἄστρα τὸν πρωῒνον.
 29 Ὁ ἔχων ὅτις, ἀκουσάτω τί τὸ Πνεῦ-
 μα λέγει ταῖς ἐκκλησίαις.

Κεφ. γ'. Καὶ τῷ ἀγγέλῳ τῆς οὐ-
 ράς Σάρδεων ἐκκλησίας γράψον· Τὰδε
 λέγει ὁ ἔχων τὰ ἐπὶ πνεύματα τῶν
 Θεῶν, καὶ τῶν ἐπὶ ἄστρα. Οἶδά
 σε τὰ ἔργα, ὅτι τὸ ὄνομα ἔχεις ὅτι
 ζῇς, καὶ νεκρὸς εἶ. 2 Γίνε ῥηγο-
 ρῶν, καὶ στήριξον τὰ λοιπὰ αὐτῶν μέλλει

24 But unto you I say the
 rest in Thyatira, as many as
 have not this doctrine, and who
 have not known the depths of
 Satan, as they speak; I will
 put upon you no other burden
 25 But * *this*, what ye have
 already, hold fast till I come.

26 And he that overcomes,
 and keeps my works unto the
 end, to him will I give power
 over the nations:

27 (And he shall rule them
 with a rod of Iron: as the ves-
 sels of a potter shall they be
 broken to shivers:) even as I
 receiv'd of my Father:

28 And I will give him the
 morning star.

29 He that has an ear, let
 him hear, what the Spirit says
 unto the Churches.

Chap. III.

And unto the angel of the
 Church in Sardis write: These
 things says he, that has the se-
 ven Spirits of God, and the se-
 ven stars: I know thy works,
 that thou hast a name that thou
 livest, and art dead.

2 Be watchfull, & strength-
 en the things which remain,
 ὅσοι θανέιν

A N N O T A T I O N S.

V. 24. † So Alex. and some other MSS. and Syr. Arab. and Ethiop. Versions,
 and Arethas.

V. 1. † *Επὶ* is read in Alex. and some other MSS. in all the old Versions, and
 in Arethas.

(9) That by the Coming of Christ here refer'd to, is meant according to the
Literal Import of this Epistle, not his Coming at the end of the World, but his
 Coming to put an end to the Persecutions of the Christian Church in those pri-
 mitive times, is evident from the like Promise made to the Church of *Philadel-
 phia*, chap. 3. 11. *Behold, I come Quickly*. And therefore by this Expression, *unto
 the end*, in the next verse following, is to be understood, not the *End of the World*,
 but the *End of a Man's Life*, agreeably to what is said v. 10. of this Chapter, *Be
 thou faithful unto Death*. (99) See Chap. 10. 4-6.

P A R A P H R A S E.

24 But unto you I say the Rest in Thyatira, as many as have not follow'd this impious Doctrin of Jezabel aforemention'd, and who have not known or approv'd of the Depths of Satan, as they speak, *i. e.* who have not approv'd and practis'd these Abominable things, which the Assertors of them call the Depths of God and Religion, not discover'd to or by the Apostles, but by themselves as special marks of God's Favour, whereas they are in truth no other than the Depths of Satan: by way of Acknowledgment and Commendation of such your great Piety I will put upon you no other burden 25 but this, namely that what ye have already, ye hold fast, *i. e.* that ye go on to persevere in the Truth of the Gospel, as ye have hitherto done, till (q) I come to put an end to your Persecutions. 26 And he that thus overcomes, and keeps my Works, *i. e.* all Christian Duties unto the End of his Life, to him will I give power over the Nations: 27 (and He shall rule them with a rod of Iron: as the Vessels of a Potter shall they be broken to shivers:) even as I receiv'd of my Father: *i. e.* As I have receiv'd of my Father a Promise, that the Kingdoms of the Earth shall one day become My Kingdom; and I shall rule over the Nations of the Earth with absolute Power and Sovereignty, or in such manner as to have them in perfect Obedience and Subjection to Me: So will I then make my Saints to Reign with Me in that my Glorious Kingdom, by giving them power to Rule and direct Affairs in that my Kingdom, and making the Nations entirely obedient to them. 28 And I will give him the Morning Star, *i. e.* As this my Reign of a thousand years on Earth is frequently styl'd a Day, or the Day, the Great Day and the like, so the Beginning thereof may be well denoted by the Morning Star, commonly so call'd as ushering in the Day: wherefore the Raising (qq) up of my most Eminent Saints at the First Resurrection or at the Very Beginning of that my glorious Reign, in order to partake of the Happiness of that Reign from its Very Beginning, may fitly be denoted by giving them the Morning Star, or making them to see the very Morning Star of that glorious Day or Reign. 29 He that has an ear, let him hear what the Spirit says herein unto the Churches.

The Epistle of Christ to the Church of Sardis.

Chap. III. And unto the Angel or Bishop of the Church in Sardis write thus: These things says Christ; who is He that has at his Command the seven Spirits mention'd Chap. I. 4. to be before the Throne of God, and also has under his Care and Authority the seven Stars mention'd Ch. I. 16. that is, the seven Governours or Bishops of the seven Churches: I know thy Works, that thou hast a Name that thou livest, and art dead, *i. e.* I know that altho' thou professest Christianity, yet thou dost by no means behave thy self according to the Truth thereof. 2 Be watchfull, and strengthen the things, *i. e.* Persons which remain that are ready

VIII.
The Fifth of the
seven Epistles.

to

T E X T.

TRANSLATION.

ἀποθανεῖν· ἔ γὰρ εὗρηκά σε τὰ ἔργα
πεπληρωμένα ἐνώπιον τῆς Θεοῦ † μου.

3 Μνημόνευε οὖν πῶς ἔληφας καὶ ἤκου-
σας, καὶ τήρησέ, καὶ μετανόησον. Εὰν ὅτι μὴ
ρηγηρήσῃς, ἥξω ὅτι σε ὡς κλέπτης, καὶ
ἐ μὴ γινῶς ποῖαν ὥραν ἥξω ὅτι σε.

4 † Αλλὰ ἔχεις ὀλίγα ὀνόματα καὶ ἐν
Σάρδεις, αἱ οὐκ ἐμόλυνται τὰ ἱμάτια
αὐτῶν, καὶ περιπατήσουσι μετ' ἐμοῦ
ἐν λευκοῖς· ὅτι ἄξιοί εἰσιν. 5 Ο
νικῶν, οὗτος ὁ περιβαλεῖται ἐν ἱμα-
τίοις λευκοῖς· καὶ οὐ μὴ ἔξαλείψω
τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς
ζωῆς, καὶ ἔξομολογήσομαι τὸ ὄνομα
αὐτοῦ ἐνώπιον τῆς πατρὸς μου, καὶ
ἐνώπιον τῶν ἀγγέλων αὐτοῦ. 6 Ὁ ἔχων
οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει
ταῖς ἐκκλησίαις.

7 Καὶ τὸ ἀγγέλω τῆς ἐν τῇ Φιλα-
δελφίᾳ ἐκκλησίας γράψον· Τάδε λέγει
ὁ ἅγιος, ὁ ἀληθὴς, ὁ ἔχων τὴν κλεῖδα
τῆς Δαβὶδ· ὁ ἀνοίγων, καὶ οὐδεὶς κλείει·
καὶ κλείει, καὶ οὐδεὶς ἀνοίγει. 8 Οἶδά σε
τὰ ἔργα· ἰδοὺ, δέδωκα ἐνώπιόν σου
θύραν ἀνεῳγμένην, καὶ οὐδεὶς δύναται κλει-
σάμεν αὐτήν· ὅτι μικρὸν ἔχεις δύναμιν,

that are ready to dye: for I have
not found thy works perfect
before my God.

3 Remember therefore how
thou hast receiv'd and heard :
and hold fast, and repent. If
therefore thou shalt not watch,
I will come on thee as a thief,
and thou shalt not know what
hour I will come upon thee.

4 * Notwithstanding thou
hast a few names even in Sardis
which have not defil'd their
garments, and they shall walk
with me in white: for they
are worthy.

5 He that overcomes, the
same shall be cloath'd in white
raiment; and I will not blot
out his name out of the book
of life, but I will confess his
name before my Father, and be-
fore his angels.

6 He that has an ear, let him
hear what the Spirit says unto
the Churches.

7 And to the angel of the
Church in Philadelphia write:
These things says the Holy
one, the True one, he that has
the key of David; he that o-
pens, and no * one shuts; and
shuts, and no * one opens:

8 I know thy works: be-
hold, I have set before thee an
open door, and no one can shut
it: for thou hast a little * host,

A N N O T A T I O N S.

V. 2. † So Alex. and several other MSS. all the old Versions and Arethas and Victorinus.

V. 4. † So Alex. and many other MSS. as also Vulg. Lat. Version, and Arethas.

V. 7. † So Alex. and several other MSS. and Arethas reads; not φιλαδελφίᾳ as commonly printed.

(r) See

P A R A P H R A S E.

to dye, *i. e.* that have not yet fallen into the like enormous Deadly Sins, but are ready to fall, if not strengthen'd with proper Advice and Exhortation: for I have not found thy Works perfect before my God, *i. e.* agreeable to All the Rules of the Gospel; but the generality of the Members of thy Church content themselves with observing some Rules of the Gospel, and have no regard to the rest. 3 Remember therefore how thou hast receiv'd and heard the Truth of the Gospel, and hold fast the said Truth, and call on such as are faulty to repent of those particulars wherein they are guilty of not living according to the Gospel. If therefore thou shalt not watch over thy Flock to correct and amend Such as are faulty, I will come on thee as a Thief, and thou shalt not know what hour I will come upon thee, *i. e.* I will punish thee suddenly and in such a manner as thou shalt not be able to escape the punishment. 4 Notwithstanding thou hast a few names, *i. e.* Persons even in Sardis, which have not defil'd their Garments, *i. e.* have not fallen into any Unclean or other deadly Sins, and they shall walk with me in (r) White garments, as a Token and Reward of such their Piety, *i. e.* shall be rewarded with Eternal Glory: for they are worthy of this Reward according to the gracious Terms of the Gospel. 5 And accordingly in general He that overcomes, whosoever he be, whether One that has all along persever'd in the Truth of the Gospel, or else One that has fallen into some deadly Sin above hinted at, but upon this Admonition shall repent, and persevere for the future, the same shall be cloath'd in (r) white raiment, *i. e.* rewarded with eternal Glory; and I will not blot out his name out of the Book of Life, or sentence him to eternal Damnation, because of the deadly Sin he has been guilty of, and has thus repented of, but I will confess his Name, *i. e.* own Him as a True or Faithfull Disciple before my Father, and before his Angels. 6 He that has an ear, let him hear what the Spirit herein says unto the Churches.

The Epistle of Christ to the Church of Philadelphia.

7 And to the Angel or Bishop of the Church in Philadelphia write thus: These things says Christ who is the Holy one, and the True one, and He that has (rr) the key of David; he that opens, and no man shuts; and shuts, and no man opens, *i. e.* who has absolute Power put into his hand over the Church, so that no one can controul whatsoever he thinks fit to do or appoint. 8 I know thy Works of Piety in persevering in the Truth of the Gospel: on which account, behold, I have set before thee an open door, and no one can shut it, *i. e.* have given thee Occasion and Opportunity of preaching and promoting the Gospel, and no one whether Man or Devil himself shall hinder thee from having Success: for thou hast a little

IX.
The Sixth of the
seven Epistles.

Hof

A N N O T A T I O N S.

(r) See the Note (t) on Chap. 6. 11.

(rr) See *Isai.* 22. 22. *Luk.* 1. 32. *Rev.* 1. 18.

(rrr) See

TEXT.

TRANSLATION.

καὶ ἐτήρησάς με τὸ λόγον, καὶ οὐκ ἠρνήσω
τὸ ὄνομά με. 9 Ἰδοὺ, δίδωμι ἐκ τῆς
συναγωγῆς τῆς Σαταῖα τῶν λεγόντων ἐαυ-
τοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν, ἀλλὰ
ψεύδονται· ἰδοὺ, ποιήσω αὐτοὺς ἵνα ἤξωσι
καὶ προσκυνήσωσιν ἐνώπιον τῆς ποδῶν σου,
καὶ γνώσιν ὅτι ἐγὼ ἠγάπησά σε. 10 ὅτι
ἐτήρησας τὸ λόγον τῆς ὑπομονῆς μου, καὶ
οὐκ ἔσθωσιν ἐκ τῆς ὥρας τῆς πειρασμῶν τῆς
μαλλύσεως ἐρχομένης ἐπὶ τὴν οἰκὸς ἐκείνης ὅλης,
ὡς εἰσὶν αὐτοὶ τῶν κατεκρινέντων, ὅτι τῆς
11 Ἰδοὺ, ἔρχομαι ταχύ· κράτφ' ὃ ἔχεις,
ἵνα μηδεὶς λάβῃ τὴν στέφανόν σου. 12 Ὁ
νικῶν ποιήσω αὐτὸν στήλην ἐν τῷ ναῷ τῆς Θεοῦ
μου, καὶ ἔξω ἐκ μηδὲ ἐξέλθῃ ἐπὶ· καὶ γράψω
ἐπ' αὐτὸν τὸ ὄνομα Θεοῦ μου, καὶ τὸ ὄνομα τῆς
πόλεως τῆς Θεοῦ μου τῆς ἁγίας Ἱερουσαλὴμ,
ἡ καλεομένησα ἐκ τῆς οὐρανόθεν ἀπὸ τῆς Θεοῦ
μου, καὶ τὸ ὄνομά μου τὸ ἁγιόν. 13 Ὁ
ἔχων ὄρα, ἀκουσάτω τί τὸ Πνεῦμα λέ-
γει ταῖς ἐκκλησίαις.

14 Καὶ πρὸς ἀγγέλῳ τῆς ἐν Λαο-
δικείᾳ ἐκκλησίας γράψον· Τάδε λέ-
γει ὁ Ἀμὲν, ὁ μάρτυς ὁ πιστὸς καὶ
ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ
Θεοῦ. 15 Οἶδά σου τὰ ἔργα,
ὅτι οὐτε ψυχρὸς εἶ, οὐτε ζεστός.

and hast kept my word, and
hast not denied my name.

9 Behold, I will make them
of the synagogue of Satan, who
say they are Jews, and are not,
but do lye; behold, I will make
them to come and worship be-
fore thy feet, and to know that
I have lov'd thee:

10 Because thou hast kept
the word of my patience, I will
also keep thee from the hour
of * Trial, which shall come
upon all the world, to try them
that dwell upon the earth.

11 Behold, I come quickly:
hold that fast which thou hast,
that no * one take thy crown.

12 Him that overcomes, will
I make a pillar in the temple
of my God, and he shall go no
more out: and I will write up-
on him the name of my God,
and the name of the city of my
God, *which is* New Jerusalem,
which comes down out of hea-
ven from my God; and *I will*
write upon him my new name.

13 He that has an ear, let
him hear what the Spirit says
unto the Churches.

14 And to the angel of the
Church * in Laodicea write:
These things says the Amen,
the faithful and true witness,
the beginning of the Creation
of God:

15 I know thy works, that
thou art neither cold nor hot:

ὄφελον

ANNOTATIONS.

(rrr) See Chap. 21. 10, &c.

(f) For (as St Peter affirms) *it had been better for them, not to have known the Way of Righteousness, than after they have known it, to turn from the Holy Command-*

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Host of a Church, the Members thereof being Courageous in promoting and defending the Faith, and hast been so carefull of thy Flock that they have kept my Word, and thou hast been so watchfull over them that they have not denied my Name. 9 Behold, I will make them of the Synagogue of Satan, who say they are Jews, *i. e.* true Believers or Christians, and are not, but do lye: behold, I will make them to come and worship before thy feet as their Bishop, being converted or brought to a sense of their former Errors by thy means, and to know that I have loved thee. 10 Because thou hast kept the word of my Patience, *i. e.* hast patiently persever'd in the true Faith according to my Command in the Gospel, I will also keep thee from the hour of Trial, which shall come or is about to fall upon Christians all over the World, to try them that dwell upon the Earth. 11 Behold I come quickly to reward thy Patience and Purity: hold that fast which thou hast, that no one take thy Crown, *i. e.* be sure therefore to continue to persevere this little while, that All thou hast hitherto suffer'd be not lost and unrewarded, as it would if now at last thou shouldst fail. 12 Him that overcomes thus by Perseverance, will I make a Pillar or Principal Person in the Temple of my God or the Church, and he shall go no more out, *i. e.* shall be no more driven by Persecution from place to place; and I will write upon him the name of my God, and the name (*rrr*) of the City of my God, which is New Jerusalem, which comes down out of Heaven from my God; and I will write upon him my New Name, *i. e.* I will acknowledge him to be a Faithfull Servant, and will make him a Member of the glorious and pure Church which shall flourish during my Reign here on Earth, and afterwards reward him Eternally in Heaven. 13 He that has an ear, let him hear what the Spirit says herein to the Churches.

The Epistle of Christ to the Church of Laodicea.

14 And to the Angel or Bishop of the Church in Laodicea write thus: These things says Christ who is the Amen or Person in whom are fulfilled all the Promises of God, the faithfull and true Witness, that has confirm'd the doctrine brought from his Father, not only by Miracles, but also by laying down his Life for it, the Beginning of the Creation of God, *i. e.* the Person by whom the Spiritual as well as Material Creation was perform'd, or by whom Man was not only at first Created out of nothing, but also redeem'd or created out of a Sinfull Creature to become a New or Holy Creature: 15 I know thy Works, that thou art neither (*f*) cold inasmuch as thou dost indeed receive or not deny the Truth of the Gospel, nor hot inasmuch as thou art not Zealous for the Truth of the Gospel.

X.
The Seventh or
last of the seven
Epistles.

I would

A N N O T A T I O N S.

Commandment deliver'd unto them, (2 Pet. 2. 21.) or which comes much to one, Not to contend earnestly for the same. Compare also Luk. 12. 47, 48.

D

(*f*) Hereon

TEXT.

TRANSLATION.

ὄφελον ψυχρὸς εἶης, ἢ ζεστός. 16 Οὐ-
 τως ὅτι χλιαρὸς εἶ, καὶ οὔτε ψυχρὸς
 οὔτε ζεστός, μάλλω σε ἐμάσσω ἐκ τῆς
 σόματος μου. 17 ὅτι λέγεις· ὅτι
 πλούσιός εἰμι καὶ πεπλότῃκα, καὶ
 οὐδενὸς ἡρείαν ἔχω· καὶ οὐκ οἶδας
 ὅτι σὺ εἶ ὁ ταλαίπωρος, καὶ ἐλεεινός,
 καὶ πτωχός, καὶ τυφλός, καὶ γυμνός.
 18 Συμβουλεύω σοι ἀρξάσθαι παρ'
 ἐμῆς θρευσίον πεπυρωμένον ἐκ πυρὸς,
 ἵνα πλατῆσῃς· καὶ ἱμάτια λευκὰ, ἵνα
 περιβάλλῃ, καὶ μὴ φανερωθῇ ἡ αἰσχύνη
 τῇ γυμνότητός σου· καὶ κολλήσεις ἐν χρι-
 στῷ τῆς ὀφθαλμίσ σου, ἵνα βλέπῃς.
 19 Εἰς ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ
 παίδευω· ζήλωσον ἔνι, καὶ μετανόησον.
 20 Ἰδὲ, ἔστηκα ἔμπρὸς τῆς θύρας, καὶ κρούω·
 ἐάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν
 θύραν, εἰσελεύσομαι πρὸς αὐτόν, καὶ
 δεῖπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμῆς.
 21 Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ'
 ἐμῆς ἐν τῇ θρόνῳ μου, ὡς καὶ ἐγὼ ἐνέκαθα,
 καὶ ἐκάθισα μετ' ἡ πατρός μου ἐν τῇ θρόνῳ
 αὐτοῦ. 22 Ὁ ἔχων ὅτις, ἀκουσάτω τί τὸ
 Πνεῦμα λέγει ταῖς ἐκκλησίαις.

I would thou wert cold or
 hot.

16 So then because thou art
 lukewarm, and neither cold nor
 hot, I will spue thee out of my
 mouth:

17 Because thou sayst, I am
 rich, and increas'd with goods,
 and have need of nothing;
 and know'st not that thou art
 wretched, and miserable, and
 poor, and blind, and naked.

18 I counsel thee to buy of
 me gold tried in the fire, that
 thou mayst be rich; and white
 raiment, that thou mayst be
 cloath'd, and that the shame of
 thy nakedness do not appear;
 and anoint thine eyes with eye-
 salve, that thou mayst see.

19 As many as I love, I re-
 buke and chasten: be zealous
 therefore and repent.

20 Behold, I stand at the door
 and knock: If any man hear
 my voice, and open the door, I
 will come in to him, and will
 sup with him, and he with me.

21 To him that overcomes,
 will I grant to sit with me in
 my throne, even as I also over-
 came, and am set down with
 my Father in his throne.

22 He that has an ear, let
 him hear what the Spirit says
 unto the Churches.

κεφ. δ'.

ANNOTATIONS.

(//) Hereon Mr *Mede* has this Remark, Book 5. ch. 10. Here are two Thrones mention'd. *My Throne*, says Christ; this is the Condition of glorified Saints, who sit with Christ in his Throne: but *my Father's* (i. e. God's) *Throne*, is the Power of Divine Majesty: herein none may sit, but God and the God-man Jesus Christ. To be install'd in God's Throne, to sit at God's Right hand, is to have a God-like Royalty, such as his Father has, a Royalty altogether incommunica-
 ble, whereof no Creature is capable.

(1) What

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I would thou wert either (f) cold or hot, *i. e. I can by no means approve this lukewarmness of thine.* 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my Mouth, *i. e. as lukewarm water is nauseous to the Stomach, and is wont therefore to be vomited up again, when drank; so this thy Indifferency for the Truth of Religion is loathsome to God, and will make him utterly cast thee off.* 17 Because thou sayst, I am Rich, and increas'd with Goods, and have need of Nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, *i. e. whereas thou thinkest thou practisest Christianity after the Best manner, when thou art very Far from practising it as thou oughtest:* 18 I counsel thee to act quite otherwise than thou dost, to buy of me Gold tried in the Fire, that thou mayst be Rich, *i. e. to shew thy unfeigned Zeal for the Truth of the Gospel by defending and promoting it against All Opposers, and tho' thou thereby bringest upon thee the greatest Persecutions, this being the Way to be truly Rich or enrich'd with Heavenly Riches:* and I counsel thee to buy white Raiment, that thou mayst be clothed, and that the shame of thy Nakedness do not appear, *i. e. to preserve and contend for the Purity of the Gospel, that thou mayst be rewarded with Glory hereafter, and not sentenc'd to Damnation as destitute of true Christianity;* and in order hereto anoint thy eyes with eye-salve, that thou mayst see, *i. e. use all proper Means, especially Prayer for Illumination; that thou mayst attain a true understanding of the Gospel, whereby thou wilt perceive, that Wordly Ease and Prosperity are no certain signs of God's Favour.* 19 On the contrary, as many as I love, I rebuke, *i. e. endeavour first to convince them by Reason and Argument, and if this prove ineffectual, then I chasten them by Affliction or Persecution:* be Zealous therefore for the Truth of the Gospel, even so as readily to undergo Persecution for the same, and repent of thy Lukewarmness hitherto. 20 Behold, I stand at the Door and knock, *i. e. call upon you and wait for your Repentance:* if any man hear my Voice, and open the Door, *i. e. Repent of his former Sinfulness, and Resolves to live Obediently to the Gospel for the future,* I will come in to him, and will sup with him, and he with me, *i. e. I will forgive what is past, and love him as my Faithfull Servant, and such his Repentance shall be matter of mutual Joy to both of Us.* 21 To him that overcomes by persevering in the True Faith unto Death, will I grant to sit with me on (ff) my Throne, even as I also overcame by bearing witness to the Truth even unto Death, and am set down with my Father in his Throne, *i. e. He shall be partaker with Me of that Honour that God has exalted me to as Man for a Reward of my Sufferings in my Human Nature.* 22 He that has an ear, let him hear what the Spirit says herein unto the Churches.

TEXT.

TRANSLATION.

Κεφ. Δ'. Μετὰ ταῦτα εἶδον, καὶ
 ἰδὼ θύρα ἠνεωγμένη ἐν τῷ οὐρανῷ,
 καὶ ἡ φωνὴ ἡ πρώτη ἧς ἤκουσα, ὡς
 σάλπιγγος λαλούσης μετ' ἐμοῦ, λέ-
 γουσα· Ἀνάβα ὧδε, καὶ δεῖξω σοι ἃ
 οὐκ γινώσκαι μετὰ ταῦτα. 2 Καὶ
 εὐθὺς ἐγενόμην ἐν πνεύματι· καὶ
 ἰδὼ, θρόνον ἔκειτο ἐν τῷ οὐρανῷ,
 καὶ ἐπὶ τῷ θρόνῳ καθήμενος.

Chap. IV.

After this I look'd, and be-
 hold, a door was open'd in hea-
 ven: and the first voice, which
 I heard, as it were of a trumpet
 talking with me, * said, Come
 up hither, and I will shew thee
 things which must be * after
 this.

2 And immediately I was in
 the Spirit; and behold, a throne
 was set in heaven, and one sat
 on the throne.

3 Καὶ

ANNOTATIONS.

(1) What is here said concerning the encampment of the Israelites, may be seen *Numb. 1. 52.* — *Numb. 2.* to the end: only the ensigns of the several Standards are not mention'd by Moses, but they are learn'd from the ancient Tradition of the Jews, which is not to be condemn'd. Especially since it is not to be doubted, but St John alludes herein to the said Tradition. And no wonder, since we find not only St John elsewhere alluding in this Book (as Mr Mede has observ'd) to the Customs of the Jews, and borrowing their Phrases; but also St Paul and St Jude alluding to the Jewish Tradition.

(2) That the Temple is sometimes denoted by the name of the Throne of God, appears from these places following, viz. *Isai. 6. 1. I saw the Lord sitting upon a Throne, high and lifted up, and his train fill'd the Temple:* and *Jerem. 17. 12. A glorious high Throne from the beginning is the place of our Sanctuary:* and *Ezek. 43. 7. The place of my Throne, and the place of the Soles of my Feet, where I will dwell in the midst of the Children of Israel for ever, &c.* But now it was the Temple wherein God was said to dwell. And such (as Mr Mede observes Book 5. Ch. 12.) the whole Apocalypse supposes the Throne to be in this Session. How come we else to have *Souls under an Altar* Chap. 6. 9. *a golden Altar of Incense before the Throne* Ch. 8. 3. *the Ark of the Testament seen in the Temple* Ch. 11. 19. *Angels coming out of the Temple* Ch. 14. 15—18. *Temple of the Tabernacle of the Testimony open'd in Heaven* Ch. 15. 5. *Temple fill'd with smoke from the glory of God* v. 8. But most invincibly manifest is Chap. 16. 17. where *a voice comes out of the Temple of Heaven, from the Throne, saying, It is done.* Now as it hence appears that this Throne was in general the representation of the Tabernacle or Temple; so it is to be observ'd that the Throne more particularly so call'd, or the Place of God's sitting, is more especially to be conceiv'd the Inner part of the Tabernacle or Temple, that is, the Holy of Holies, where was the Ark of the Covenant, and the Mercy-Seat. For there God is expressly said in Scripture to dwell and sit between the Cherubims. And accordingly in this sense of the Throne it is, that the seven Lamps and the golden Altar of Incense are said in the Apocalypse to be *before the Throne*, (as that is taken to denote more particularly the Holy of Holies) namely in like manner as they were before the Holy of Holies in the Temple of Solomon. For the Septuagint tell us 2 *Chron. 4. 20.* that the *λῆνοι* Lamps were *ἐξ ὧν ἐκείνη τῷ δαδῶναι* (which is the Hebrew single word for the Holy of Holies; and 1 *King. 6. 20.* that the *θυσιαστήριον* or Altar of Incense

SECTION II.

Wherein is contain'd the Prophecy of the Seal'd Book, or of the seven Seals to the end of the sixth Trumpet of the seventh Seal; that is, wherein are contain'd the Prophetical Visions, which were vouchsaf'd unto St John upon the Opening of the respective Seals, and whereby were represented the more remarkable Events, that should happen in the Roman Empire to the end of the aforesaid sixth Trumpet.

Chap. IV. After this *First Vision relating to the seven Churches in Asia*, I John look'd, and behold, as it were a Door was open'd in Heaven: and the First voice, which I heard in the former Vision (Chap. I. 10.) as it were of a Trumpet talking with me, *this same Voice* said now: Come up hither, and (as thou wast commanded Ch. I. 19. to write both the things which Are, or relate to the present state of the Churches, and the things which shall be After them, so the things which Are, or relate to the present state of the Churches, having been shew'd unto thee in the former Vision,) I will shew thee now in the following Visions things which must be after this, viz after those things that relate to the present state of the Churches. 2 And immediately I was in the Spirit, i. e. in an Ecstasy; and behold, there appear'd to me a Scene or Representation answering unto the (1) Encampment of the Children of Israel in the Wilderness; only with this Addition, that whereas the Tabernacle alone was then built, the Temple is here often represented in its place. For as the Tabernacle was set in the midst of the Camp, and was as the Throne of God; and next round about the Tabernacle encamp'd the Priests and Levites; and behind them encamp'd all the Rest of the Israelites, distinguish'd under four Standards, namely three Tribes to a Standard, each Three going under the Name of its principal Tribe, and each Standard having its peculiar Ensign, (1) viz. that of Judah, the Ensign of a Lion; that of Ephraim, the Ensign of a Bullock or Ox; that of Reuben, the Ensign of a Man; and that of Dan, the Ensign of an Eagle: so in conformity hereto there appear'd now unto me, as if a Temple or Tabernacle for a Throne (11) was set in Heaven, and one sat on the Throne.

3 And

ANNOTATIONS.

Incense was likewise *ἡ ὁσμία* ἡ δαΐς; whereto answers St John's phrase, *ὁσμία* ἡ ἱεὺς καὶ ὁσμία ἡ ὁσμία. As for the other parts of the Temple or Tabernacle besides the Holy of Holies, they are to be esteem'd partly as Stays, partly as Steps, partly as the Footstool to the Throne (specially so-call'd, or the Holy of Holies: according to what we read of Solomon's Throne, 1 King. 10. 18—20. And agreeably hereto *Isaiah* Ch. 6. 1. describes God as *Sitting upon his Throne*, viz. the Holy of Holies, and *his Train filling all the rest of the Temple*. And likewise *Ezekiel* Ch. 43. 7. describes the Temple, not only as the place of God's Throne, but

I.
A Description of the Theater or Scene, whereon the Prophetical Visions did appear unto St John: the said Scene or Representation being accommodated to the Encampment of the Israelites in the Wilderness.

TEXT.

TRANSLATION.

3 Καὶ ὁ καθήμενος ὡς ὁμοίος ὀρέσσει λίθῳ ἰάσπιδι, καὶ σαρδίνῳ· καὶ ἵεως κυκλόθεν τῷ θρόνῳ ὁμοία ὀρέσσει σμαραγδίνῳ. 4 Καὶ κυκλόθεν ὃ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες· καὶ ὅτι τῆς θρόνους εἶδον τῆς εἴκοσι καὶ τέσσαρας ὑπερσυντέριους καθήμενους, περιβεβλημένους ἐν ἱματίοις λευκοῖς· καὶ ἔχον ὅτι πᾶς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. 5 Καὶ ἐκ ὃ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ βρονταὶ καὶ φωναί· καὶ ἐπὶ λαμπάδες πυρὸς καύομεναι ἐνώπιον τῷ θρόνῳ, αἵ εἰσι πᾶ ἐπὶ πνεύματα τῷ Θεῷ. 6 Καὶ ἐνώπιον τῷ θρόνῳ ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ· καὶ ἐν μέσῳ τῷ θρόνῳ, καὶ κύκλῳ τῷ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμοῖς ἑμωροῦσιν καὶ ὀπίσθεν.

3 And he that sat, was to look upon like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty *thrones: and upon the thrones I saw four and twenty elders sitting, cloth'd in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thundrings and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God.

6 And before the throne there was * as it were a sea of glass like unto chrystal: and in the midst of the throne, and round about the throne, were four * living Creatures full of eyes before and behind.

7 Καὶ

PARAPHRASE.

3 And he that sat being God, his Divine Perfections and Glory were represented in this manner: He was, to look upon, i. e. the Colours wherein he appear'd, were like the Colours of a Jasper and a Sardine stone, the former whereof has its name in the Hebrew from the Firmness and Hardness of it, as being Unmalleable, and may be esteem'd to denote God's Omnipotence; the latter from the Redness or Fieryness of it, and may denote his being Terrible in his Judgments. And there was a Rainbow round about the Throne, which is a Token of God's Covenant with Man, and is us'd also to denote his Glory; and this Rainbow was in sight or colour like unto an Emerald, that is, among its various Colours there was predominant a most pleasant Green, fitly signifying the Evangelical Covenant of Mercy, which mixes in all God's Judgments most mercifull Preservations to the Faithfull. 4 And as next round about the Tabernacle encamp'd the Priests and Levites, so round about the Throne of God were

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were four and twenty *other* Thrones; and upon the Thrones I saw four and twenty Elders, *i. e.* *Bishops or Pastors of the Christian Churches, answering in number to the four and twenty (Courses, or which comes to the same, to the four and twenty) Princes or Heads of the Courses into which the Priests and Levites were distinguish'd for the service of the Temple: These I saw sitting, cloath'd like the Jewish Priests in white Raiment; and they had on their Heads Crowns or Mitres of Gold: which tho' it be an additional Honour above the Priests under O. T. yet is it agreeable to the Promises there, and in N. T. that the Priests should at last be Kings also, or be a Royal Priesthood unto God.* 5 And out of the Throne proceeded Lightnings, and Thunderings, and Voices, to denote further the Dreadfulness of the Divine Majesty. And, as before the Holy of Holies in the Tabernacle or Temple there was a Candlestick which held seven burning Candles, so there were answerable thereto in this Vision seven Lamps of Fire burning before the Throne of God, *this Throne answering as to the Tabernacle or Temple in general, so more particularly to the Holy of Holies, where was the Mercy-Seat, where God was wont to appear to the Israelites. And as to the seven Lamps which are here mention'd as seen by me, I was inform'd that these (and consequently the Candlestick with its seven Candles under the Law) did denote the* (u) *seven principal Spirits or Archangels, which attend more immediately before the Throne of God.* 6 And as in the Tabernacle or Temple there was before the Holy of Holies a Laver, which at first (*viz.* for the Tabernacle) was made of Brass, *viz.* Brass so polish'd as to serve for (uu) *Looking-glasses to the Women, and was afterwards made by Solomon for the Temple of the like polish'd Brass, but of so prodigious a Bigness as to be call'd the Brazen or Molten* (uuu) *Sea; so in conformity thereto in this Vision before the Throne of God or Holy of Holies there was as it were a prodigious great Laver or Sea* (w) *of Glais like unto Chrystal. And in the midst of the Throne, and round about the Throne were four living Creatures, full of Eyes before and behind: Namely, as all the Rest of the Israelites besides the Priests and Levites encamp'd round about the*
Tabernacle,

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but also as *the place of the Soles of his Feet.* I have been the longer in explaining this matter, that the Reader might the more easily frame a right Conception of the Throne of God here mention'd in the Apocalypse, because this conduces much to a right Conception of many other Particulars in this Book.

V. 6. † Ως is read in Alex. and several other MSS. as also in Vulg. Lat. and Syr. Versions; and Arethas.

(u) The same mention'd Chap. i. 4. (uu) See *Exod.* 38. 8.

(uuu) See *1 King.* 7. 23.

(w) Dr Hammond supposes this *Sea of Glais like unto Chrystal* to signify, that our Thoughts and Actions do ly Visible and Discernible before God, our own Consciences reflecting as it were what we have thought or done.

T E X T.

TRANSLATION.

7 Καὶ ὁ ζῶν ὁ πρῶτος ὅμοιον λέοντι,
 καὶ τὸ δεύτερον ζῶν ὅμοιον μόσχῳ, καὶ τὸ
 τρίτον ζῶν ἔχον τὸ πρόσωπον ὡς τὸ ἀν-
 θρώπου, καὶ τὸ τέταρτον ζῶν ὅμοιον ἀετῶ
 πετομένῳ. 8 Καὶ τέσσαρα ζῶα † ἐν
 κατ' ἐν αὐτοῖς, ἔχον ἀνά πτέρυγας ἑξ
 κυκλόθεν, καὶ ἔσθθιν † γέμεισιν ὀφθαλ-
 μοῖς· καὶ ἀνάπαυσιν ἔκ ἔχουσιν ἡμέρας
 καὶ νυκτός, λέγοντα· Ἅγιος, ἅγιος, ἅγιος
 Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ
 ὢν καὶ ὁ ἐρχόμενος. 9 Καὶ ὅταν δώσῃσι

7 And the first living crea-
 ture was like a lion, and the
 second living creature like * an
 ox, and the third living crea-
 ture had a face as * of a man,
 and the fourth living creature
 was like a flying eagle.

8 And the four living crea-
 tures had, each of them, six
 wings about him, and they * are
 full of eyes within; and they
 rest not day and night, saying,
 Holy, holy, holy Lord God
 Almighty, which was, and is,
 and is to come.

9 And when these living
 τα

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Tabernacle, on the outside of the Priests and Levites, in Four Companies, and under Four Standards, one on each side the Tabernacle: so the whole Body of the Faithfull besides the Clergy were in this Vision represented by Four living Creatures, which appear'd one on each side of the Throne; but with this difference, that whereas the Four Companies of the Israelites encamp'd on the Outside of the Levites, these Four living Creatures appear'd in this Vision, not only on the Outside of the Elders in conformity to the encampment of the Israelites, but also in the midst of the Throne in conformity to the Vision of (x) Ezekiel, that is, they appear'd as if they carried or held up the Throne, their Back parts meeting together under the Throne, and in the midst of it. The meaning of which double Appearance of the four living Creatures may be this: Their Appearance round about, or one on each side, not only of the Throne, but also of the Elders, has regard to the Outward Service of the Church, which is perform'd by the Clergy or Ministry in the behalf of the Body of the Faithfull: the other Appearance of the four living Creatures has regard to the Inward Communion of All the Faithfull with God himself. As for their being full of Eyes behind and before, hereby is denoted the Multitude of the Faithfull, as of men who are Well-sighted, or are endued with a Right Understanding of Things, even of the Mysteries of God. 7 And, as in the encampment of the Israelites, the Standard of Judah and the other three Tribes belonging thereto was on the East of the Tabernacle, which was accounted the First place, and the said Standard had the Ensign of a Lion, so in Conformity thereto in this Vision, the First living Creature, or that which appear'd on the East side of the Throne, was like a Lion:

and

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and as the Standard of Ephraim with the other three Tribes belonging thereto, was on the West of the Tabernacle, and esteem'd the Second, and had the Ensign of a Bullock or Ox; so the Second living Creature, or that which appear'd on the West side of the Throne, was like (y) a Bullock or Ox: and as the Standard of Reuben with the other three Tribes belonging thereto, was on the South side of the Tabernacle, esteem'd the Third place, and had the Ensign of a Man; so the Third living Creature, or that which appear'd on the South side of the Throne, had a face as of a Man: and, lastly as the Standard of Dan with its other three Tribes was on the North side, esteem'd the Fourth place, and had the Ensign of an Eagle; so the Fourth living Creature, or that which appear'd on the North side of the Throne, was like a flying Eagle. 8 And the four living Creatures had, each of them, six Wings about him, as ready to fly any way, whereby is denoted the Readiness of the Faithfull to fulfill All God's Commands; and they, i. e. the Wings are full of Eyes within, denoting the Zeal of the Faithfull not to be a Blind Zeal, but a Zeal according to Knowledge: and they, i. e. the four living Creatures rest not from doing Service to or praising God at Set and Solemn Times (z) day and night, saying, (a) Holy, holy, holy Lord God Almighty, who was, and is, and is to come; hereby representing the constant and perpetual Returns of Divine Service observ'd by the Christian Church. 9 And, as the Christian Church is wont in a special manner to praise God for any signal Mercy vouchsaf'd unto it, so in conformity thereto, when in this Book

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V. 7. † Ἀγρῶπις, not ἄγρῳπις, is read in Alex. and some other MSS. and also in Arab. Version, and Arethas.

V. 8. † So Alex. and some other MSS. and Vulg. Lat. and Syr. Vers. and Arethas.

Ibid. † Γίμνσι, not γίμνῳ, is read in Alex. and some other MSS. and perhaps Vulg. Lat. Version. And this Reading seems preferable, because it may be refer'd to the πτερυγίς, as it seems it ought to be; whereas γίμνῳ must refer to the ζῶν themselves, which seems not to make so good a Sense here. Accordingly Mr Mede understands it, as I have expounded it in the Paraphrase.

(x) See Ezek. i. 4, &c.

(y) Mr Mede has observ'd, that μῦς is us'd by the Hellenistical Writers to denote the same as Bos in Latin, namely an Ox or Bullock &c. and cites for instances Ezek. i. 10. Exod. 34. 19. Num. 18. 17. and elsewhere (adds he) forty times.

(z) That, Not resting day and night, is to be understood as in the Paraphrase, is evident from Act. 20. 31. where S. Paul says of himself, I ceas'd not to warn every one day and night. By which expression can only be understood, that he laid hold of all the Proper Seasons and Opportunities, that offer'd themselves at any time, to warn them. Besides it is said v. 9, 10. of this Chapter, that When these living Creatures give glory — Then the four and twenty Elders fall down — which plainly denotes, that the living Creatures did only at some Set Times give Glory. For if they had always given glory, then the four and twenty Elders must have continued always fall down before the Throne.

(a) The like Doxology we find I/ai. 6. 3. whence this is taken in all probability.

TEXT.

TRANSLATION.

τὰ ζῶα δέξαν καὶ πικρὴ καὶ εὐχαριστία τῷ
καθήμενῳ ἐπὶ τῷ θρόνῳ, τῷ ζῶντι εἰς τὰς
αἰῶνας τῶν αἰώνων, 10 πεσόντες οἱ ἑκοσι
καὶ τέσσαρες ὑπερσβύτεροι ἐνώπιον τοῦ καθι-
μένου ἐπὶ τοῦ θρόνου, καὶ τὸ προσκυνήσουσι
τῷ ζῶντι εἰς τὰς αἰῶνας τῶν αἰώνων, καὶ
βάλλουσιν τὰς στεφάνους αὐτῶν ἐνώπιον τοῦ
θρόνου, λέγοντες· 11 Ἄξιός ἐστι Κύριε ὁ
Θεὸς ἡμῶν λαβεῖν καὶ δεῦξαι καὶ τὸ πικρὸν
καὶ τὸ δύναμιν· ὅτι σὺ ἔκτισας τὰ πάντα,
καὶ διὰ τὸ θέλημά σου ἐγένετο, καὶ ἐκτίθηται.

Κεφ. ε'. Καὶ εἶδον ἐπὶ τῷ δεξιᾷ
τοῦ καθήμενου ἐπὶ τοῦ θρόνου βιβλίον
γεγραμμένον ἔσωθεν καὶ ὀπίσθεν, χαλ-
κογραμμένον σφραγισμένον σφραγίσιν ἑπτά. 2 Καὶ
εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα φωνῇ
μεγάλῃ· Τίς ἔστιν ἄξιος ἀνοῖξαι
τὸ βιβλίον, καὶ λύσαι τὰς σφρα-
γίδας αὐτοῦ; 3 Καὶ οὐδεὶς ἠδυνάτο
εἰς τὸ θῆραι, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ
ἐν τοῖς ὕδασι τῆς γῆς, ἀνοῖξαι τὸ βι-
βλίον, οὐδὲ βλέπειν αὐτό. 4 Καὶ
ἐγὼ ἔκλαιον πολλά, ὅτι οὐδεὶς ἄξιός
εὐρέσθαι ἀνοῖξαι τὸ βιβλίον, οὔτε βλέ-
πειν αὐτό. 5 Καὶ εἷς ἐκ τῶν ὑπερσβύ-

creatures give glory, and ho-
nour, and thanks to him that
sat on the throne, who liveth
for ever and ever,

10 The four and twenty El-
ders fall down before him that
sat on the throne, and worship
him that liveth for ever and
ever, and cast their crowns be-
fore the throne, saying:

11 Thou art worthy, O
Lord our God, to receive glo-
ry, and honour, and power:
for thou hast created all things,
and for thy pleasure they* were,
and were created.

Chap. V.

And I saw in the right hand
of him that sat on the throne,
a book written within and on
the backside, seal'd with seven
Seals.

2 And I saw a* mighty an-
gel proclaiming with a loud
voice: Who is worthy to open
the book, and to loose the seals
thereof?

3 And no* one in heaven,
nor in earth, nor under the
earth, was able to open the
book, neither to look thereon.

4 And I wept much, because
no* one was found worthy to
open* the book, neither to look
thereon.

5 And one of the elders says
τέρων

ANNOTATIONS.

V. 10. † So Alex. and some other MSS. and printed Copies, and Arethas.

V. 11. † So Alex. and several other MSS. as also all the four Ancient Versions and Arethas: of which Arethas, and Syr. and Arab. Versions add also ὁ ἄγιος.

Ibid. † Ησαν, not ἦσαν, is read in Alex. and many other MSS. and in Vulg. Lat. Syr. and Arab. Versions, and Arethas. The Alex. MS. leaves out καὶ ἐκτίθηται; and indeed it seems only Exegetical, or to be added by way of Explanation to ἦσαν.

V. 4. † Καὶ ἀνοῖξαι is omitted in several MSS. and in all the four old Ver-
sions,

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Book of Revelation Any one of the greatest and most glorious Mysteries of God's Providence is made known and foretold, then these living Creatures, denoting the Body of the Church or Faithfull, are represented to (b) give Glory and Honour and Thanks to him, viz. God that sat on the Throne, who lives for ever and ever; 10 and likewise the four and twenty Elders are represented to fall down before Him that sat on the Throne, and worship Him that lives for ever and ever, and cast their Crowns before the Throne, by way of Acknowledgment that they receiv'd the said Crowns from him, saying according to the Nature of their Priestly Function, before the Four living Creatures or Body of the Faithfull, and being follow'd by the said Faithfull in saying this Eucharistical Hymn, viz. 11 Thou art worthy, (c) O Lord our God, to receive Glory and Honour and Power: for thou hast created all things, and for thy pleasure they were, and were created.

Chap. V. And I saw in the right hand of him that sat on the Throne, a Book (*which was in those days made up, not of several leaves, as now adays, but of several pieces of Paper or Parchment sew'd or put together, so as to make one (cc) long Roll; and accordingly this Roll was* written within or in the inside, and also a great way down on the backside or outside; but it was so roll'd up, that Nothing that was written could be seen or read; and to prevent the Opening of the Roll and reading what was writ therein, it was seal'd with seven Seals. 2 And I saw a mighty Angel, i. e. one of special Dignity among them, proclaiming with a loud voice: Who is worthy to open the Book, and to loose the Seals thereof? 3 And no one in Heaven, nor in Earth, nor under the Earth, was able to open the Book, neither to look thereon so as to read it. 4 And I wept much, because no one was found worthy to open the Book, neither to look thereon or read it. 5 And one of the Elders, *that sat round about*

11. The Lamb of Christ only is worthy to open the Book that was seal'd with seven Seals, i. e. to know first himself, and then to make known to his Servants the more Remarkable Events, that should befall the Roman Empire or State, and the Christian Church therein.

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sions, and in Origen, Epiphanius, Arethas, Cyprian and Hilary.

(b) It is well observ'd by Mr Mede, that these futures in the Greek, *δύναμις, πρᾶξις, ὁπορώμενοι*, are us'd here by St John according to the Hebrew way of speaking, who use their Futures to denote an *All that is wont or ought to be done*. So that what is here said, is to be taken, not as a Narrative of what St John saw the four living Creatures and the Elders *then to do*; but what their Office *was to do*, and what they *would do afterward*, as Occasion requir'd, in the Progress of the Visions: Namely, as often as the four living Creatures had occasion to give Glory and Thanks unto God, the twenty four Elders should fall down before him that sat upon the Throne &c. And accordingly thus we meet with them doing Chap. 5. 8. &c. and Ch. 11. 16—18. and Chap. 19. 4, &c.

(c) Mr Mede in his larger Comments on the Revelation remarks on this Hymn, that it is a Summary of that Eucharistical Hymn, which is to be found in All the Ancient Liturgies of the Church, and which begins thus, *Ἀξιον ἔστι διξαιον* &c. *It is meet and right* &c.

(cc) Accordingly we read Ch. 6. 14. of *Βιβλίον ἐπισφραγισμένον*, or a Book roll'd together.

TEXT.

TRANSLATION.

τέρων λέγει μοι· Μὴ κλαῖε· ἰδοὺ ὁ ῥί-
 χησεν ὁ λέων ὁ ὢν ἐκ τῆ φυλῆς Ἰούδα,
 ἡ ῥίζα Δαβὶδ, ἀνοίξαι τὸ βιβλίον, καὶ
 † ταῖς ἐπὶ τὰ σφραγίδας αὐτοῦ. 6 Καὶ
 εἶδον, καὶ ἰδοὺ ὁ καθὼς μέσῳ τῷ θρόνῳ καὶ τῶν
 πιατέρων ζώων, καὶ ἐν μέσῳ τῶν ὡρεσβυ-
 τέρων, ἀρνίον ἐσθλὸς ὡς ἐσφαγμένον, ἔχον
 κέρατα ἐπὶ αὐτὸν, καὶ ὀφθαλμοὺς ἐπὶ αὐτόν· οἱ εἰσι
 ταῖς ἐπὶ αὐτὸν Θεοῦ πνεύματι τοῖς ἀπε-
 σταλμένοις εἰς πᾶσαν τὴν γῆν. 7 Καὶ ἦλ-
 θε, καὶ ἔλκυσεν τὸ βιβλίον ἐκ τῆ δεξιᾶς
 τοῦ καθημένου ἐπὶ τῷ θρόνῳ. 8 Καὶ ὅτε
 ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ
 οἱ εἰκοσιτέσσαρες ὡρεσβύτεροι ἐπεσον
 ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κι-
 θάρας, καὶ φιάλας χρυσᾶς γεμέσας θυ-
 μαμάτων, αἵ εἰσι αἱ ὡροσευχαὶ τῶν
 ἁγίων. 9 Καὶ ᾄδουσιν ᾠδὴν καινὴν,
 λέγοντες· Ἀξίος ἐστὶ λαβεῖν τὸ βιβλίον,
 καὶ ἀνοίξαι ταῖς σφραγίδας αὐτοῦ· ὅτι
 ἐσθλὸς, καὶ ἡγέρσας τὸν Θεὸν ἡμᾶς
 ὁ καθὼς αἵματί σου, ἐκ πάσης φυλῆς καὶ
 γλώσσης καὶ λαοῦ καὶ ἔθνους. 10 Καὶ
 ἐποίησας ἡμᾶς τὸν Θεὸν ἡμῶν βασιλεῖς
 καὶ ἱερεῖς· καὶ βασιλεύσομεν ἐπὶ τῆ γῆς.
 11 Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων

unto me, Weep not : behold,
 the Lion of the tribe of Juda,
 the root of David, has prevail'd
 to open the book, * and the se-
 ven seals thereof.

6 And I beheld, and lo, in
 the midst of the throne, and of
 the four * living creatures, and
 in the midst of the elders, stood
 a Lamb as it had been slain,
 having seven horns, and seven
 eyes; which are the seven Spi-
 rits of God sent forth into all
 the earth.

7 And he came, and took
 the book out of the right hand
 of him that sat upon the throne.

8 And when he had taken
 the book, the four * living crea-
 tures and the four and twenty
 elders fell down before the
 Lamb, having every one of
 them harps, and golden vials
 full of odours, which are the
 prayers of Saints.

9 And they * sing a new
 song, saying; Thou art wor-
 thy to take the book, and to
 open the seals thereof; for thou
 wast slain, and hast redeem'd us
 unto God by thy blood, out of
 every tribe, and tongue, and
 people, and nation:

10 And hast made us unto
 our God kings and priests; and
 we shall reign on the earth.

11 And I beheld, and I heard
 the voice of many angels round

πολλῶν

ANNOTATIONS.

V. 5. † Ἀνοίξαι is omitted in Alex. and many other MSS. as also Syr. Arab. and Ethiop. Versions; and Origen, Epiphanius, Arethas, and Hilary: and ἀνοίξαι τὰς σφραγίδας is read v. 9.

(ccc) Compare Zech. 4. 2, 3, 10.

(d) This

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about the Throne of God, says unto me, Weep not: behold, Christ, who is denoted in Scripture by the Lion of the Tribe of Judah (Gen. 49. 9.) and (Isai. 11. 1.) by the Root of Jesse or David, has prevail'd, i. e. by his Death obtain'd the privilege to open the Book, and the seven Seals thereof. 6 And I beheld, and lo, in the midst of the Throne or Temple, and consequently of the four living Creatures, and in the midst of the Elders, stood a Lamb, as it had been slain, denoting Christ the Lamb of God that was slain to take away the Sins of the World; and this Lamb appear'd as having seven Horns and seven (ccc) Eyes, which are or denote the seven principal Spirits or Archangels of God (mention'd Chap. 1. 4) sent forth into all the Earth as the chief Executors of God's Commands, and the chief Ministers of Affairs, the seven Horns denoting their Power, and the seven Eyes their Knowledge and Inspection; and the Lamb appear'd as having these seven Horns and seven Eyes, to denote that these principal Spirits or Archangels are under the Authority, and at the Command of the Lamb or Man Christ Jesus. 7 And he, i. e. the Lamb or Christ came, and took the Book out of the right hand of him, that sat upon the Throne. 8 And when he had taken the Book, the four living Creatures and the four and twenty elders (according to what is said Ch. 4. 9, 10.) fell down before the Lamb, having every one of them Harps, and golden Vials full of Odours, which Vials are or denote the Prayers of the Saints. 9 And they sing a (d) new Song on this occasion, saying: Thou art worthy to take the Book, and to open the Seals thereof: for thou wast slain, and hast redeem'd us unto God by thy blood, out of every Tribe of Israel, and Tongue, and People, and Nation of the rest of the World: 10 and hast made us unto our God (e) Kings and Priests, and as Kingly Priests we shall reign one day in a Triumphant and glorious State on the Earth. 11 And I beheld, and I heard the voice of many Angels round about the Throne, and the living Creatures,

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(d) This is call'd a *New Song*, as being different from what was sung before Christ came into the World; forasmuch as the Songs of the Old Testament run in general to the Praise of God, not distinctly to the Praise also of the Lamb, as do's this. Or else it is call'd a *New Song* in respect of the New Benefits vouchsaf'd not to the former Ages of the World, but to the Newest or Last times thereof, by the Coming of Christ, for which benefits God is thenceforth glorified both by Angels and Men. And this Reason of the Name is confirm'd (as Mr Mede observes) both by that of Isaiah chap. 42. 9, 10. *New things do I declare: — Sing unto the Lord a New Song*: and also by the appellation of a *New Song* so often to be met with in the Book of Psalms, whereby is there denoted, either a Song sung to the Praise of God for some New Mercy vouchsaf'd unto the Psalmist, or else a Song sung with more than ordinary Joy and Gladness, as is usual upon any New and great Occasion. And how fitly these Considerations agree with this Evangelical Song, is too manifest to need farther Explication.

(e) See the Paraphrase on Chap. 1. 6. and Compare Chap. 20. 4.

TEXT.

TRANSLATION.

πολλῶν † κύκλῳ τῷ θρόνου καὶ τῶν
ζώων καὶ πῶν ὀρεσβυτέρων· καὶ ὡς
ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων,
καὶ χιλιάδες χιλιάδων. 12 λέγοντες
φωνῇ μεγάλῃ· Ἀξίον ἐστὶ τὸ ἄρνιον τὸ
ἐσφαγμένον λαβεῖν τιλὴ δύαμιν καὶ
πλῆτον καὶ σοφίαν καὶ ἰσχὺν καὶ π-
μὴν καὶ δόξαν καὶ εὐλογίαν. 13 Καὶ
πάν· κτίσμα, ὃ ὄντι ἐν τῷ ὕδατι,
καὶ † ἐπὶ τῆς γῆς, καὶ ὑποκάτω τῆς
γῆς, καὶ ἐπὶ τῆς θαλάσσης ἃ ὄντι, καὶ
τὰ ἐν αὐτοῖς πάντα, ἤκουσα † λέ-
γοντα· Τῷ καὶ ἀρχαίον ἐπὶ τῷ θρόνου
καὶ τῷ ἄρνιϊ καὶ εὐλογία καὶ ἡ πμὴ καὶ
ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας
τῶν αἰώνων. 14 Καὶ τὰ τέσσαρα ζῶα
ἔλεγον, ἀμὴν· καὶ οἱ εἰκοσιτέσσαρες ὀρεσ-
βυτεροὶ ἔπεσαν, καὶ † ὀροσεκύνησαν.

Κεφ. 5'. Καὶ εἶδον ὅτε ἤνοιξε τὸ
ἄρνιον μία ἐκ τῶν † ἐπὶ τὰ σφραγι-
δων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων
ζώων λέγοντος, ὡς φωνῆς βροντῆς·
Ἐρχε καὶ βλέπε. 2 Καὶ εἶδον, καὶ
ἰδοὺ ἵππος λευκός· καὶ ὁ καὶ ἀρχαίος
ἐπ' αὐτῷ ἔχων τόξον· καὶ ἐδόθη αὐ-
τῷ στέφανος, καὶ ἔξῃλθε νικῶν, καὶ
ἵνα νικήσῃ.

about the throne, and the * liv-
ving creatures, and the elders:
and the number of them was
ten thousand times ten thou-
sand, and thousands of thou-
sands;

12 Saying with a loud voice,
Worthy is the Lamb that was
slain, to receive power, and
riches, and wisdom, & strength,
and honour, and glory, and
blessing.

13 And every creature,
which is in heaven, and on the
earth, and under the earth, and
such as are in the sea, and all
that are in them, heard I saying,
Blessing, and honour, and glo-
ry, and power be unto him
that sits upon the throne, and
unto the Lamb for ever and
ever.

14 And the four living crea-
tures said, Amen. And the four
and twenty elders fell down
and worshipped. *

Chap. VI.

And I saw when the Lamb
open'd * the first of the seven
seals, and I heard * the first of
the living creatures saying, as
a voice of thunder, Come and
see.

2 And I saw, and behold,
a white horse; and he that sat
on him, had a bow; and a
crown was given unto him,
and he went forth conquering,
and to conquer.

3 Καὶ

ANNOTATIONS.

V. 11. † So Alex. and several other MSS. and Arethas.

V. 13. † So Alex. and many other MSS. and Vulg. Lat. Version, and Arethas.

Ibid. † *ἀρχαίος*, not *ἀρχαίος*, is read in Alex. and some other MSS. and in Syr. Vers.

V. 14.

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tures, and the Elders: and the number of them was ten thousand times ten thousand, and thousands of thousands, *i. e. infinite*. 12 Saying with a loud voice; Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing. 13 And (f) every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I saying: Blessing, and Honour, and Glory, and Power be unto him that sits upon the Throne, and unto the Lamb for ever and ever. 14 And the four living Creatures said, Amen. And the four and twenty Elders fell down, (g) and worshipped.

Chap. VI. And I saw when the Lamb or Christ open'd the first of the seven Seals; and I heard the First of the living Creatures (*i. e. that which was like a Lion, and appear'd on the East side of the Throne, esteem'd the First of the four sides for the (h) reason above mention'd*) saying, as a Voice of Thunder, Come and see. 2 And I saw, and behold, a white horse; and he that sat on him, had a bow; and a crown was given unto him, and he went forth conquering and to conquer. *Now as the Seals contain or denote the Successive States and Changes of the Roman Empire or Government for the Times thereof then yet remaining; and the First six Seals distinguish the Times preceding its Fall by six predominant Characters: So this First Seal denotes the First predominant Character, which befell the Roman Empire, to be That of Conquest, namely when Christ began in a more signal manner to subdue the Subjects thereof by the Gospel, i. e. to convert them to the Faith. Agreeably whereto Christ is here denoted by Him that sat on the White Horse, with a Bow and Crown; the Crown and (i) Riding on an Horse denoting Christ's Kingly Power; the Whiteness of the Horse denoting the Purity of the Gospel, and the Bow denoting the Argumentative or Convincing Power*

III.
The Opening of the First of the seven Seals; or the Revelation of the First more Remarkable Event, that befell the Roman Empire, viz. the Conquest of Christ over its Subjects, or the Conversion of many of them to Christianity.

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V. 14. † Ζῶν τις τῶν αἰώνων &c. is not read in Alex. and several other MSS. and Copies, nor yet in Syr. Arab. and Ethiop. Versions, nor in Arethas.

V. 1. † Εἶς is read in Alex. and some other MSS. and in all the four Ancient Versions, and Arethas.

(f) What St John here says of all the Creation, Irrational as well as Rational, Inanimate as well as Animate, very well agrees to what St Paul says *Rom. 8. 19-22*.

(g) According to what St John had said Chap. 4. 9, 10.

(h) Namely in the Paraphrase of Chap. 4. 7. where it is observ'd that the East-side is reckon'd the First, because it is mention'd in the account given of the Encampment of the Israelites round about the Tabernacle, viz. *Numb. 2. 3*.

(i) That Riding on Horseback is us'd in Scripture, as a Symbol or Mark of Power, or of Such as hold the Reins of Government, is evident from the Septuagint Translation (as Mr Mede observes) of *Psal. 45. 4*. where the Hebrew words which signify and are render'd by Us in the Margin of the Bible Translation, *Proffer thou, Ride thou*, are render'd by the LXX. *Κατάδιδ', ἢ βασιλεύς*, plainly denoting that *Ride thou* in the Hebrew signify'd as much as *Reign thou*. And in the same Sense is *Riding* taken, *Deut. 32. 13. Isai. 58. 14. Psal. 66. 12*.

(k) Mr

T E X T.

TRANSLATION.

3 Καὶ ὅτε ἤνοιξε τὴν δευτέραν
σφραγίδα, ἤκουσα τῷ δευτέρῳ ζώου
λέγοντος· Ἐρχε ἔν βλέπε. 4 Καὶ
ἔξῃλθεν ἄλλος ἵππος πυρρόος· καὶ τῷ
καθήμενῳ ἐπ' αὐτῷ ἐδόθη αὐτῷ λα-
βεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, ἔν ἵνα
ἀλλήλους σφάξωσι· καὶ ἐδόθη αὐτῷ
μάχαιρα μεγάλη.

5 Καὶ ὅτε ἤνοιξε ἡ τρίτην σφρα-
γίδα, ἤκουσα τῷ τρίτῳ ζώου λέγον-
τος· Ἐρχου καὶ βλέπε. Καὶ εἶδον,
καὶ ἰδὺ ἵππος μέλας, ἔν ὁ καθήμενος

3 And when he had open'd
the second seal, I heard the
second *living creature say,
Come and see.

4 And there went out ano-
ther horse *that was* red: and
it was given to him that sat
thereon, to take peace from
the earth, and that they should
kill one another: and there
was given unto him a great
Sword.

5 And when he had open'd
the third Seal, I heard the third
* living creature say, Come,
and see. And I beheld, and lo,
a black horse; and he that sat
ἐπ'

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Power or Force of the Gospel. Which tho' it was preach'd in Judea afore, yet began not to be preach'd so Openly and Universally to the Whole Roman Empire, till after Christ's Ascension and as it were Installation in his Regal Power, when the Crown was as it were given unto Him: Whence the Interval of Time belonging to this Seal may be well suppos'd to begin from (k) Christ's Ascension. Quickly after which the Gospel began to be preach'd all over the Roman Empire, and so Christ went forth Conquering and to Conquer, his Conquest or the Conversion of the Roman Empire being not then to be compleated at once, but brought about more and more from that time forward. Lastly, the First living Creature gives Notice to St John to come and see this Representation upon the opening of the First Seal; because what was signified thereby, was to be transacted principally by Christ and his Apostles who came from the East, the Quarter or Side of the Throne on which the said Creature appear'd.

IV.

The Opening of
the Second Seal, or
Revelation of the
Second more Re-
markable Event,
that was to hap-
pen in the Roman
Empire, viz. the
great Slaughters &
Massacres made of
Jews and Gentiles
under Trajan and
Adrian.

3 And when He, viz. the Lamb or Christ had open'd the second Seal, I heard the Second living Creature, which was like an Ox, and appear'd on the West side of the Throne, esteem'd the Second place (l) for the reason already mention'd; and which is represented as giving this Notice to St John, because the First of those Emperors that were to transact what is denoted by the Vision ensuing the Opening of this Seal, was Trajan, a (m) Spaniard, and so of the Western Quarter of the Roman World: This Second Creature I heard say, Come and see. 4 And there went out another Horse that was Red, and it was given to him that sat there-
on

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on, to take Peace from the Earth, and that they should kill one another; and there was given unto him a great Sword. *Whereby is plainly denoted, that the Second predominant Character, which should belong to the Interval of Time relating to this Second Seal, should be Slaughters and Massacres in the Empire; as (n) happen'd in respect both of Jews and Gentiles, under Trajan and Adrian. For agreeably hereto, as by Him that sat on the Horse is denoted the (o) successively respective Roman Emperor, so the Horse is said to be Red, to denote the Bloodiness of this Interval; and a great Sword is said to be given to the Emperor, to denote the great Slaughters that should be made by the Roman Armies; and whereas it is said, that it was given to him that sat on the Red horse, to take Peace from the Earth, and that they should kill one another, thereby is to be understood, that whilst He should sit on the Horse, i. e. during the Reign of the Emperor hereby successively denoted, Peace should be taken from the Earth, and men should kill or massacre one another.*

5 And when he, viz. the Lamb or Christ had open'd the Third Seal, I heard the Third living Creature, which had the Face of a Man, and appear'd on the South or third side of the Throne, and is here represented as calling to St John, to denote that the Interval of Time belonging to this Seal was to begin with the Emperor Severus, an African, and so of the South Quarter of the World: This third Creature I heard say, Come and see. And I beheld, and lo, a Black Horse, the Colour whereof fitly answer'd the Severity and Strictness of Justice observ'd by Severus, and also Severus's Person both for Country and Quality. And he that sat on him,

V.
The Opening of the Third Seal, or the Revelation of the Third more Remarkable Event, that should happen in the Roman Empire, viz. the Strictness of Justice, and Plenty of Provision, that should be in the Reign of Severus and Alexander.

A N N O T A T I O N S.

(k) Mr Mede observes (in his Summary View of the Apocalypse Book V. of his Works) that, if the Beginning of the Seals be understood from the Destruction of Jerusalem, then may the First Seal be expounded of Political Conquest. Forasmuch as the Empire after the Death of Nero, being in extream danger of Dissolution, was again not only restor'd anew, but much enlarg'd by Vespasian, Titus, &c. And so the First Beast gives notice at the Opening of the First Seal, because the Epocha of this Conquering State is the Destruction of Jerusalem, an Oriental Action, and therefore of his Quarter.

(l) See note (b) immediately foregoing.

(m) Nay not only Trajan, but also the several Succeeding Emperors to Commodus, where the Space of this Seal is suppos'd to cease by Mr Mede, were of the same Western Race.

(n) See the large Proofs hereof cited by Mr Mede out of Orosius, Dion, Eusebius. To which Mr Mede adds two Testimonies of two Jewish Writers. One whereof affirms, that Adrian kill'd more Jews than came out of Egypt; and the other, that the Jews suffer'd not so much under Nebuchadnezzar and Titus, as under Adrian.

(o) It is to be observ'd, that by the Rider in this and the other Visions is not to be understood only One single Emperor, but the several respective Emperor for the Time being, and answering to the Character given in the Vision.

TEXT.

TRANSLATION.

ἐπ' αὐτῷ, ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. 6 Καὶ ἤκουσα ὡς φωνὴ ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν· Χοῖνιξ σίτη θνηαρίου, καὶ τρεῖς χρίνικες κριθῆς θνηαρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.

7 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἔκασα φωνὴν ἔτι μίαν λέγουσαν· Ἐρχε· καὶ βλέπε. 8 Καὶ εἶδον, καὶ ἰδοὺ, ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτοῦ ὁ θάνατος· καὶ ὁ ἄδης ἡκολούθη αὐτοῦ· καὶ ἐδόθη αὐτῷ ἡ ἐξουσία ὅτι τὸ τέταρτον τῆς γῆς, ἀποκτεῖναι ἐν ῥομφαίᾳ, καὶ ἐν λιμῷ, καὶ ἐν θανάτῳ, καὶ ὑποὶ τῶν θηρίων τῆς γῆς.

9 Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα,

on him, had a pair of ballances in his hand.

6 And I heard as it were a voice in the midst of the four living creatures say, A measure of wheat for a penny, and three measures of barley for a penny: and see thou * be not unjust in the oyl and the wine.

7 And when he had open'd the fourth seal, I heard the voice of the fourth * living creature say, Come and see.

8 And I look'd, and behold, a pale horse; and his name that sat on him, was Death; and Hell follow'd Him: and power was given unto * him over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had open'd the fifth Seal, I saw under the

εἶδον

PARAPHRASE.

him, i. e. the Respective Roman Emperor denoted thereby, viz. first Severus, and afterwards Alexander, had a pair of Balances in his hand, denoting the Balance of Justice which (p) should be observ'd in this Interval by the two foremention'd Emperors. 6 And I heard as it were a Voice in the midst of the four living Creatures, saying by way of Prophecy; In the Time of this Seal such care shall (p) be taken by the Emperors aforesaid, that Rome be well supply'd with Provision, that a Measure of Wheat shall be sold for a penny, and three Measures of Barley for a penny, i. e. as much Wheat and Barley as is sufficient for one days provision shall be sold for the price of one days Wages or Hire: and see thou be not unjust in the Oyl and the Wine, i. e. such care shall be taken to supply the Romans with Oyl and Wine, in such plenty, as that there shall be no occasion for any Wrong or Injury to be done in buying or selling it. So that the distinguishing Character of this Interval may be well esteem'd Justice or Equity, and Plenty of Provision.

VI.
The Opening of
the Fourth Seal, 03

7 And when he, viz. the Lamb or Christ had open'd the Fourth Seal, I heard the Voice of the Fourth living Creature, which was like an Eagle,

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Eagle, and appear'd on the North or Fourth side of the Throne, and which is here represented as calling St John, because the First Emperor of this Seal or Interval was to be Maximinus the Thracian, and so one of the North or same Quarter with this Fourth Creature: which Creature I heard say, Come and see. 8 And I looked, and behold a pale Horse, the Colour thereof fitly answering to the Wars, Famine and Pestilence which (g) rag'd together in this Interval, and so occasion'd the Death of Multitudes; and accordingly his Name that sat on him, was Death, and Hell follow'd him, i. e. hereby was denoted that the Emperor successively denoted by the said Rider should occasion the Deaths of vast Multitudes, and so send them to their Graves: and in order hereto power was given unto Him over the fourth part of the Earth, i. e. the (r) greatest part of the Roman Empire to kill with the Sword or War, and with Hunger or Famine, and with Death or the Pestilence, and with the Beasts of the Earth, it being usual in the Eastern and Southern Countries of the Roman Empire, for the wild Beasts to grow more Numerous and Raging in the Times of War, Famine and Pestilence, and to set upon Men and kill them. So that the predominant Character of this Seal is the Concurrency of Sword, Famine and Pestilence.

9 The First four Seals being of unequal Times, and easy to be confounded, it pleas'd the Holy Ghost therefore to distinguish them by their Several references to the Four Beasts, which serv'd to point out the Beginning of the Time of each Seal, as has been shewn. But the Fifth and Sixth Seals have no such need to have their respective Times distinguish'd; their Characters sufficiently serving to distinguish them; and each Interval beginning where the foregoing ended. And this is the Reason, that, when He, viz. the Lamb or Christ open'd the Fifth Seal, I neither heard (as afore) the voice of any One calling unto me, nor saw any One sitting on an Horse, but without any more a-do I saw under the (f) Altar the Souls

VII.
The Opening of the Fifth Seal, or Revealing of the Fifth more Remarkable Event, that should happen in the Roman Empire, viz. the most cruel Persecution begun under Diocletian.

A N N O T A T I O N S.

V. 8. † So Alex. and several other MSS. and the ancient Versions, and Arethas.

(p) See Proofs of this out of Ancient Writers in Mr Mede's Comments on the Apocalypse under this Seal the Third: or else the said Proofs may be seen under each Seal in Mr Whiston's Essay on the Revelation of St John.

(g) See Proofs of this in the forecited Treatise of Mr Mede under the fourth Seal, or in Mr Whiston's Essay.

(r) That the Extent of the Roman World or Empire is denoted in this Book of Revelation by the Third part of the Earth, will appear from Ch. 12. 4. whence it follows, as Mr Mede observes, that the Fourth part of the Earth must denote the same Roman Empire lessen'd only by one Quarter, and consequently the far Greatest part of it. Mr Whiston understands by the Fourth part of the Earth an intire Quarter of the Habitable Earth, of which see more in the note (n) Ch. 8.

(f) Hence appears one Reason for understanding by the Throne of God mention'd Ch. 4. 2. a Representation of the Whole Tabernacle or Temple, wherein accordingly this Altar appear'd.

T E X T.

TRANSLATION.

εἶδον ὑποκείμενους τῷ θυσιαστηρίῳ τοῖς ψυ-
χαῖς τῷ ἑσφαρμένῳ διὰ τὸ λόγον τοῦ Θεοῦ,
καὶ διὰ τὸ μαρτυρεῖν ἣν εἶχον. 10 Καὶ
ἔκραζον φωνῇ μεγάλῃ, λέγοντες· Ἐως
πότε ὁ δεσπότης, ὁ ἅγιος, καὶ ὁ ἀληθινός,
ὃ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ
τῆς χεῖρας τοῦ ἀδικούντος ὑπὲρ τῆς γῆς; 11 Καὶ
† εἰδόθῃ αὐτοῖς ἐκείνῳ πολλὴ λαοκλή, καὶ
ἐρρέθῃ αὐτοῖς ἵνα ἀναπαύσωνται ἐπὶ χρο-
νὸν μικρὸν, ἕως ὅτου πληρώσωνται καὶ οἱ σύν-
δουλοι αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ
μίλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

12 Καὶ εἶδον ὅτε ἤνοιξε τὸ σφρα-
γῖδα τὸ ἕκτῳ. καὶ ἰδὲ σεισμὸς μέγας
ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς
σαύκος τριχίνος, καὶ ἡ ὅλη σελήνη ἐγέν-
ετο ὡς αἷμα. 13 καὶ οἱ ἀστέρες τοῦ

altar the souls of them that
were slain for the word of God,
and for the Testimony which
they held.

10 And they cried with a
loud voice, saying: How long,
O Lord, * the Holy and the
True, dost thou not judge and
avenge our blood on them that
dwell on the Earth?

11 And * a white robe was
given unto every one of them;
and it was said unto them, that
they should rest yet for a little
season, untill their fellow-ser-
vants also, and their brethren,
that should be kill'd as they
were, should be fulfill'd.

12 And I beheld when he
had open'd the sixth Seal; and
lo, there was a great earth-
quake, and the sun became
black as sack-cloth of hair,
and the whole moon became as
blood:

13 And the stars of heaven
were

A N N O T A T I O N S.

V. 11. † So Alex. and other MSS & Syr. Arab. & Ethiop. Vers. & Arethas &c.

V. 12. † Ολη is read in Alex. and some other MSS. and in all the four old
Versions, and Arethas, &c.

(†) Herein is an Allusion to the Custom of the Jews in their Admission of Priests;
which they did, after they had judg'd of their Fitness as to their Genealogy and
Unblemishedness of Body, by putting on them a *White Robe*, and then receiving
them into the Court of the Priests.

(*) Σεισμός do's not particularly denote an *Earthquake*, but only in general
a *Quaking* or *Shaking* of any thing. And the σεισμός here mention'd may be taken
in as large a Sense, as its Primitive Verb Hag. 2. 6. ἐν ἁπλῇ σείσω τὸν ἕρπον καὶ τὴν
γλῶ &c. And the Interpretation given by St Paul (Hebr. 12. 27.) of this Text
of *Haggai* is very applicable to the Text before us, viz. that the σεισμός or *Shaking*
here mention'd do's signify the *Removing of those things that are shaken*. How-
ever, because hereby seems to be denoted more particularly an *Earthquake*, not
only in this place, but all along this Book, I have therefore retain'd the Common
Translation.

(ω) Agreeably hereto is the Description of the Destruction of Judea in *Jerem.*
4. 23. as also in *Joel* 2. 10. as also the Destruction of Babylon in *Isai.* 13. 10.
Add

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Souls of them that were slain for the Word of God or *Belief of the Gospel*, and for the Testimony which they held or had given to the Gospel by asserting it to be the Word of God. So that the Character of this Seal is evidently that most terrible Persecution of the Christians, begun by *Dioclesian*, and continued by others. 10 And whereas they that were slain, were represented as they that cried with a loud voice, saying: How Long, O Lord, the Holy, and the True, dost thou not judge and avenge our Blood on them that dwell on the Earth? by this *Expostulation* is set forth the Greatness of this Persecution, as what by reason of its extraordinary Cruelty did move even the Divine Patience its self to Revenge. 11 And whereas a White robe (r) robe was given unto every one of them, hereby was denoted that they were admitted into the number of the Blessed: and it was said unto them, that they should rest or expect yet for a little season, until their Fellow-servants also, and their Brethren, i. e. the Christians, that should be kill'd (viz. under *Licinius*, *Julian*, and the prevalency of the *Arians*) as they were themselves already, should be fulfill'd, i. e. by being added to their Number, should fill up the measure of the Sin of the Roman Empire on the score of Persecution, and then due Revenge should begin to be taken of the said Empire.

12 And I beheld, when he, viz. the Lamb or Christ had open'd the Sixth Seal; and lo, there was a great Earthquake or (u) Shaking, whereby was denoted a great Change to be brought about in the Roman Empire, in respect of Religion especially, namely the Overthrow of *Heathenism*. And accordingly as the World is taken by the (w) Prophets to denote any Kingdom or Body of an Empire; so the several parts of the World, viz. Heaven, Earth, Stars, &c. are taken to denote the several parts of any Kingdom or Empire. Hence, whereas in this Vision the Sun became black as Sack-cloth of hair, and the Whole Moon became as Blood, like as in an Eclipse, hereby is denoted that *Heathenism* should suffer a great Eclipse in the Roman World; Satan or the Chief of the Devils, and so as it were the Sun of the Heathen Empire being depriv'd of the Idolatrous Worship formerly paid him; and the (x) Office of *Pontifex Maximus* with the whole College of Heathen Priests, which may be esteem'd to hold the Second Place in the said Heathen Empire, and so to be the Moon thereof, being laid aside by the Christian Emperors. 13 And whereas the

VIII.
The Opening of the Sixth Seal, or Revealing of the Sixth more Remarkable Event, that should be in the Roman Empire, viz. the Downfall of *Heathenism*, begun in a more signal manner by the Conversion of Constantine the Great.

A N N O T A T I O N S.

Add herero *Isai.* 57. 15. where by God's planting the Heavens and laying the foundation of the Earth is denoted God's establishing the Children of Israel brought out of Egypt into a Kingdom or State, as a Political World. In like manner is to be understood the New Heaven and the New Earth, *Isai.* 65. 66. Hence, as Mr *Mede* has observ'd, the Chaldee Paraphrast for Sun and Moon in the Hebrew sometimes puts *Kingdom* and *Glory*; as *Isai.* 60. 20. *Jer.* 15. 9.

(x) For tho' the Christian Emperors till *Gratian* retain'd the Title of *Pontifex Maximus*, yet they laid aside entirely the Office.

(y) By

TEXT.

TRANSLATION.

ἐραιοὶ ἐπίσαν εἰς τὴν γῆν, ὡς συκὴ
βάλλει τὰς ὀλιώφους αὐτῆς, ὑπὸ μα-
γάλῃ ἀνέμῳ σειομένη. 14 Καὶ ὁ οὐ-
ρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐλισσό-
μενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν
τόπων αὐτῶν ἐκινήθησαν. 15 καὶ οἱ
βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ
οἱ χιλιάρχοι, καὶ οἱ πλείστοι, καὶ οἱ δου-
νατοὶ, καὶ πᾶς δούλος, καὶ πᾶς ἐλεύ-
θερος, ἔκρυψαν ἑαυτοὺς εἰς τὰ σπή-
λαια, καὶ εἰς τὰς σπέτρας τῶν ὄρεων.
16 καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέ-
τραις· Πέσετε ἐφ' ἡμᾶς, καὶ κρύφατε
ἡμᾶς ἀπὸ τοῦ ὤπτιος τοῦ καθήμενου ἐπὶ
τῆς θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου.
17 ὅτε ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς
ὀργῆς αὐτοῦ· καὶ τίς δύναται ὑστάτην;

Κεφ. ζ'. Καὶ μὲν ταῦτα εἶδον τέσ-
σερας ἁγέλας ἐστῶτας ἐπὶ ταῖς τέσ-
σερας γωνίας τοῦ γῆς, κρατῶντας τὰς
τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ
πνέῃ ἀνεμῶς ἐπὶ τῆς γῆς, μήτε ἐπὶ
τῆς θαλάσσης, μήτε ἐπὶ πᾶν δένδρον.

fell unto the earth, even as a
fig-tree casts her untimely figs,
when * it is shaken of a mighty
wind.

14 And the heaven departed
as a scroll, when it is roll'd
together; and every mountain
and island were mov'd out of
their places:

15 And the kings of the
earth, and the great men, and
the chief captains, and the rich
men, and the mighty men, and
every bondman, and every free-
man, hid themselves in the dens
and the rocks of the mountains:

16 And said to the moun-
tains and rocks, Fall on us, and
hide us from the face of him
that sits on the throne, and
from the wrath of the Lamb:

17 For the great day of his
wrath is come; and who shall
be able to stand?

Chap. VII.

And after these things, I saw
four angels standing on the
four corners of the earth, hold-
ing the four winds of the earth,
that the wind should not blow
on the earth, nor on the sea,
nor on any tree.

2 Καὶ

ANNOTATIONS.

(y) By the like Image or Representation is describ'd the Ruin of Edom in *Isai.*
34. 4. So also *Jerem.* 49. 7—12. and *Ezek.* 35 throughout, and 25. 12.

(z) Thus in *Jerem.* 3. 23. by *Mountains* and *Hills* are denoted the *Idol-temples*.

(a) That Churches are call'd *Isles* on this account, is taken notice of, as Mr
Mede observes, by *Durant. de Rit. Eccles. Cathol.* lib. 1. c. 3. sect. 2.

(b) In like manner is the Destruction of Samaria, and its Idols describ'd, *Hos.*
10. 8. and the Destruction of Jerusalem *Luk.* 23. 30. See also *Isai.* 2. 11, 19, &c.

(c) Thus *Jerem.* 49. 36. *Upon Elam will I bring the four Winds from the four
quarters of Heaven, and will scatter them towards all those Winds &c.* So *Jer.*
51. 1, 2.

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the Stars of Heaven fell unto the Earth, even as a Fig-tree casts her untimely Figs, when it is shaken of a mighty wind, (y) hereby is denoted the Fall likewise of the Idolatrous Worship in respect of the other Heathen Gods or Devils, as well as of Satan the Prince of the Devils; and also the Fall of all their several Priests: 14 and thus by the Eclipse of the Sun and Moon, and by the Fall of the Stars, the Heaven or Highest part of the Heathen Roman World, departed or disappear'd as the Letters of a Scrawl or Roll disappear, when it is roll'd together. And whereas every Mountain and Island were mov'd out of their places, hereby was denoted the Shutting up and Destroying of the Heathen (z) Temples or Places of Worship, which were usually either on some Mountain and High-place; or else Separated all round from all other Buildings, as (a) Islands are from the main Continent. 15 And the Kings of the Earth, and the great Men, and the chief Captains, and the rich Men, and the mighty Men, and every Bondman, and every Freeman, i. e. several of the Heathen Emperors and Cæsars, and of others of all Ranks that went about to maintain or restore Heathenism, were represented as brought at last to the greatest Streights; as if they (b) hid themselves in the Dens and Rocks of the Mountains; and said to the Mountains and rocks, Fall on us, and hide us from the Face of him that sits on the Throne, i. e. God, and from the Wrath of the Lamb, i. e. Christ consider'd more particularly as a Man advanced to Divine Power. 17 For the great Day of shewing his Wrath against Heathenism and all its Abettors is come; and who of his Enemies shall be able to stand, or defend themselves against his avenging Hand?

Chap. VII. And after these things I saw represented the great Care taken by Divine Providence, to preserve the Faithfull and True Christians (who worship God according to the Truth and Purity of the Gospel) thro' the several and great Calamities that were to be brought on the Roman Empire, in such a manner as that the said Faithfull should never be wholly extinguish'd, but should always Continue More or Less. Accordingly I saw four Angels standing on the four Corners of the Earth, holding the four Winds of the Earth, that the Wind should not blow on the Earth, nor on the Sea, nor on any Tree: Where (c) by the Winds are denoted the Storms of War and other Calamities; and by the Angels holding the four Winds of the Earth, are denoted the Ministerial Office and Power of the said Angels, to keep Wars or other Calamities from arising in the several parts of the World, or to cause them to arise, when God pleases. And the Miseries to be brought on Mankind are here denoted by the Winds blowing on the Earth, on the Sea, and on the Trees, because

IX.
A Revelation &c
Representation of
the great Care of
Divine Providence
to preserve
the Faithfull thro'
the several Steps
and Degrees of
the Downfall of
the Roman Empire
or State.

A N N O T A T I O N S.

51. 1, 2. I will raise up against Babylon — a destroying Wind; and will send unto Babylon fanners that shall fan her and empty her land &c. See also Jer. 18. 17.
V. 3.

T E X T.

TRANSLATION.

2 Καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνα
 ὑπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγι-
 δα Θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ με-
 γάλῃ τοῖς τέσσαρσιν ἁγγέλοις, οἷς ἐδόθη
 αὐτοῖς ἀδικῆσαι καὶ τὴν γῆν καὶ τὴν θάλασσαν,

3 λέγων· Μὴ ἀδικήσητε καὶ τὴν γῆν, μήτε
 τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις ὅ
 † σφραγίσωμεν τὰς δούλους τοῦ Θεοῦ ἡμῶν
 ὅτι καὶ ἐμετάπων αὐτῶν.

4 Καὶ ἤκου-
 σα τὸν ἀριθμὸν τῶν ἐσφραγισμένων
 ἑκατὸν χιλιάδες ἐσφραγισμένοι ἐκ πάσης
 φυλῆς υἱῶν Ἰσραὴλ.

5 Ἐκ φυλῆς
 Ἰούδα, ἑκατὸν χιλιάδες ἐσφραγισμένοι· ἐκ
 φυλῆς Ραββὶν, ἑκατὸν χιλιάδες ἐσφρα-

2 And I saw another angel
 ascending from the east, hav-
 ing the seal of the living God :
 and he cried with a loud voice
 to the four angels, to whom it
 was given to hurt the earth
 and the sea,

3 Saying, Hurt not the
 earth, neither the sea, nor the
 trees, till we have seal'd the ser-
 vants of our God in their fore-
 heads.

4 And I heard the number
 of them who were seal'd : *and
 there were seal'd an *hundred
 forty four thousand*, of all
 the tribes of the children of
 Israel.

5 Of the tribe of Juda were
 seal'd twelve thousand. Of the
 tribe of Reuben were seal'd
γισμένοι·

A N N O T A T I O N S.

V. 3. † So Alex. and several other MSS. and printed Copies : also Syr. Ver-
 sion, Origen and Arethas.

(cc) Agreeably hereto, such as were Baptiz'd, were wont in the Primitive
 times to stand with their face to the *East*, and in that posture to receive the
Seal of God or Sign of the Cross.

(d) Herein is an Allusion to *Ezek. 9. 4.*

(e) *Gal. 6. 16.*

(f) It is observable that the Tribes are no where throughout the whole Scri-
 pture reckon'd up in the same order that they are here. For besides that there
 is here no notice taken of the Tribe of *Dan*, nor mention made of *Ephraim* ;
 there is also not observ'd here, as in other places, the Order of Birth or Dignity
 or Habitation : so that this is judg'd by Mr *Mede* to be done in order to typify
 some considerable Matters in the Christian Church. Namely, *Dan* is quite left
 out, and *Ephraim* not mention'd by name, as being the Ring-leaders among the
 Israelites of Apostacy or falling off from the True Worship of God ; and also
 the City *Dan* belonging to that Tribe, and *Bethel* belonging to *Ephraim*, being
 the two Places where the Calves were set up by *Jeroboam* : On which account
 these Names of *Dan* and *Ephraim* were judg'd altogether improper for to typify
 Faithfull Christians. However that there might be made up the Number Twelve,
Levi is reckon'd instead of *Dan*, and the Name of *Joseph* is made use of instead
 of *Ephraim*. The Number Twelve being thus preserv'd, the Children of the
 Wives and Handmaids are promiscuously reckon'd together ; to denote (as is not
 Unlikely) that in *Christ* there is neither Bond nor Free (as St Paul speaks *Col.*
3. 11.) but All are One or of the Same Account and Esteem. Mr *Mede* proceeds
 to give Reasons, why the Tribes are reckon'd in the Order as they here occur
 in ;

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cause on these Hurt is wont to be done by the Wind, namely forasmuch as Stormy Winds overturn Houses on the Land; cause Shipwrecks by Sea; and break or quite throw down Trees. 2 And I saw another Angel ascending from (cc) the East, having the Seal of the living God: and he cryed with a loud voice to the four Angels, to whom it was given by God to hurt the Earth and the Sea by letting out the Winds upon them, i. e. to bring Wars and other Calamities on the Roman World, 3 to the said four Angels this other Angel cry'd, saying, Hurt not the Earth, neither the Sea, nor the Trees; till we have (d) seal'd the Servants of our God in their foreheads: i. e. Let not Wars and other Calamities come upon the Roman Empire, till we have distinguish'd the Faithfull as by a certain mark set upon them, that thereby they may be so secur'd and preserv'd, as to Continue more or less thro' all the following Calamities of the Roman State. 4 And I heard the Number of them that were seal'd: and there were seal'd an hundred forty four thousand of all the Tribes of the Children of Israel: Namely, as the Christian Church tho' consisting in a manner wholly of Gentile Converts is styl'd by St Paul (e) the Israel of God; so conformably to the same Figure the Christian Church is here figuratively denoted by the Tribes of the Children of Israel, the Number of the Twelve Apostles fitly answering to the Number of the Twelve Patriarchs or Heads of the Twelve Tribes. And as an hundred forty four thousand is the Product of twelve thousand multiplied by twelve, so agreeably thereto this Number is here made use of to denote the Product (or Multitude of Believers converted by the Preaching) of the Twelve Apostles (chiefly) among the Gentiles: Namely as Twelve is made choice of for the common Multiplier in allusion to the Number of the Twelve Apostles, so the Christian Church gather'd by the Twelve Apostles throughout the World is here denoted (agreeably to the Figure all along in this Book made use of, viz. of representing the Christian Church by the Old Jewish Church) by the names of the Twelve Tribes of Israel; Twelve thousand that were seal'd being assign'd to each Tribe, as denoting in general the great Accession made to the Christian Church by the preaching of each of the Twelve Apostles. 5 Accordingly it follows that (f) of the Tribe of Judah were seal'd twelve thousand: Of the Tribe of Reuben were seal'd twelve thousand:

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in; which I shall content my self to refer the Reader to in his Comments on the Revelation, only observing here two Particulars, viz. first that it is obvious, that *Juda* is first reckon'd, as being the Tribe of which our Blessed Saviour came: secondly, that Mr Mede seems to suppose, that the Placing the Tribes in the Order here made use of do's denote the *Nature*, the *Warsfare*, and the *Reward* of Christianity, or the Faithful Professors thereof. This he seems to suppose by making the following Memorial Sentence out of the Signification of the Names of the Tribes plac'd in the Order here observ'd, viz.

TEXT.

TRANSLATION.

ισμένοιο· ὁκ φυλῆς Γὰδ, ιβ' χιλιάδες ἰσφραγισμένοιο· δ ὁκ φυλῆς Ἀσὴρ, ιβ' χιλιάδες ἰσφραγισμένοιο· ὁκ φυλῆς Νεφθαλείμ, ιβ' χιλιάδες ἰσφραγισμένοιο· ὁκ φυλῆς Μανασσῆ, ιβ' χιλιάδες ἰσφραγισμένοιο· 7 ὁκ φυλῆς Συμεὼν, ιβ' χιλιάδες ἰσφραγισμένοιο· ὁκ φυλῆς Λεβὶ, ιβ' χιλιάδες ἰσφραγισμένοιο· ὁκ φυλῆς Ἰσαχὰρ, ιβ' χιλιάδες ἰσφραγισμένοιο· 8 ὁκ φυλῆς Ζαβουλὼν, ιβ' χιλιάδες ἰσφραγισμένοιο· ὁκ φυλῆς Ἰωσήφ, ιβ' χιλιάδες ἰσφραγισμένοιο· ὁκ φυλῆς Βενιαμὶν, ιβ' χιλιάδες ἰσφραγισμένοιο.

9 Μετὰ ταῦτα εἶδον, καὶ ἰδὲ ὄχλος πλὺς, ὃν ἀριθμῆσαι αὐτὸν ἔδειξ ἡδύνατο, ἐκ παντὸς ἔθνεος καὶ φυλῶν καὶ λαῶν

twelve thousand. Of the tribe of Gad were seal'd twelve thousand.

6 Of the tribe of Aser were seal'd twelve thousand. Of the tribe of Nephtalim were seal'd twelve thousand. Of the tribe of Manasses were seal'd twelve thousand.

7 Of the tribe of Symeon were seal'd twelve thousand. Of the tribe of Levi were seal'd twelve thousand. Of the tribe of Isachar were seal'd twelve thousand.

8 Of the tribe of Zabulon were seal'd twelve thousand. Of the tribe of Joseph were seal'd twelve thousand. Of the tribe of Benjamin were seal'd twelve thousand.

9 After this I beheld, and lo, a great multitude, which no * one could number, of all nations, and * tribes, and people,

9

ANNOTATIONS.

JUDA	- - - - -	Confesses to God	} Pure and truly Christian Worship.
REUBEN	- - - - -	by looking on the Son	
GAD	- - - - -	the Company	
ASER	- - - - -	bleffed.	
NEPHTALIM	- - - - -	They strive with	} The Warfare or Combat.
MANASSE	- - - - -	those that forget	
SIMEON	- - - - -	obedience.	
LEVI	- - - - -	Adhering, viz. to Christ	
ISACHAR	- - - - -	reward	} The Reward.
ZABULON	- - - - -	of Habitation, viz. eternal	
JOSEPH	- - - - -	adds	
BENJAMIN	- - - - -	to the Son of the Right hand.	

So that it is evident that Mr Mede seems to have suppos'd, that by the Order of the Tribes here made use of, might be typified thus much, as he himself subjoins to the foregoing Scheme: viz.

The Blessed Company (*i. e. the Company of them that were seal'd*) do confess or celebrate God, by looking on or up to his Son (*i. e. Christ our only Mediator.*) They strive to combat with them that forget Obedience (*i. e. with Anti-Christians.*)

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thousand: Of the Tribe of Gad were seal'd twelve thousand: 6 Of the Tribe of Aser were seal'd twelve thousand: Of the Tribe of Nephthali were seal'd twelve thousand: Of the Tribe of Manasses were seal'd twelve thousand: 7 Of the Tribe of Symeon were seal'd twelve thousand: Of the Tribe of Levi were seal'd twelve thousand: Of the Tribe of Issachar were seal'd twelve thousand: 8 Of the Tribe of Zabulon were seal'd twelve thousand: Of the Tribe of Joseph were seal'd twelve thousand: Of the Tribe of Benjamin were seal'd twelve thousand.

9 *As what I saw in the foremention'd Vision contain'd from v. 1. to v. 8. of this Chapter, was design'd to represent unto me the Care of Divine Providence in preserving the Faithfull thro' the six several Steps of the Fall of the Roman Empire or State, particularly to be describ'd in Chap. 8. and 9. by the six Trumpets: so after this there was represented unto me the most extensive and happy State of the Christian Church, which should succeed the narrower and more afflicted State of the said Church afore describ'd by the Number of those that were seal'd of Israel: Namely I beheld, and lo, a great (g) Multitude, which no one could number, (and therefore much greater than the Multitude denoted by the Hundred forty four thousand that were seal'd only of Israel, i. e. only or principally of the Gentile Converts :) and no wonder, since this great Multitude was of all Nations, and Tribes, and People, and Tongues, the whole Nation* X.
A Revelation and Representation of the most extensive and happy State of the Christian Church, which shall succeed after the utter Ruin and Downfall of Antichrist.

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stians.) Adhering to Christ will add the Reward of Everlasting Habitation to the Son of the Right hand (i. e. to him whom God accepts or esteems;) Or thus, The Son of the Right hand (i. e. Christ) will add the Reward of an Everlasting Habitation to them that adhere to God.

I freely leave the Reader to make his Own Judgment concerning the Weight that ought to be given to the foregoing Interpretation. I shall only say, that to me it seem'd to carry in it at least to great Ingenuity, as to deserve not to be pass'd by here without being taken notice of.

To All that has been afore observ'd out of Mr Mede concerning the Tribes of Israel, I shall add this, that One Reason why Dan is wholly left out, (besides them abovemention'd out of Mr Mede) is look'd upon by the Ancients to be this, viz. that the Person who is most properly denoted by Antichrist, is to be of the Tribe of Dan. Which being contrary to Mr Mede's Notion of Antichrist, therefore (I suppose) he took no notice of this Reason here mention'd, for the Tribe of Dan not being nam'd as One of the Twelve Tribes in this Vision.

(g) The Reader will, I suppose, presently observe, how this Vision is here understood in a different Sense, from what it is commonly understood in. Namely, the foregoing Vision of the 144 thousand that are seal'd of all the Tribes of Israel being commonly understood only of the Jewish Converts; hence it was natural and necessary according to the common Opinion to understand this Vision only of the Gentile Converts. But since by the whole Analogy of this Book (which all along denotes the Christian Church by the old Jewish) it seems more Reasonable by Israel to understand the Christian Church consisting mostly of Gentile Converts, and consequently to understand the Vision of the seal'd as it is expounded in the Paraphrase; hence it follows that this other Vision must likewise

T E X T.

TRANSLATION.

καὶ γλωσσῶν ἐνώπιον ἔθρονον καὶ
 ἐνώπιον ἔθρονον, περιβεβλημένοι στολὰς
 λευκάς· καὶ φοίνικας ἐν ταῖς χερσὶν αὐτῶν·
 10 Καὶ ἤκραζον φωνῇ μεγάλῃ, λέ-
 γοντες· Ἡ σωτηρία τῷ Θεῷ ἡμῶν
 καὶ τῷ ἁρνίῳ· ὅτι τῷ θρόνῳ, καὶ τῷ ἁρνίῳ·
 11 Καὶ πάντες οἱ ἄγγελοι ἐθήκεισαν
 κύκλῳ ἔθρονον καὶ τοὺς παλαιούς· καὶ τῷ
 πνεύματι ζώοντι, καὶ ἔπεσον ἐνώπιον ἔθρονον
 ὅτι ὁρῶσιν αὐτῶν, καὶ ὁρῶσιν αὐτῶν· τῷ
 Θεῷ, 12 λέγοντες, Ἀμὲν· ἡ εὐλογία
 καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ
 ἡ πῦρ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ
 ἡμῶν εἰς τὸν αἰῶνα τῶν αἰώνων· ἀμὲν·
 13 Καὶ ἀπεκρίθη εἰς ἐμέ· τῷ παλαιῷ
 ῥων, λέγων μοι· Οὗτοι οἱ περιβεβλη-
 μένοι τὰς στολὰς τὰς λευκάς, τίνας εἰσὶ,
 καὶ πόθεν ἦλθον; 14 Καὶ εἶρηκα αὐτῷ·
 Κύριε ἐγώ, σὺ οἶδας· Καὶ εἶπέ μοι·
 Οὗτοι εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλί-
 ψους τῆς μεγάλης· καὶ ἐπλυνώθησαν τὰς
 στολὰς αὐτῶν, καὶ ἐλεύχθησαν τὰς στολὰς αὐ-
 τῶν αἵματι τῷ ἁρνίῳ· 15 Διὰ τὴν πό-
 λιν αὐτῶν ἔθρονον ἔθρονον, καὶ λα-
 τρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ
 ναὶ αὐτῷ· καὶ ὁ καὶ τῶν ἁγίων ὅτι ἔθρονον,
 σκηνοῦσιν ἐπ' αὐτῶν· 16 Οὐ πεινά-
 ουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ
 ἥλιος ἐπ' αὐτῶν ὁ ἥλιος, οὐδὲ πᾶν καῦμα·

and tongues, stood before the
 throne, and before the Lamb,
 clothed with white robes, and
 palms in their hands;

10 And cried with a loud
 voice, saying: Salvation to
 our God which sits upon the
 throne, and unto the Lamb.

11 And all the angels stood
 round about the throne, and
 about the elders, and the four
 * living creatures, and fell be-
 fore the throne on their faces,
 and worshipped God,

12 Saying, Amen: Blessing,
 and glory, and wisdom, and
 thanksgiving, and honour, and
 power, and might be unto our
 God, for ever and ever.
 Amen.

13 And one of the elders an-
 swer'd, saying unto me, * Who
 are these that are array'd in
 white robes, and whence came
 they?

14 And I said unto him, Sir,
 thou knowest. And he said to
 me, These are they who came
 out of great tribulation, and
 have wash'd their robes, and
 have made them white in the
 blood of the Lamb.

15 Therefore are they be-
 fore the Throne of God, and
 serve him day and night in his
 temple: and he that sits on the
 throne shall dwell among
 them.

16 They shall hunger no
 more, neither thirst any more,
 neither shall the sun light on
 them, nor any * burning heat.

P A R A P H R A S E.

of the Jews as well as the whole Body of the Gentiles inhabiting this our World or Hemisphere being then to be converted unto the Faith of Christ: This great Multitude methought stood with white robes, denoting their being approv'd of God, and receiv'd into the Number of the Blessed, and with Palms in their hands, denoting their Triumph over the Enemies of the Church: 10 And cryed with a loud voice, saying, *We ascribe our Salvation to our God which sits upon the Throne, and unto the Lamb.* 11 And all the Angels stood round about the Throne, and about the Elders, and the four living Creatures, and fell before the Throne on their faces, and worshipped God, 12 Saying; Amen: Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might be unto our God, for ever and ever. Amen. 13 And one of the Elders answer'd saying unto me: *Knowest thou, Who are these that are array'd in White robes, and whence came they?* 14 And I said unto him, Sir, *I know not, but thou knowest, and therefore I desire thee to tell me.* And he said unto me, These are they who came out of great Tribulation, and have wash'd their Robes, and made them White in the blood of the Lamb, *i. e. have obtain'd to this Happy State they are here represented in, because they endur'd Persecution for the sake of Christ, and persever'd Faithfull unto the end.* 15 Therefore are they represented here as standing before the Throne of God, and serve him day and night in his Temple, *which is represented unto thee all along on the Theater of these Apocalyptical Visions;* and he that sits on the Throne shall dwell or be present in a more immediate and glorious manner among them. 16 They shall hunger no more, neither thirst any more; neither shall the Sun (*b*) light on them, nor any burning heat, *i. e. no Affliction or Persecution shall befall them.* 17 For

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be understood as in the Paraphrase: Especially since what is said v. 14 — v. 17. can't be tolerably apply'd to any State of Christianity yet past, or to any other than that mention'd to come in the Paraphrase, and more fully describ'd Ch. 21, and 22. Indeed He that can understand the Expressions here used of the *Reformation* and Times since that hitherto, must be very Sanguine, and think more highly of the Body of the Protestants than they yet (it is to be fear'd) deserve.

V. 10. † *Κεζζου*, not *κεζζου*, in Alex. and several other MSS. and in Vulg. Lat. and Ethiop. Versions, and Cyprian.

Ibid. † *Τῷ Θεῷ ἡμῶν* is read in Alex. and several other MSS. and in all the four old Versions; and in Arethas &c.

V. 14. † *Με* is read in several MSS. and in Vulg. Lat. Syr. and Arab. Versions, and in Arethas, and Cyprian. It might therefore be render'd, *My Lord*, and no wonder, since the same Appellation we find given to meer men in Scripture. However I have retain'd the Common Translation as agreeing well enough to the meaning of the Words in this place, *Κύριε μου* exactly answering to the French *Monsieur*, which answers to our *Sir*.

Ibid. † *Αὐτοῖς*, and not *πᾶσι αὐτῶν*, is read in some MSS. still, and was read in those follow'd by all the four Ancient Interpreters, &c.

(*b*) Here seems to be an Allusion to *Psal.* 121. 6.

T E X T.

TRANSLATION.

17 Οπὺ ἀρνίον ὁ ἀνὰ μέσον τῶ θρόνου
ποιμαίνει αὐτοὺς, καὶ ὁδηγήσῃ αὐτοὺς ἐπὶ
τὴ ζωῆς πηγῆς ὑδάτων· καὶ ἔξαλείψῃ
ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶ ὀφθαλ-
μῶν αὐτῶν.

Κεφ. η'. Καὶ ὅπῃ ἤνοιξε ἡ σφρα-
γίδα τῷ ἐσθόμῳ, ἐγένετο σιγή ἐν τῷ
ὕρατι ὡς ἡμῶρεον. 2 Καὶ εἶδον τοὺς
ἐπὶ ἀγγέλους, οἱ ἐνώπιον τοῦ Θεοῦ
ἐσκήρασαν· καὶ ἐδόθησαν αὐτοῖς ἐπὶ σάλ-
πιγγας. 3 Καὶ ἄλλος ἄγγελος ἦλθε,
καὶ ἐσάθη ἐπὶ τὸ θυσιαστήριον, ἔχων
λίβαντον χρυσοῦν· καὶ ἐδόθη αὐτῷ
θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς
προσευχαῖς τῶ ἁγίων πάντων, ἐπὶ τὸ
θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ
θρόνου. 4 Καὶ ἀνέβη ὁ καπνὸς τῶ
θυμιαμάτων ταῖς προσευχαῖς τῶ ἁγίων,
ὡς χειρὸς τοῦ ἁγίου, ἐνώπιον τοῦ Θεοῦ.

17 For the Lamb which is
in the midst of the throne, shall
feed them, and shall lead them
unto fountains of waters of
life: and God shall wipe away
all tears from their eyes.

Chap. VIII.

And when he had open'd the
seventh seal, there was silence
in heaven about the space of
half an hour.

2 And I saw the seven angels
which stood before God; and
to them were given seven trum-
pets.

3 And another angel came
and stood at the altar, having
a golden censer; and there was
given unto him much incense,
that he should offer it with the
prayers of all Saints upon the
golden altar, which was before
the throne.

4 And the smoke of the
incense which came with the
prayers of the saints, ascended
up before God, out of the an-
gel's hand.

5 Καὶ

P A R A P H R A S E.

17 For the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto Fountains of Waters of Life, and God shall (*hē*) wipe away all tears from their Eyes: *i. e.* Christ shall rule and protect them, and bless them with all the Comforts of Life, so as there shall be no more Cause of Grief unto them. Namely as in the Vision from v. 1. to v. 8. of this Chapter is represented the Care of God over the Faithfull, during the Decay of the Roman state; so in the other Vision, contain'd in the remaining part of this Chapter, is represented the great Reward and Happiness of the Faithfull, at Christ's second Coming to judge the World, and to begin his Reign on Earth, wherein his Saints shall reign with him. So that these two Visions shew in short the State of the whole Interval of Time belonging to the seventh Seal: which now comes to be more particularly described.

Chap.

P A R A P H R A S E.

Chap. VIII. And, as by the First six Seals has been represented the State of the Roman Empire as yet standing and flourishing, so by the seventh Seal is represented the Fall of the Roman Empire, and that in respect of seven more remarkable Steps or 'Degrees of its Fall, denoted respectively by the seven Trumpets. For altho' the said Empire was become Christian, or, which is the same, altho' Christianity was under the sixth Seal become the allow'd and Establish'd Religion of the said Empire; (1) yet this would not keep God from avenging the Blood of his Martyrs, which had been formerly slain by the Authority or Magistrates of the said Empire. As the (k) Souls of the Martyrs had, under the cruel Persecution of the fifth Seal, begg'd of God to avenge their Blood; so God had promis'd to do it, when the Roman Empire should have fill'd up its Measure, by killing such Saints as then remain'd to be slain. And this Time was now come. Wherefore when He, viz. the Lamb or Christ had open'd the seventh Seal, there was silence in Heaven about the space of Half an hour, namely (l) in allusion to the Jewish Rite of keeping Silence, and the People praying every one to himself, while the Incense was offer'd by the Priest. 2 And, during the said Half-hour's Silence, I saw the Seven principal Angels (or Spirits mention'd Ch. 1. 4.) which stood before God; and to them were given seven Trumpets, whereby were to be denoted the seven more remarkable Steps of the Downfall of the Roman Empire or State. 3 And also, according to the foremention'd Rite of the Jewish Service, as the Jewish Priest was wont to offer up Incense at the Altar of Incense, during the Half-hour's Silence, when the People pray'd every one silently to himself; so during the Half-hour's Silence in this Vision, another Angel (besides the Seven mention'd v. 2.) came and stood at the Altar of Incense, which was in the Temple that appear'd on the Theater of this Whole Revelation, having a golden Censer, and there was given unto him much Incense, that he should offer it with the Prayers of all Saints, upon the golden Altar which was before the Throne. 4 And the smoak of the Incense, which came with the Prayers of the Saints, ascended up before God, out of the Angel's hand; and thereby God call'd

XI.
A Revelation and Representation of God's Purpose to revenge the Blood of the Martyrs on the Roman State, by bringing it to Ruin by Seven more Remarkable Steps, denoted by the Seven Trumpets given to the seven Angels.

as

A N N O T A T I O N S.

V. 17. † So Alex. and many other MSS. also Vulg. Lat. and Ethiop. Versions; and Arethas, and Cyprian.

(bb) Compare Chap. 21. 3, 4, &c. whence it plainly appears, that the State here describ'd is the same with that describ'd there.

(i) Thus the great Piety of Josiah could not exempt the Kingdom of Judah from being punish'd and destroy'd for the shedding of Innocent Blood, especially under Manasses. (k) See Chap. 6. 10, 11.

(l) While the Sacrifices were offering, (which was the First part of the Temple-Service) it was usual for the Singers to sing, and the trumpets to sound, as we read 2 Chron. 29. 26 — 28. But at the time of Incense there was kept Silence, the people praying to themselves, as Luke 1. 10.

V. 7.

TEXT.

TRANSLATION.

5 Καὶ ἔλκων ὁ ἄγγελος τὸ λίθον, καὶ ἐβάλετο αὐτὸ ἐκ τοῦ πυλῶνος ἐκ τοῦ θυσα-
στηρίου, καὶ ἔβλεπεν εἰς τὸ γλῶσσο καὶ ἐγένοντο
φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.

6 Καὶ οἱ ἐπὶ τὰς ἑπτὰ ἀγγελοὶ ἔχοντες τὰς
ἐπὶ τὰς σάλπιγγας, ἠτοίμαζον ἑαυτοὺς ἵνα
σαλπύσωσι. 7 Καὶ ὁ τρίτος ἄγγελος
ἔσαλπυσε, καὶ ἐγένετο χάλαζα καὶ πῦρ
μιμνήμενα ἑν αἵματι, καὶ ἐβλήθη εἰς
τὸ γλῶσσο καὶ τὸ τρίτον τῆς γῆς κατε-
κίνη, καὶ τὸ τρίτον τῶν δένδρων κατεκίνη,
καὶ πᾶς χόρτος χλωρὸς κατεκίνη.

8 Καὶ ὁ δεύτερος ἄγγελος ἔσαλ-
πυσε, καὶ ὡς ὅρα μῆλα περὶ κατό-

5 And the angel took the
censer, and fill'd it with fire of
the altar, and cast it *upon the
earth: and there were voices,
and thundrings, and lightnings,
and an earthquake.

6 And the seven angels,
which had the seven trumpets,
prepar'd themselves to sound.

7 And the first angel sound-
ed, and there follow'd hail and
fire mingled with blood, and
*it was cast upon the earth:
and the third *part of the earth
part of trees was burnt up, and
all green grafs was burnt up.

8 And the second angel
founded, and as it were a great

μῦθον

ANNOTATIONS.

V. 7. † E is read in Alex. and several other MSS. and in Vulg. Lat. Version and Arethas.

Ibid. † τὸ τρίτον τῆς γῆς &c. is read in Alex. and many other MSS. and in Vulg. Lat. Syr. Arab. and Ethiop. Versions; and Arethas.

(m) Compare *Isai.* 28. 2. and 30. 30. whence it will appear that *Hail-stone* is us'd in Prophetical Representations to denote an *Enemy's Falling on a Country*. And because Hail is wont to be attended with Thundring and Lightning, especially in Hot Countries, hence *Fire* is join'd with *Hail* here and in other places. But St John adds also here Blood which is præternatural, that he might thereby intimate that this Vision did foretell Great Slaughtering in a special manner. Compare also *Isai.* 32. 19. and the Chaldee Paraphrast on the place.

(n) It is not to be doubted, but that this Expression, *the Third part of the Earth*, is to be understood in such a sense, as will hold Analogy with that other Expression (Chap. 6. 8.) of *the Fourth part of the Earth*: that is, Common Reason requires that these Expressions be so understood, as that a *Third* part of the Earth should be *bigger* than a *Fourth* part of the Earth. But now *the Parts of Europe within the Roman Empire* in St John's days are *less* than an *intire Quarter of the Habitable Earth* even known in St John's days. Wherefore to make the *Third part of the Earth* to denote *the Parts of Europe within the Roman Empire*, (as do's Mr *Whiston* in his Essay pag. 156, 157.) and to make *the Fourth part of the Earth* to denote *no less than an intire Quarter of the Habitable Earth* (as do's Mr *Whiston* in his Essay pag. 143.) is in effect to make a *Third* part of the Earth to be *less* than a *Fourth* part of the Earth. Which being a manifest Absurdity, such an Exposition cannot be true. On which account I adhere to Mr *Mede* as to the Reason of the Roman Empire being denoted by *the Third part of the*

PARAPHRASE.

as it were to mind the Prayers of the Saints that were slain during the fifth Seal, and so now purpos'd to execute that Vengeance which they then pray'd for, and he promis'd to take in due time. 5 And in token of God's thus designing to take the said Vengeance, the Angel took the Censer, and fill'd it with fire of the Altar, and cast it on the Earth, denoting thereby the Fire of God's Vengeance being now about to fall down upon the Inhabitants of the Earth. And also in answer as it were to the Prayers of the Saints thus offer'd up with the Incense, there were Voices and Thundrings and Lightnings out of the Throne, and an Earthquake, the usual Prophetick Symbols of Judgments and Calamities, and so denoting that God would now begin to take that Vengeance of the Roman State which the Saints had pray'd for.

6 And accordingly the seven Angels, which had the seven Trumpets, whereby were prefigur'd the seven more remarkable Steps of the Roman Downfall, prepar'd themselves to found in their proper order. 7 And the first Angel founded, and there follow'd Hail, and Fire mingled with Blood, and it was cast upon the Earth: and the third part of the Earth was burnt up, and the third part of Trees was burnt up, and all green Grass was burnt up. Where by the Storm of Hail is denoted (as (m) in the Prophetical Writings of O. T.) a terrible Judgment; and by the Fire, and Blood mingled with the Hail, is denoted the Nature of this Judgment, viz. such as should consist in the wasting of Countries with Fire and Sword. And whereas this Hail-storm is confin'd to the (n) Third part of the Earth, thereby is denoted that it was to fall on the Roman Empire, esteem'd a Third part of the then known World. And the specifying of this Earth by Trees and green Grass, may well be understood to denote the Inland part of the said Earth. So that this Judgment may be well interpreted of the terrible (o) Inundation of the Goths, and their wasting the Countries of Europe from Thrace and Greece to the Alps, between the Danube and the Adriatick: which may be fitly esteem'd the Inland parts of the Roman Empire in Europe; and to the European part of the Roman Empire do most of the Trumpets refer.

XII.
The Sounding of the First Trumpet, or Revelation of the First Step of the Downfall of the Roman Empire, viz. by the Irruption of the Northern Nations, particularly of the Goths.

8 And the second Angel founded, and as it were a great Mountain burning

XIII.
The Sounding of the Second Trumpet, or Revelation

ANNOTATIONS.

the Earth. In other particulars I have chiefly follow'd Mr Whiston as to the Exposition of the four first Trumpets, as being more Natural and Easy; especially in this respect, that Mr Mede makes the Consular Dignity to be the Sun in the fourth Trumpet; whereas it seems much more reasonable to understand the Emperor himself Augustulus to be there denoted by the Sun. And consequently the Star burning like a Lamp, and call'd Wormwood in the third Trumpet, must be understood, not of Augustulus, as Mr Mede do's, but of some One else.

(o) He that would have Historical Proofs, that the Events did thus answer this and the following Predictions, may consult Mr Whiston's Essay, or Mr Mede's larger Latin Comments on the said Prophecies. It is answerable to my Design of Brevity, to omit citing them here.

TEXT.

TRANSLATION.

ἄβυσσος ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης, αἷμα. 9 Καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχάς· καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.

10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἄσπρ μέγας χρυσόμυθος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς ὑδάτων. 11 Καὶ τὸ ὄνομα τοῦ ἄστρου λέγει Ἀψιθός· καὶ γίνετο τὸ τρίτον τῶν ὑδάτων εἰς ἄψιθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράτησαν.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου, καὶ τὸ τρίτον τῆς σελήνης, καὶ τὸ τρίτον τῶν ἀστέρων· ἵνα σκοποῦνται τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φαίνῃ τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.

mountain burning with fire was cast into the Sea, and the third part of the sea became blood :

9 And the third part of the creatures which were in the sea, and had life, dyed; and the third part of the ships were destroy'd.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp; & it fell upon the third part of the rivers, and upon the fountains of waters.

11 And the name of the star is call'd Wormwood : and the third part of the waters became wormwood ; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars ; so as the third part of them was darken'd, and the day *appear'd not for a third part of it, and the night likewise.

13 Καὶ

ANNOTATIONS.

(p) The *Sea* being taken here, as in O. T. to denote the *West*, it is natural to suppose that by the *Earth* (mention'd in the first Trumpet, and in contradistinction to the *Sea* here) may be denoted the *East* : which very well agrees to the Event; the Devastations of the Goths being made principally in the *Eastern* parts of Europe.

(q) See *Jerem.* 51. 25. where by a *Mountain* is denoted Old *Babylon* ; and also the Destruction thereof is denoted by its being made a *Burnt Mountain*, in the LXX. Version ἄρος ἑμπυρεομένην. exactly agreeable to the Sense wherein St John denotes here the Destruction of Rome by ἄρος πυρὸς καυομένην. See also *Isai.* 13. 2. and 37. 24.

(r) That the *Sun*, *Moon* and *Stars* are us'd by the Prophets in the like sense they are here, appears from *Isai.* 13. 10, and 60. 20. where for, *Thy Sun shall no more go down, neither shall thy Moon withdraw it self &c.* the Targum hath,

Thy

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burning with Fire was cast into the Sea, and the Third part of the Sea became Blood: 9 and the Third part of the Creatures which were in the Sea, and had life, dyed; and the Third part of the Ships were destroyed. *Where by the Sea may well be denoted (as in O. T.) the (p) Western parts of the Roman Empire; and by the Sea and Creatures in the Sea and Ships, may be understood the Maritim Countries and Isles in the said Western part of the Empire. So that this Trumpet may be well understood to refer partly to the taking and sacking and burning of Rome, denoted here by the great (q) Mountain burning with Fire; and partly to the Inundation of the other Northern Nations, particularly the Vandals into France, Spain and Portugal, which they made themselves Masters of, as they did afterwards of Africk: All which Countries may be esteem'd the Maritim Countries of the Western part of the Roman Empire.*

of the Second Step to the Downfall of the Roman Empire, by the Taking of Rome, and Irruptions and Conquests of other Northern Nations, particularly the Vandals.

10 And the Third Angel sounded, and there fell a great Star from Heaven, burning as it were a Lamp; and it fell upon the Third part of the Rivers, and upon the Fountains of Waters. 11 And the name of the Star is call'd Wormwood; and the Third part of the Waters became Wormwood; and many men died of the Waters, because they were made bitter. *Where, as by the Star burning as it were a Lamp seems to be denoted a Comet or Blazing Star; so by the same may well be denoted Attila the Leader of the barbarous Huns, who as he is styl'd here Wormwood, so agreeably thereto is styl'd in Common History, the Scourge of God, and Terror of Men. And consequently by his Falling from Heaven on the Rivers and Fountains of Waters, may be well denoted God's sending or permitting the Huns to waste and destroy several parts of the Roman Empire, especially Lombardy, which abounds with Rivers and Waters.*

XIV. The Sounding of the Third Trumpet or Revelation of the Third Step to the Downfall of the Roman Empire, by the Irruptions of the Huns.

12 And the Fourth Angel sounded, and the Third part of the Sun was smitten, and the Third part of the Moon, and the Third part of the Stars: so as the Third part of them was darken'd, and the Day appear'd not for a Third part of it, and the Night likewise. *Whereby may well be denoted the Invasion of Italy by the Heruli under Odoacer their Leader, who put down Augustulus the last (r) Western Emperor, and so put an end to the Western Empire, and all its Subordinate Governours: the putting down of the Emperor himself being fitly denoted by the Eclipse of the Sun, and the Day-light appearing no longer; and the Ceasing of the Subordinate Magistrates being fitly denoted by the eclipsing or darkening the Moon and Stars, and the Night, i. e. Night-light not appearing any longer.*

XV. The Sounding of the Fourth Trumpet, or Revelation of the Fourth Step to the Downfall of the Roman Empire, by the total failure of the Western Empire in Augustulus.

13 And,

A N N O T A T I O N S.

Thy Kingdom shall no more cease, (speaking of Jerusalem) and thy Glory shall not be taken away. See also Jerem. 15. 9. and the Rendering thereof by the Targum. Compare also Ezek. 32. 7. and the Paraphrase thereof in the Targum.

T E X T.

TRANSLATION.

13 Καὶ εἶδον, καὶ ἤκουσα ἑνὸς † αἰετῷ
πετωμένου ἐν μεσσηνήματι, λέγοντος
φωνῇ μεγάλῃ· Οὐαί, Οὐαί, Οὐαί τοῖς
κατοικοῦσιν ἐπὶ τῆς γῆς, ὅτι τῶν λοιπῶν
φωνῶν τῆ σαλπείγης τῶν τριῶν ἀγγέλων
τῶν μελλόντων σαλπίζειν.

Κεφ. θ'. Καὶ ὁ πέμπτος ἄγγελος
ἐσαλπισεν, καὶ εἶδον ἄστρα ὅτι τῷ οὐ-
ρανῷ πεπιωκότα εἰς τὴν γῆν, καὶ ἐδό-
θη αὐτῷ ἡ κλεῖς τῆς φρέατος τῆς ἀβύσσου.

2 Καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου·
καὶ ἀνέβη καπνὸς ὅτι τῷ φρέατος ὡς
καπνὸς καμίνου μεγάλης· καὶ ἐσκο-
πίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ὅτι τῷ
καπνῷ τῆς φρέατος. 3 Καὶ ὅτι τῷ
καπνῷ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ
ἐδόθη αὐταῖς ἐξουσία, ὡς ἔχουσιν οἱ
σκορπίοι τῆς γῆς. 4 Καὶ ἐρρέθη αὐ-
ταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς
γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν

13 And I beheld, and heard
an *eagle flying thro' the midst
of heaven, saying with a loud
voice; Wo, Wo, Wo to the In-
habiters of the earth, by reason
of the *remaining voices of the
trumpet of the three angels
which are yet to sound.

Chap. IX.

And the fifth angel sounded,
and I saw a star fall from hea-
ven unto the earth, and to him
was given the key of the bot-
tomless pit.

2 And he open'd the bottom-
less pit, and there arose a smoke
out of the pit, as the smoke of
a great furnace; and the sun
and the air were darken'd, by
reason of the smoke of the pit.

3 And there came out of the
smoke locusts upon the earth,
and unto them was given pow-
er, as the scorpions of the earth
have power.

4 And it was * said unto
them, that they should not hurt
the grass of the earth, neither
any green thing, neither any

δένδρον·

A N N O T A T I O N S.

V. 13. † Αἰετῷ, not ἄγγελο, is read in Alex. and several other MSS. and in Vulg. Lat. Syr. and Ethiop. Versions; and in Arethas, &c. Indeed αἰετῷ seems to have been chang'd into ἄγγελο by some injudicious Person, who easily consider'd that *Eagles* were not wont to speak, but did not consider at the same time, that this was only a Prophetical Image or Representation, wherein an *Eagle* might Typically be represented to speak here, as well as a Lion, Ox, and Eagle Ch. 4. 7, 8.

(f) Thus *Judg. 7. 12. The Midianites and the Amalekites and all the Children of the East* (i. e. the Arabs) *lay along in the Valley like Locusts* (we render it *Grasshoppers*) *for Multitude*. Compare also *Joel 1. 4. and 2. 25.* where by the *Locusts* &c. are denoted the Assyrians and Babylonians, who were about to lay waste Judea.

(g) It is observable, that as the Devil first deceiv'd Man, and turn'd him from God, under the shape of a Serpent or Scorpion; so is he here again represented by the H. Spirit under the same shape as about to seduce Mankind.

(u) *Grass,*

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13 And, altho' the Judgments, whereby the Four foremention'd Steps of the Fall of the Roman Empire was to be brought about, were great enough in themselves; yet the Means whereby the further Ruin of the said Empire was and is to be accomplish'd, were and shall be much more grievous, which was thus signified unto me: I beheld, and heard an Eagle (the Ensign of the Roman Standard, and therefore fitly us'd to make known the Wofull Miseries, that were still to come on the Roman State: This Eagle I heard) flying thro' the midlt of Heaven, saying with a loud voice, Wo, wo, wo to the Inhabiters of the Roman Earth or part of the World by reason of the remaining three Wofull or much greater Calamities, which are to come upon them, and are to be prefigur'd in order after the Voices of the several Trumpet of the three Angels of the Seven, which are yet to sound.

XVI.
The Three remaining Steps to the Downfall of the Roman Empire are to be Three greater Calamities than the foregoing.

Chap. IX. And accordingly the Fifth Angel sounded, and I saw a Star fall from Heaven unto the Earth, and to him was given the key of the bottomless Pit; where by the falling Star is denoted the Devil or Prince of the fals Angels, and by the Key of the bottomless Pit being given to him is denoted the Power given to him more particularly of framing and spreading abroad in the World the Infernal or Hellish Doctrine of Mahometanism. 2 And accordingly he open'd the bottomless Pit, and there arose a smoke out of the Pit, whereby is denoted Mahometanism, which false and impious Doctrine, by reason of its spreading mightily, is here represented as the Smoke of a great Furnace; and the Sun and the Air were darken'd by reason of the Smoke of the Pit, i. e. great part of the Christian World was overrun and infected with this impious Doctrine of Mahomet. 3 And there came out of the Smoke Locusts upon the Earth; i. e. among those that were seduced by Mahometanism were the Arabs or Saracens, who may be fitly denoted by Locusts, not only because they swarm (s) for Multitude like Locusts, but also in allusion to the Locusts that came out of their Country and were one of the Plagues of Egypt, as they were now to be of the Christian World; and accordingly unto them was given Power, not only to destroy or depopulate Countries as Common Locusts do; but as the (t) Scorpions of the earth have Power to poison with their Sting, so these Spiritual Locust-Scorpions had Power to infect Countries with the Poison of Mahometanism, as well as to conquer and plunder them. 4 And it was said unto them, that they should not hurt (u) the Grass of the Earth, neither any Green thing, neither any Tree, i. e. should not hurt any other Men of whatever Rank or Degree,

XVII.
The Sounding of the Fifth Trumpet, or Revelation of the Fifth Step to the Downfall of the Roman Empire, viz. by the Conquests of the Saracens, and spreading of Mahometanism.

A N N O T A T I O N S.

(u) Grass, and Green things and Trees being what Common Locusts are wont to devour, they are therefore here us'd to denote the Men, that were not to be devour'd by these Prophetical Locusts; and so the following Antithesis plainly expounds them.

TEXT.

TRANSLATION.

δένδρον· εἰ μὴ τὸς ἀνθρώπους μόνους,
οἵτινες ἔκ' ἔχουσιν τὴν σφραγίδα τοῦ Θεοῦ
ἐπὶ τῷ μετώπῳ αὐτῶν. 5. Καὶ ἐδόθη
αὐτοῖς ἵνα μὴ ἀποκλείωσιν αὐτούς, ἀλλ'
ἵνα βασανισθῶσι μῆνας πέντε· καὶ ὁ βα-
σανισμὸς αὐτῶν ὡς βασανισμὸς σκορ-
πίου, ὅταν παίσῃ ἄνθρωπον. 6. Καὶ
ὅς τις ἡμέραις ἐκείναις ζητήσῃσιν οἱ
ἄνθρωποι τὸ θάνατον, καὶ τὸ μὴ εὕρῃσ-
σιν αὐτόν· καὶ ὅτι θνήσκουσιν ἀποθανεῖν,
καὶ φεῦξεται ὁ θάνατος ἀπ' αὐτῶν.
7. Καὶ τὰ ὁμοιώματά τ' ἀκρίδων ὅμοια
ἵπποις ἡτοιμασμένοις εἰς πόλεμον· καὶ
ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι
ὅμοιοι χρυσοῦ, καὶ τὰ ὠρόσωπα αὐτῶν ὡς
ὠρόσωπα ἀνθρώπων. 8. Καὶ εἶχον τρί-
χας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες
αὐτῶν ὡς λέοντων ἦν. 9. Καὶ εἶχον θώ-
ρακας ὡς θώρακας σιδηρεῖς· καὶ ἡ φωνὴ
τῶν πτερυγίων αὐτῶν ὡς φωνὴ ἁρμάτων
ἵππων πολλῶν τρεχόντων εἰς πόλεμον.
10. Καὶ ἔχουσιν ὕδρας ὁμοίας σκορπίου, καὶ
κέντρα· καὶ ἐν ταῖς ὕδραις αὐτῶν ἡ ἐξουσία
αὐτὰ ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.

tree; but only those men, who have not the seal of God in their foreheads.

5 And to them it was given, that they should not kill them, but that they should be tormented five months: and their torment was as the Torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to dye, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepar'd unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breast-plates, as it were breast-plates of iron: and the sound of their wings was as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and stings: * and in their tails was their power to hurt men five months.

11 Καὶ

ANNOTATIONS.

V. 6. † So Alex. and many other MSS. as also Arethas.

V. 10. † So Alex. and several other MSS. also Syr. Version, and Arethas.

(*) It is observ'd by Mr *Whiston*, that the parts of the Christian World overrun by the Saracens were the Greek Churches in *Asia*, and the East parts of *Europe* adjoining: the South parts of *Italy* as far as Rome, Spain and Portugal, and the Isles between *Europe*, *Asia* and *Africa*: In all which Countries the Purity of Christianity was corrupted by Idolatry.

(y) It is very probable that this Plague is said to last *five months*, agreeable to the Type of Common *Locusts*, which last so long, according to the Observation of Naturalists.

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gree, but only (x) those Men who have not the Seal of God in their foreheads, i. e. such Christians as did not worship God with true Christian Worship. 5 And to them, viz. the Saracens it was given, that they should not kill them, i. e. quite put an End to the yet remaining Roman Empire, nor to the now arisen Papal Kingdom in the West; but that they, i. e. the Inhabitants of the Countries of the once Roman Empire should be only tormented by the Saracens (y) five prophetic Months, i. e. about 150 years: and their Torment was as the Torment of a Scorpion, when he striketh a Man, i. e. the principal Mischief done by the Saracens was the Poisoning the Nations with the doctrine of Mahomet, as a Scorpion poisons a Man when he strikes him with his Tail, and so stings and thereby torments him. 6 And in those days shall men seek Death, and shall not find it; and shall desire to dye, and Death shall flee from them; i. e. the Miseries shall be then so great, that Men shall be weary of their very lives. 7 And the Shapes of the Locusts were like unto horses prepar'd unto Battle, whereby is denoted the Warlike temper of the Saracens; and on their heads were as it were Crowns like Gold, denoting the Largeness of their Conquests; and their Faces were as the Faces of Men, whereby is denoted that these Locusts were not to be understood of Common Natural Locusts, but of Men figuratively so call'd: 8 And they had Hair as the Hair (z) of Women, denoting these Men to be Arabians, it being customary for them not to cut the Hair of their Heads, but to wear it Long like Women; and their Teeth were as the Teeth of Lions, denoting their Fierceness and Cruelty: 9 And they had Breast-plates as it were Breast-plates of Iron; and the sound of their Wings was as the sound of Chariots of many Horses running to Battle, whereby is further denoted that the Saracens were a strong Warlike Nation. 10 And what is particularly to be observ'd, & therefore as it has been afore intimated more than once, so is here again to be taken notice of, and more fully express'd, is this, viz. that they had Tails (a) like unto Scorpions, and Stings: and in their Tails was their power to hurt men five Months: i. e. the most dreadfull and fatal mischief they should do, was infecting the World with the poison of Mahometanism.

This

A N N O T A T I O N S.

Naturalists. See *Pliny* lib. 11. c. 29. But *Mr Mede* observes that God was pleas'd that this Determination of Time should answer, not only to the Type, but also to the Antitype; inasmuch as Providence permitted the Saracens typified by the Locusts to infect Italy, the Principal Country, & the Ring-leader in that Sin which brought this Plague (viz. the Worship of Saints and Images) from A. D. 830. to A. D. 980; that is 150 years, or five Prophetic Months. He that would see more concerning these five Months, let him consult *Mr Whiston's* Essay under the Fifth Trumpet.

(x) Thus *Pliny* (lib. 1. c. 28.) says of the Arabs, that they use *intonso crine*: And therefore what is quoted by some out of *Herodotus* for to shew that the Arabs do cut their Hair, must be understood of the Hair of their Beards, not of their Heads.

(a) By having Tails like unto Scorpions, *Mr Whiston* understands that the Latter ages of the Saracens Empire, as well as the Former, were infected with the same Imposture.

T E X T.

TRANSLATION.

11 Καὶ ἔχουσιν ἐπ' αὐτῶν βασιλεία
τοὶ ἄγγελοι τῆς ἀβύσσου· ὄνομα αὐτῶν
Εβραϊστὶ Ἀβασδδὼν, καὶ ἐν τῇ Ἑλληνικῇ
ὄνομα ἔχει Ἀπολλύων. 12 Ἡ Οὐαὶ
ἡ μία ἀπῆλθεν, ἰδὲ ἔρχονται ἐπὶ δύο
Οὐαὶ μετὰ ταῦτα.

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισε,
καὶ ἤκυσσε φωνὴν μίαν ὡς τῇ κεράτι
τοῦ θυσιαστηρίου τοῦ ἔμπροσθεν τοῦ
Θεοῦ, 14 λέγων τῷ ἑκτῷ ἁγγέλῳ,
ὃς εἶχε τὴν σάλπιγγα· Λῦσον τὰς τέσ-
σαρας ἁγγέλους τὰς δεδεμμένους ἐπὶ τῷ
ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. 15 Καὶ
ἐλύθησαν οἱ τέσσαρες ἁγγελοι οἱ ἡτοι-
μασμένοι εἰς τὸ ὄραν καὶ ἡμέραν καὶ

11 And they had a king o-
ver them *the angel of the bot-
tomless pit: whose name in the
Hebrew tongue is Abaddon,
*and in the Greek tongue he
hath his name Apollyon.

12 *The first Wo is past,
* behold there comes two Wo's
more after this.

13 And the sixth angel
founded, and I heard a voice
from the * horns of the golden
altar, which is before God,

14 Saying to the sixth angel,
which had the trumpet, Loose
the four angels, which are
bound in the great river Eu-
phrates.

15 And the four angels were
loos'd, which were prepar'd for
an hour, and a day, and a
μῆνα

A N N O T A T I O N S.

Imposture of Mahomet; and by *their having Stings in their Tails*, he under-
stands, that these Latter ages did as well afflict the *Roman Empire* in the *West*,
as the Former had done in the *East*.

V. 13. † *Τισάριον* is not read in Alex. MS. nor in Syr. Ethiop. & Arab. Ver-
sions: nor yet in old Latin Writers and *Bede*. It is likely to have been added
by way of Explication.

(b) Mr *Mede* is of opinion, that the Devil is here call'd *Abaddon*, a name no
where else in Scripture us'd to denote him, on one of these two Accounts: Either
forasmuch as the Mahometans boasting, that they worship only the One God
who is the Creator of the Universe, and is call'd in Chaldee and Syriack *ABUDĀ*,
and is styl'd likewise by the Arabs *ABDI the Eternal*; by this Likeness of name
the H. Spirit would intimate, that the Mahometans are so far from worshipping
(as they contend) *ABUDAN* or *ABDIN*, the Eternal *Creator* of the World; that
on the contrary in the esteem of God himself (whom they will have to be but
one Person, and not to be address'd to thro' Christ) they have not in reality Him
the *Maker* of the World, but the wicked Angel *ABADDON* the *Destroyer* of the
World, for their King and God. Just as when the followers of *Jeroboam* thought
they worshipp'd the *God of Israel* by worshipping their Calves, the Scripture ne-
vertheless says, that they Sacrificed to *Devils*. 2 *Chron.* 11. 15. Or else in allu-
sion to the Common name of the Kings of that part of *Arabia*, whence *Maho-*
met first came with his Locusts: for those were call'd successively *OBODĀ* from
an ancient King *OBODAS*, who was Deify'd by his People. Mr *Whiston* by this
King whose name is *Abaddon*, understands *Mahomet*, the grand Impostor him-
self, call'd *Abaddon*, i. e. the *Destroyer*, because he ordain'd that his Religion
should

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This being no other than a truly Devilish Doctrine, and therefore represented, not only afore to arise like Smoke out of Hell, and again and again to be as the Sting of the Old Serpent or Scorpion, the Devil; but also in the following verse to be propagated by the very Subjects of the Devil; for adds St John, 11 And they, i. e. the Locusts or Saracens who propagated Mahometanism, had a King over them, the Angel of the bottomless pit afore mention'd; whose name in the Hebrew tongue is Abaddon(b), and in the Greek tongue he has his name Apollyon, agreeing to the signification of the Hebrew word, and each denoting in English The Destroyer, being (as it seems) peculiarly so styl'd here, on account of the Multitudes that He shall destroy eternally by seducing them to embrace Mahometanism. 12 When these things have happen'd, then the First Wo is past: behold, there come Two Woes more after this, there being Three Woes afore mention'd (Cap. 8. 13.) in all to come.

13 And the Sixth Angel founded, and I heard a voice from the Horns of the golden Altar, which is before God, 14 Saying to the Sixth Angel which had the Trumpet: Loose the four Angels which preside over the four (c) Kingdoms of the Turks, which are hitherto bound in or by the great river Euphrates: i. e. Whereas Divine Providence has hitherto saw fit not to suffer the Turks to break into the Eastern part of the Roman Empire, so as to extend and settle their Dominions on the West side of the River Euphrates; now it seems good to the same Divine Providence, that they should break into the said Eastern Empire of the Romans, and extend their Dominions on the West of the Euphrates. 15 And accordingly the four Angels were loos'd, i. e. the Turks did pass over and break into the Eastern part of the Roman Empire that yet remain'd, and by degrees conquer it, which were as it were prepar'd by Providence for this purpose; namely so as after (d) an Hour, and a Day, and a Month, and

XVIII.

The Sounding of the Sixth Trumpet, or the Revelation of the Sixth Step to the Downfall of the Roman Empire, viz. by the Conquest of the Turks, and further Spreading of Mahometanism.

A N N O T A T I O N S.

should be propagated by the Sword, instead of Miracles; and thereby set the Saracens upon all their After Wars and Desolations. And this Exposition would be preferable, was it not that the said King is here expressly styl'd the Angel of the bottomless Pit, which can't be tolerably apply'd to Mahomet, but only to Satan.

(c) Concerning these four Kingdoms of the Turks, see Mr Mede or Mr Whiston on the place.

(d) Mr Mede supposes this Interval to begin at A. D. 1057. when the Turks by taking Bagdat put an end to the Saracen Empire; and to end A. D. 1453. when the Turks took Constantinople, and so put an end to the Roman Empire in the East. For this Interval is exactly 396 years, whereof a Prophetical Day makes one year, a Prophetical Month 30 years, and a Prophetical Year 365 years. And the Agreement of the Event to the Prophecy is so accurate herein, that Mr Mede doubted not but the like Agreement would hold good as to the Hour mention'd in the Vision, if Historians had left an Account of the odd time above compleat years, when the Inauguration of Tangrolipix was. Had it not been for the foremention'd Agreement of the Event with the Prophecy, Mr Mede

TEXT.

TRANSLATION.

μῆνα καὶ ἑνιαυτὸν, ἵνα σκοκλείωσι ὁ τρί-
τον τῶ ἀνθρώπων. 16 Καὶ ὁ ἀριθμὸς
φραζομένων ἔῃ πεντήκοντα δύο μυριάδες
μυριάδων καὶ ἤκιστα τῶ ἀριθμὸν αὐτῶν.
17 Καὶ ἔτως εἶδον τὴν ἵππον ἐν τῇ
ὁράσει, καὶ τὴν χαθμιλὸν ἐκ αὐτῶν,
ἔχοντες θώρακας πυρίνας, καὶ ὑακινθίνους,
καὶ θειώδεις καὶ ὡς κεφαλὰς τῶ ἵππων ὡς
κεφαλὰς λεόντων, καὶ ἐκ τῶ στόματι αὐ-
τῶν ἐκπορεύετο πυρ καὶ καπνὸς καὶ θείον.
18 Ὑπὸ τῶν τριῶν τούτων ἀπεκρίναν-
το τὸ τρίτον τῶ ἀνθρώπων, ἐκ τῆς
πυρὸς καὶ ἐκ τῆς καπνὸς καὶ ἐκ τῆς θείας
ἐκ πορευομένης ἐκ τῶ στόματι αὐτῶν.
19 Ἡ δὲ ἰσχύς τῶ ἵππων ἐν τῷ στό-
ματι αὐτῶν ὅτι, καὶ ἐν ταῖς ὕραις αὐ-
τῶν ὡς ὅτι ὕραι αὐτῶν ὅμοιαι ὄφειν,

month, and an year, for to slay
the third part of men.

16 And the number of the
army of the horsemen were two
hundred thousand thousand :
& I heard the number of them.

17 And thus I saw the horses
in the vision, and them that sat
on them, having breast-plates
of fire, and of hyacinth, and
of brimstone : and the heads of
the horses were as the heads of
lions, and out of their mouths
issued fire, and smoke, and
brimstone.

18 By these three * plagues
was the third part of men kill'd,
by the fire, and by the smoke,
and by the brimstone, which
issued out of their mouths.

19 For the power * of the
horses is in their mouth, and
in their tails : for their tails
were like unto serpents, and

ἐχούσαι

ANNOTATIONS.

tells us, by the Angels being prepar'd for an hour and a day and a month and a year, he should have understood, their being prepar'd against any Occasion, whether the Work they were to be employ'd in would take up greater or lesser time. The Reader may consult also Mr *Whiston*, who has made further and some *New Remarks* on this Head.

V. 18. † The Alex. and many other MSS. as also Arethas &c. add here πλεον. But the πλεον plainly refers to the *Fire, Smoke* and *Brimstone*. And as πλεον is not read in Syr. Arab. or Ethiop. Versions, so it seems to be injudiciously added.

V. 19. † So Alex. and several other MSS also Vulg. Lat. Syr. and Arab. Versions; and Arethas, &c.

(e) The Turkish Armies are here represented by *Horsemen*, because as Mr *Whiston* says, their Forces chiefly consist in Horse: but Mr *Made* thinks rather it is because this is the Character made use of by *Ezekiel* to describe the Nation of *Magog*, from which the Turks sprang. See *Ezek.* 38. 4, 15. Or else because the Turks, on account of the Countries now for a long time inhabited by them, were esteem'd, and are thence call'd by Historians that write of those times, *Persians*, which word in the Hebrew tongue signifies *Horsemen*.

(f) In like manner it is to be conceiv'd, as Mr *Made* observes, that in other
Visions,

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and a Year taken in a Prophetical sense to denote Three hundred ninety six years and some odd Days from their Beginning to be prepar'd by Providence for this Work (i. e. from their taking Bagdat the Capital of the Saracen Empire,) they should take the Capital of the Eastern Roman Empire Constantinople, and so put an End to the said Roman Empire in the East, which is denoted by their being said to be prepar'd for to slay the Third part of Men, i. e. to put an end to the remaining, viz. the Eastern part of the Roman Empire, which Roman Empire when entire was esteem'd a Third part of the World. 16 And the Number of the Army of the Turks, who may be denoted here by (e) Horsemen on several accounts, were two hundred thousand thousand, i. e. very Great. And I did not stand to number them, but (f) I heard or was told that the Number of them was thus very Great. 17 And thus I saw the Horses in the Vision or in Appearance, and them that sat on them, having Breast-plates of Fire, and of Hyacinth, and of Brimstone: and the Heads of the Horses were as the heads of Lions; and out of their Mouths issued Fire, and Smoke, and Brimstone: Where by Fire and Smoke and Brimstone and Hyacinth are denoted Guns and Gunpowder, which then began first to be us'd; and therefore the like Image or Representation is no where else to be met with in sacred Scripture. Now such as fight with Guns, appear to their Enemies as cover'd with Breast-plates of Fire, and of Hyacinth, and of Brimstone, because of the Medium or Air about and between them being fill'd with Fire, Smoke, and the smell of Brimstone; and likewise the Fire, Smoke, and Brimstone seem to such as look on in the opposite Army, as issuing out of the Mouths of the Horses; and hereby also the Horses heads look Terrible, denoted Here by looking as the heads of Lions. 18 By these three plagues was the Remainder of the Third part of Men kill'd, i. e. was Constantinople taken, and so an End put to the part of the Roman Empire which had hitherto remain'd in the East; namely by the Fire, and by the Smoke, and by the Brimstone which issued out of their Mouths, i. e. by the means of the Guns and Canons made use of by the Turks. 19 For the Power of the Horses is in their Mouth, i. e. the principal means whereby the Turks Conquer'd the Eastern Roman Empire by taking its several strong Cities and Towns, and especially Constantinople, was their Guns and Canons: and yet all their Power of hurting consisted not in this only, but also in their Tails (like that of the Locusts or Saracens:) For their Tails were like unto (g) Serpents, and

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Visions, as often as any thing is related which could not be represented to the sight, St John was inform'd as to such a Particular by a Voice.

(g) See note (v) in this Chapter. The Reason why the Saracens are represented by Locusts with Scorpions Tails, and the Turks by Horses, whose Tails were like unto Serpents, and had heads, is only (as Mr Mede suppoles) in Analogy to the Natural shape of Common Locusts and Horses.

TEXT.

TRANSLATION.

ἔχουσι κεφαλὰς· ἔν ἐν αὐταῖς ἀδικῶσι.
 20 Καὶ οἱ λοιποὶ τῶ ἀνθρώπων, οἳ ἐκ
 ἀπειλάνθηζ ἐν ταῖς πληγαῖς τούταις,
 ἔτε μελινόηζ ἐκ τῶ ἔρῳ τῶ χειρῶν αὐτῶν,
 ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια, ἔ ἐ-
 δωλα τὰ χρυσᾶ ἔ τὰ ἀργυρᾶ ἔ τὰ χαλ-
 κᾶ ἔ τὰ λίθινα ἔ τὰ ξύλινα, ἃ ἔτε βλέ-
 πειν δύναζ, ἔτε ἀκέειν, ἔτε περιπατεῖν.
 21 καὶ ἔ μελινόηζ ἐκ τῶ φόνων αὐτῶν, ἔτε
 ἐκ τῶ φαρμακεῶν αὐτῶν, ἔτε ἐκ τῶ πορ-
 νείας αὐτῶν, ἔτε ἐκ τῶ κλεμμάτων αὐτῶν.

had heads, and with them they do hurt.

20 And the rest of the men, who were not kill'd by these plagues, yet repented not of the works of their hands, that they should not worship Devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their forceries, nor of their fornication, nor of their thefts.

Κεφ.

ANNOTATIONS.

(b) As it is here said only in general v. 20. that *the Rest of the Men* repented not, so thereby may be comprehended, not only *Papists* as some are willing to imagine, but also *Protestants* too. And certain it is, that some of the Sins specified afterwards are practis'd by Protestants as well as Papists, and that with as little Shame or Notion of their being Sinfull; I mean, the Sins of *Fornication* and *Theft* or *Sacrilege*. Nay in this latter Case I fear the *Protestants* are more guilty than the *Papists*, and that in several Respects. On which account I am sorry I can by no means be so Sanguine, as (with Mr *Whifton* p. 169. of his Essay) to see the *Vanity of all those Fears, and pretended Predictions, as if there was to be a total Suppression, or at least a general Depression and Persecution of the Reform'd Religion before the fall of Antichrist*. For tho' I believe there shall not be a *total Suppression*; or tho' there may not be so much as a *general Depression* and *Persecution* of the Reform'd Religion by the Antichristian *Papist* party; yet I wish there was not so much Reason, as there seems to me to be, to fear that *All Christians* in general, or *All such* in general as profess *Christianity*, whether *Reform'd* or *Unreform'd*, shall suffer much by *Antichrist* most properly so call'd, and his Followers. Who, exactly agreeable to the import of the *Antichristian* name in the highest sense, shall oppose, and as much as in them lies destroy All that profess themselves *Christians*, whether *Papists* or *Protestants*; only with this Difference in the Event, that the followers of *Papery* shall by the just Judgment of God be in a manner, if not quite totally suppress'd, whereas many of the more pure Reform'd Religion, i. e. of the Religion reform'd nearest to the Primitive Standard and Purity, shall be preserv'd by the special Providence of God thro' those most deplorable, but short Times of Antichrist most properly so call'd.

(i) I am induced to understand *Fornication* here, not of *Spiritual* but of *Carneal* Fornication: forasmuch as the Sin of *Spiritual* Fornication had been largely spoken of and describ'd in the foregoing Verse.

(ii) To convince the Reader that I am not single in my Opinion as to this matter, I shall here give him some Passages out of Mr *Mede* to the same purpose. In Epist. 14. B. 4. Mr *Mede* has these Words: Moreover there is a Sin, whereof the whole Body of the Reformation is notoriously guilty; which nevertheless is accounted

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and had heads, and with them they do hurt, *i. e.* the Turks (as well as Saracens afore them) did infect the Countries they conquer'd with the poyson of Mahometanism. 20 And the (b) Rest of the Men, *i. e.* of the Christian Inhabitants of the once Roman Empire, who were not kill'd, yet repented not of the Works of their hands, that they should not worship Saints or Angels, this being in effect to worship Devils, and Idols of Gold and Silver and Brasse and Stone and of Wood, which neither can see nor hear nor walk, of which Sins the Grecian as well as Roman Church is still guilty: 21 neither repented they of their Murders, the Papiſts still counting it not only Lawfull but Praise-worthy to kill such as they esteem Hereticks; nor of their Sorceries, the Greek as well as Romish Priests still seducing weak People by pretended Miracles and the like; nor of their (i) Fornication, which the Papiſts openly allow of in some Cases, and even Protestants make too slight of, and practise too much; nor of their (ii) Thefts, wherein Protestants are very guilty, perhaps more guilty in some respects (*viz* Robbing the Church of its Lands and Revenues, Robbing sacred Things of the Reverence due to them &c.) than any other Christians of whatever Denomination.

Chap.

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accounted no Sin, and yet such an one, as I know not whether God ever passed by without some visible and remarkable Judgment. This seems to call for a Scourge (N.B.) before Antichrist shall go down. And that may be, as far as I know, this fear'd *Clades Testium*. I will not name it, because it is invidious, and I am not willing to be drawn to say so much for the Probability thereof in this case, as perhaps I could. Thus Mr Mede; where the Reader is to observe, that this was written by Mr Mede in answer to a Query of Dr Twisse in Epist. 13. B. 4. *Whether that Fear of a παλαισιζειν almost of our Protestant Profession may not be avoided*; so that hereby it evidently appears that Mr Mede was of a quite different Opinion from that of Mr Whiston just now mention'd in note (b) *viz.* that there is a *Vanity in all those Fears and pretended Predictions, as if there was to be a Total Suppression, or at least a general Depression and Persecution of the Reformed Religion before the Fall of Antichrist.*

And in Epist. 58. Mr Mede writes thus: *Altius hoc animo meo insedit*, that the Reformed Churches, out of extream abomination of Idolatry, have, according to the nature of men, incurr'd some Guilt before God *ἐμπόδιον τῷ ἀντιχρίστῳ*, by taking away the Distinction almost generally between things Sacred and Profane, and that they shall one day smart for it. But the prejudices hereabout are so great, that I have little hope to persuade others to my Opinion; yet I could say much for it, and if it be well consider'd, the present Judgments of God upon the Reformation do insinuate some such thing. Let the Godly wife consider it. Divine Judgments have usually some Brand or Stamp upon them, which points at the Sin for which they are inflicted; you may call it a *Sin-mark*. If the passages and grounds of the Continuance of this German War be well consider'd, would not a Man think they spake That of the Apostle, *Thou that batest Idols, dost thou commit Sacrilege*? Thus Mr Mede: to which let me add, that if He saw Reason to say so much in his Days, there is I am sure much more Reason to say the same in these our Days, the Reformed Churches not yet repenting of such their Theft and Sacrilege.

TEXT.

TRANSLATION.

Κεφ. ι'. Καὶ εἶδον ἄλλον ἄγγελον ἰσχυ-
ρὸν χλαβαίνοντα ἐκ ὧν ἔρχαντο, περιβε-
βλημένον νεφέλῃ· καὶ ἵρις ἐπὶ τῷ κεφα-
λῇ· καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ
πόδες αὐτοῦ ὡς στήλοι πυρός. 2 Καὶ εἶ-
χεν ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἀνεω-
γμένον· καὶ ἔθηκε τὸ πόδα αὐτοῦ ἐπὶ τὸ δεξιὸν
ἐπὶ τὴν θάλασσαν, καὶ τὸν ἄλυσον ἐπὶ τὴν γῆν,

Chap. X.

And I saw another mighty
angel come down from heaven,
cloath'd with a cloud: and a
rain-bow was upon his head,
and his face was as it were the
sun, and his feet as pillars of
fire.

2 And he had in his hand
a little book open: and he set
his right foot upon the sea, and
his left foot on the earth;

3 καὶ

ANNOTATIONS.

(k) It is observable that the Original word βιβλαρίδιον is not a *single*, but a *double* Diminutive. Namely the Terminations *-ιον* and *-αριον* are both Diminutive; as from *παῖς* is made the Diminutives *παιδίον*, and *παιδάριον*. And consequently the Termination *-αριδιον*, as being made up of the two former terminations, is a double Diminutive. Whence as such a word as *παιδαρίδιον* would express a *little little Boy*, so the word *βιβλαρίδιον* do's strictly denote a *little little Book*, or a *very little Book*. Hence it seems to be a very just Observation of Mr *Whiston* (p. 48. of his Essay) that Mr *Mede* and others after him are mistaken in attributing All that follows after Chap. 10. 8. to this *Little Book*; forasmuch as this is to make the *Little Book* much larger than the *Book*. And therefore, as Mr *Whiston* esteems the *Little Book* to contain only part of Chap. 10. to the end of the fourteenth Chapter; so I agree with him therein, only I think that Chap. 11. 14 — 19. is to be refer'd to the *seal'd* or *bigger Book*; and also that all the latter part of Chap. 14. from v. 13. inclusively, is to be esteem'd also a part of the *seal'd Book*: by which this *Little Book* will appear to be still *less*.

(l) The Reason why the *Little Book* is styl'd *Open*, and the other a *Seal'd Book*, seems (says Mr *Whiston* p. 48, 49. of his Essay) pretty evident from the Contents of each of them. For as the *Seal'd Book* has none of its Prophecies explain'd to us, as the *Open one* has: so the Contents of the *Seal'd Book* are much obscurer, and more difficult than those in the *Open one*. In the former part of which Reason Mr *Whiston*, when he cites in the Margin *Apoc.* ch. 17. for a proof of a Prophecy explain'd in the *Open Book*, seems to have forgot that he assigns in the very next foregoing page (viz. p. 47.) the said Chap. 17. not to the *Open Book*, but to the *Seal'd One*: But now if Mr *Wh.* be Right in esteeming Chap. 17. for a part of the *Seal'd Book*, as I think he is; then he must be wrong in assigning this Reason for the *Open Book* being so styl'd, viz. *Because Chap. 17. is a Part of the said Open Book*: since it can't be a part both of the *Seal'd* and of the *Open Book*; or if it could be so, one Book could not be more *Seal'd* or *Open* than the other in respect of the very same Chapter.

But Mr *Wh.* adjoins another Reason in these Words: The chief Circumstances — which distinguish the *Seal'd Book* from the *Open Codicil*, and give the fullest account of the Reason why one is call'd a *Seal'd Book*, and the other an *Open one*, are the exact *Durations* of the several Visions distinctly set down and connected together in the *Open Codicil*; but either wholly omitted, or, at least not connected together in the *Seal'd Book*. Now this Reason of Mr *Wh.* tho' it may be

PARAPHRASE.

Chap. X. Now as after the Vision of the fifth Trumpet, there is immediately added (Chap. 9. 12.) this Observation, *The first Wo is past, and behold there come two Woes more. And immediately after that v. 13. begins the Relation of the Vision of the sixth Trumpet in these words; And the sixth Angel sounded &c.* so in like manner here after the Vision of the sixth Trumpet should have immediately been added, according to the same Method, this Observation, *The second Wo is past; and behold the third Wo comes quickly. And immediately after that should have begun the Vision of the seventh Trumpet in these words, And the seventh Angel sounded &c.* as Chap. 11. 15. But it seem'd good to the H. Ghost rather to defer this Observation concerning the second Wo, and together with it the Relation of the Vision of the seventh Trumpet, till Chap. 11. 14, 15. and (as by the Visions of the Seals had been foretold the different States of the ROMAN EMPIRE during the Interval belonging to the said Seals, so) to insert here a Prediction of the different States of the CHURCH during the said Interval, or from the beginning of the first Seal to the end of the sixth Trumpet of the seventh Seal; that so the Connexion between the Prophecy of the seal'd Book and the Prophecy of the little Book might appear. And having thus observ'd the Method of the H. Ghost herein, let us proceed now with the Account given us by St John. I saw another mighty Angel come down from Heaven, cloath'd with a Cloud; and a Rainbow was on his Head, and his Face was as it were the Sun, and his Feet as Pillars of Fire, by which Symbols, particularly the Cloud and Rainbow, is usually denoted the Divinity of Him that appears, and therefore this Angel probably was, or denoted no other than, Christ himself. 2 And he had in his hand a (k) Little Book (l) open: and he set his Right foot on the Sea, and his Left foot on the Earth, not only as denoting his Sovereignty over the whole World, but also his Power over the two Beasts that should arise, one out of the Sea, and the other

XIX.
A Declaration in general concerning the Event of the Seventh Trumpet; together with some particulars preparatory to the Prophecy of the Little Book.

ANNOTATIONS.

be as Good as any that can be drawn from the different Nature of the Contents of the said two Books, yet is liable to several Objections.

For my own part therefore I think that the Reason of the said Names is not to be drawn from the different Nature of the Contents of the said Books, but from other Considerations. Namely the first Book is represented Chap. 5. 1. as *Seal'd*, because the Contents thereof were not *Afore reveal'd*, at least in so distinct or particular a manner, till the Lion of the Tribe of Juda prevail'd to open the said Book, and to loose the seven Seals thereof, Chap. 5. 5. But now when our Bl. Saviour had once thus prevail'd to open the Book, and to loose the Seals thereof; then this first Book was no longer a *Seal'd*, but also an *Open Book*; as to the Contents thereof, or Prophecies made known thereby unto Us. The *Little Book* being no other than a sort of *Codicil* to the former Book, containing Prophecies collateral to the Prophecies of the Seals, it seems therefore to be represented as *Open*, in order to denote that Christ, by prevailing to open the *seal'd Book*, did thereby in effect likewise prevail to open the *Little Book*; this being

not

T E X T.

TRANSLATION.

3 ὃς ἔκραξε φωνὴ μεγάλη ὥσπερ λέων
 μυῖται· ὃς ὅτε ἔκραξεν, ἐλάληθ' αἱ
 ἐπὶ βρονταῖς τὰς ἐαυτῶν φωνάς. 4 Καὶ
 ὅτε ἐλάληθ' αἱ ἐπὶ βρονταῖς τὰς φωνάς
 ἐαυτῶν, ἔμελλον γράφειν· καὶ ἤκουσα φων-
 ῆν ἐκ τοῦ θύρατος λέγουσαν†. Σφραγίσσον
 ἃ ἐλάληθ' αἱ ἐπὶ βρονταῖς, καὶ μὴ ταῦτα
 γράψῃς. 5 Καὶ ὁ ἄγγελος, ὃν εἶδον
 ἐστῶτα ὑπὲρ τῆς θαλάσσης καὶ ὑπὲρ τῆς γῆς,
 ἤρε τὴν χεῖρα αὐτοῦ εἰς τὸν θύρατον·
 6 καὶ ὥμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶ-
 νας τῶν αἰώνων, ὅς ἐκτισε τὸ θύρατον καὶ τὰ
 ἐν αὐτῷ, καὶ τὸ γῆν καὶ τὰ ἐν αὐτῇ, καὶ
 τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ· Ὅτι
 ἡρότος οὐκ ἔσται ἔτι. 7 ἀλλὰ ἐν
 ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου
 ἀγγέλου, ὅταν μέλλῃ σαλπίζειν,† τε-
 λεωθῇ τὸ μυστήριον τοῦ Θεοῦ ὡς εὐη-
 γήσῃ τοῖς αὐτοῦ δούλοις τοῖς τηρο-
 φήταις.

3 And he cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders utter'd their voices.

4 And when the seven thunders had utter'd their voices, I was about to write: and I heard a voice from heaven, saying, Seal up those things which the seven thunders utter'd, and write them not.

5 And the angel, which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things that * therein are, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to found, the mystery of God should be finish'd, as he has declar'd to his servants the prophets.

8 Καὶ

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not shut up with any distinct Seal, but being only inclos'd within the Seal'd Book, as a Codicil thereto, in such a manner as that the Seals of the greater Book being all unloos'd, and the said Book once open'd; this Little Book was likewise open without any more ado. This Account of the Matter, as it is natural and easy, so it answers a very considerable Enquiry, which cannot perhaps otherwise be so clearly answer'd; Namely, why the Opening of the seal'd Book should be represented Chap. 5. as a Matter of so great Importance, both in respect of the Privilege to do it, and also in respect of the Joy of the Saints thereupon; and no such Representation should be made in either respect on account of the Little Book's being open? For according to this Account, the greatness of the said Privilege, and the greatness of the said Joy is to be understood in reference to the Little Book as well as the Seal'd Book; forasmuch as the Opening of the Seal'd Book was in effect the Opening of the Little Book, or which is the same, the Opening of the Seal'd Book was the means, whereby the Little Book became Open.

P A R A P H R A S E.

other out of the Earth (*Chap. 13. 1, 11.*) 3 And he cried with a loud voice, as when a lion roars: and when he had cried, seven Thunders utter'd their Voices, *making known to St John, as is probable, seven Remarkable Events, by which the Interval of the seventh Trumpet and perhaps the seventh Vial should be distinguish'd.* 4 And accordingly when the seven Thunders had utter'd their Voices, I was about to write (*says St John, namely what had been made known to him by the seven Thunders:*) and I heard a Voice from heaven, saying: Seal up those things which the seven Thunders utter'd, and write them not. *So that it is in vain to endeavour to discover, what God has thought fit should be kept conceal'd.* 5 And the Angel which I saw stand upon the Sea and upon the Earth, lifted (m) up his hand to Heaven, 6 and swore by him that lives for ever and ever, who created Heaven and the things that therein are; and the Earth and the things that therein are; and the Sea and the things that therein are; That there should be Time (n) no longer, *i. e. that the Time of the four Kingdoms (mention'd by Daniel) taken all together, or which comes to the same, the Time of the Last of the four or of the Roman Kingdom or State, should continue no longer, but till the Time when the seventh Trumpet should be about to sound. So that however flourishing Papal Rome may yet be, neither its nor any other Antichristian Power shall hold out beyond the Period of the sixth Trumpet.* 7 But in the days of the Voice of the seventh Angel, when he shall begin or be about to found, the Myltery (o) of God should be finish'd, *namely the Kingdoms of the World should then become the Kingdoms of Christ, and he should reign for ever, as he has declar'd to his Servants the Prophets, this Declaration being one considerable Branch of the* (p) Gospel.

A N N O T A T I O N S.

V. 4. † Μοι is not here read in Alex. and several other MSS. nor in Syr. Arab. and Ethiop. Versions.

V. 7. † Κωι is not read in Alex. and two other MSS. nor in Vulg. Lat. Syr. and Arab. Versions.

(m) This is exactly parallel to what we read *Dan. 12. 7.* The Reason of this Solemn Oath is, to prevent the Omission here of the founding of the seventh Trumpet, (as the Natural Order of these Visions requir'd,) being thought an Indication of an Interruption or Delay about it; and to give us to understand, that altho' a new System of Visions distinct (but collateral) to those in the *Seal'd Book* was now to be introduced by the *open little Book*, between the Account given of the sixth and seventh Trumpet; yet the Accomplishment of the full Series of the Prophecies in the *Seal'd Book* is not thereby intended to be alter'd or suspended; but that God is still resolv'd to observe punctually the Terroure of the *Seal'd Book*, and to begin his Son's Kingdom on the Dissolution of the Tyrannical Power of the four Kingdoms mention'd by *Daniel*, at the sound of the seventh Trumpet.

(n) See *Dan. 12. 7.* and *Dan. 7. 3.* to the end.

(o) Compare Chap. 11. 15.

TEXT.

TRANSLATION.

8 Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τῆς
 οὐρανοῦ, πάλιν λαλῶσα μετ' ἐμοῦ, καὶ
 λέγουσα· Τραγε, λάβε τὸ βιβλαεΐ-
 διον τὸ ἠνεωγμένον ἐν τῇ χειρὶ ἀγγέλου
 τῷ ἐστῶτος ἐπὶ τῇ θαλάσῃ καὶ ἐπὶ τῆς
 γῆς. 9 Καὶ ἀπῆλθον πρὸς τὸν ἄγγελον,
 λέγων αὐτῷ· Δός μοι τὸ βιβλαεΐδιον.
 Καὶ λέγει μοι· Λάβε καὶ κατάφαγε
 αὐτό· καὶ πικρανὴς σου τῇ κοιλίᾳ, ἀλλ'
 ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.
 10 Καὶ ἔλαβον τὸ βιβλαεΐδιον ἐκ τῆς
 χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό·
 καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι, γλυ-
 κὺ· καὶ ὅτε ἔφαγον αὐτό, ἔπικράνθη
 ἡ κοιλία μου. 11 Καὶ λέγει μοι· Δὲ
 σε πάλιν πρὸς τὴν οὐρανὴν καὶ
 ἔθνη καὶ γλώσσαις καὶ βασιλεῦσι πολ-
 λοῖς.

8 And the voice which I
 heard from heaven spake unto
 me again, and said: Go, * take
 the little book which is open
 in the hand of the angel, which
 stands upon the sea and upon
 the earth.

9 And I went unto the an-
 gel, and said unto him, Give
 me the little book. And he said
 unto me, Take and eat it up;
 and it shall make thy belly bit-
 ter, but it shall be in thy mouth
 sweet as hony.

10 And I took the little
 book out of the angel's hand,
 and eat it up; and it was in
 my mouth sweet as hony; and
 as soon as I had eaten it, my
 belly was bitter.

11 And he said unto me;
 Thou must prophesy again
 *concerning many peoples, and
 nations, and tongues, and
 kings.

Chap.

ANNOTATIONS.

(p) This is plainly imply'd by the Original word *ἐκηγγελισα*, which in our Bible is render'd, only *declar'd*, but it signifies somewhat *declar'd* as a Branch of the *Gospel*. And thus it is render'd *Gal.* 3. 8.

(q) By this Voice Mr *Mede* understands the *Voice of the Trumpet* mention'd *Chap.* 4. 1. but it seems more probable that it is to be understood more immediately of the *Voice* mention'd *v.* 4. of this same Chapter; and if this Voice be the same with that *Chap.* 4. 1. then consequently it is to be understood of that *Voice* *Chap.* 4. 1.

(r) Compare *Exod.* 2. 8. and 3. 1 — 3.

P A R A P H R A S E.

(p) Gospel. And having thus declar'd in general the Event of the seventh Trumpet, and made way for the Prophecies of the Little Book by the mention thereof above (v. 2.) the inspir'd Penman proceeds to give an account of the said Prophecies.

SECTION III.

Wherein is contain'd the First Prophetical Vision of the Open Little Book, representing the different States of the Christian Church to the End of the sixth Trumpet, more peculiarly as to the Churches Purity and Impurity in the different Ages thereof

8 Having had the more remarkable Changes, that should befall the Roman State before the seventh Trumpet, Reveal'd or made known unto me by the foregoing Visions of the Seals, it pleas'd God to Reveal unto me next the more remarkable Changes that should befall the Church within the same Space of Time or from the beginning of the first Seal, to the end of the sixth Trumpet of the seventh Seal. And in order hereto the Voice (q) which I heard from Heaven, spake unto me again, and said; Go, take the Little Book which is open in the hand of the Angel, which stands upon the Sea with his Right foot, and with his Left upon the Earth. 9 And I went unto the Angel, and said unto him, Give me the Little Book. And he said unto me, Take (r) and eat it up, i. e. consider and meditate thereon; and it shall make thy Belly bitter, but it shall be in thy Mouth Sweet as Honey, i. e. As hereby is denoted the Revelation of things future, so it shall be gratefull and acceptable to thee, the mind of Man being naturally desirous of Knowledge, especially of what is to come; but as what shall be reveal'd, will be in great part the Calamitous State of the Church, so it will be the Cause of great Bitterness or Sorrow unto thee, when thou knowest it. 10 And I took the Little Book out of the Angel's hand, and eat it up to denote thereby my considering and understanding the Revelation contain'd therein; and according as the Angel had just afore told me, I found it, viz. it was in my Mouth sweet as Honey, i. e. as it contain'd the Knowledge of things Future, it was very gratefull to me at first; and as soon as I had eaten it, my Belly was bitter, i. e. as soon as I perceiv'd hereby what would be hereafter the Calamitous State of the Church for a long time, it made me grieve Bitterly. 11 And he, i. e. the Angel said unto me, By thy thus eating the Little Book is denoted, that thou must prophesy again, or anew concerning the same Interval of Time that the former Prophecies of the Seals belong to; namely as in the Prophecies of the Seals thou didst prophesy chiefly concerning the various Civil State of the Roman Empire, so must thou now prophesy concerning the various State of the Church during the same Interval; and consequently these as well as the former Prophecies must be concerning many Peoples, and Nations, and Tongues, and Kings.

I.
The Preface or
Introduction to the
Prophecies of the
Little Book.

T E X T.

TRANSLATION.

Κεφ. ια'. Καὶ ἐδόθη μοι χάλαμος
ὅμοιος ῥάβδῳ, λέγων· Εγείραμι, καὶ μέ-
τησον τὸν ναὸν καὶ τοῦ Θεοῦ, καὶ τὸ θυσιαστή-
ριον, καὶ τῆς προσκυνοῦντας ἐν αὐτῷ.

2 Καὶ ἡ αὐλὴν ἡ ἐξώθεν τοῦ ναοῦ
ἐκβαλεῖ ἔξω, καὶ μὴ αὐτὴν μετρήσῃς, ὅτι
ἐδόθη τοῖς ἔθνεσι· καὶ ἡ πόλιν καὶ ἁγίαν
πατήσουσιν μῆνας πεντήκοντα καὶ δύο.

Chap. XI.

And there was given me a
reed like unto a rod, *and he
said, Rise, and measure the
temple of God, and the altar,
and them that worship therein.

2 But the court which is
without the temple *cast out,
and measure it not; for it is
given to the Gentiles: and the
holy city shall they tread under
foot forty and two months.

3 Καὶ

A N N O T A T I O N S.

V. 2. † Εξώθεν, not ἑσώθεν, is read in Alex. and some other MSS. and in Vulg. Latin, Syr. and Arab. Versions; and in Arethas, Jerom, &c.

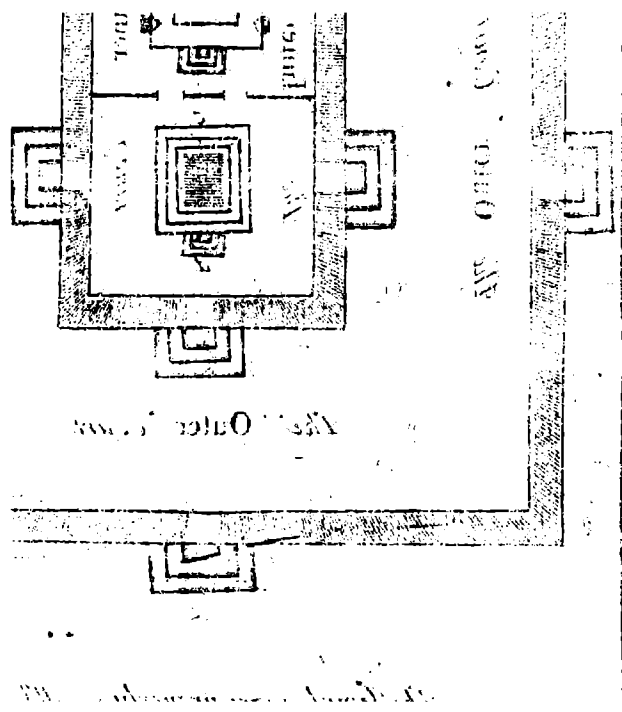
(f) It is observable, that according to the Greek λόγῳ may refer to *κάλαμος*, as if the *Reed* it self was represented as *speaking* to St John. And this Reading is confirm'd by a general Consent of MSS, as Dr Mill has observ'd. So that the other Reading found in one or two MSS. and in the Syriack Version, viz. καὶ εἰσὶν ἐν αὐτῷ λέγοντες, has been added without doubt, only as what seem'd necessary to be added, or understood, in order to take away the seeming Absurdity of a *Reed's* speaking. In reference whereto it is to be remember'd what is said, *Habak. 2. 11.* and Compare also *Revel. 16. 7.* where the *Altar* is represented as *speaking*.

(r) As to this *Inner*, and also the *Outer Court*, see the Draught hereunto adjoin'd for the better understanding of what is here said concerning them.

(u) Mr Mede has observ'd (B 3. Ch. 3. Sect. 2. of his Works) that our Translators, when they turn'd ἐκβαλεῖ ἔξω *leave out*, express'd rather what themselves conceiv'd than what the words signified. Whereby he means, that they understood, by the said Expression in the Greek, no more than a *pretermission* only, or that no more was to be done by St John to the *Second* or *Outer Court*, than only *Not measuring it*, which was a doing nothing to it. Whereas the Greek expression ἐκβαλεῖ ἔξω is the same as *Cast out*, and implies a *positive act* thereby commanded, and that St John's Survey of the two Courts was an Act, not of *mere Separation*, but rather of *Examination*, as the nature of *Measuring* imports. Namely he was first to *examine* the *Inner Court*, which by its conformity to the Divine measure which he was to apply thereto, he should find to be *Sacred*. That done, he was then to *examine* or *survey* the *Outer Court*; which because he should find possess'd by the Gentiles, and not capable of the Divine measure, he was to *cast out*, i. e. to excommunicate, and pronounce *Unfaced* and *Polluted*.

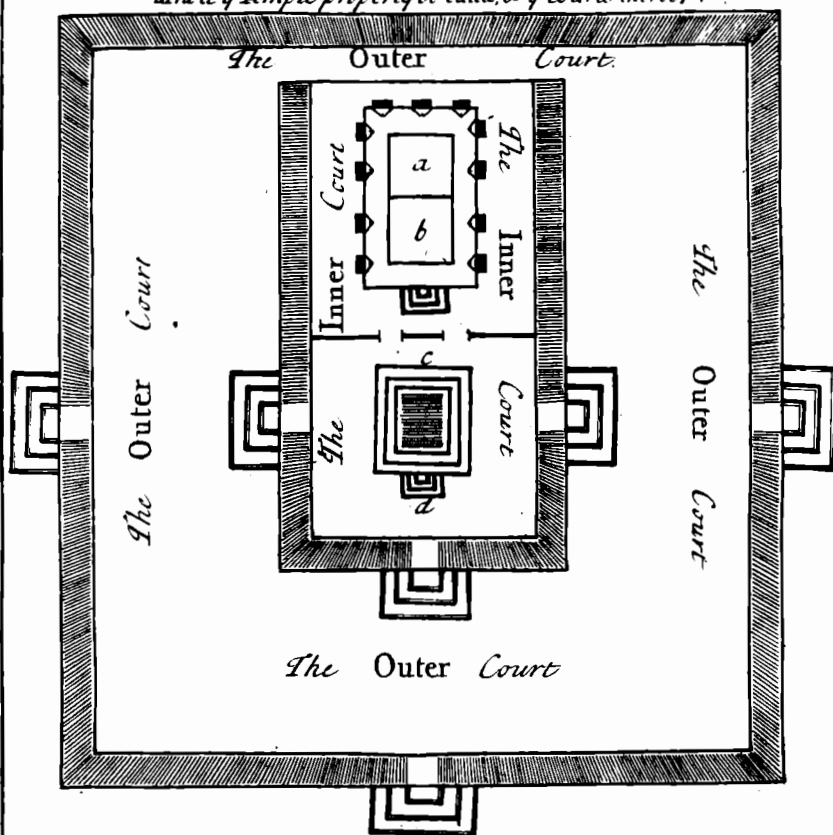
(x) For the *Outer Court* was the place, where the *Holy City* or people of Israel met together for Divine Worship; and in the Wilderness, where the Tabernacle had but one Court, there was no *Outer Court*, but the Tents of the Israelites or *holy City*. Besides it is obvious, that the *Outer Court* could not be given to the Gentiles, unless the *Holy City* it self was given to them, or in their Power. As for the expression of *the Holy City being troden down*, see *1 Macc. 3. 45. &c. 4. 60.*

(y) For I cannot but think, that by the *Holy City's being troden down by the Gentiles* is denoted its being inhabited and polluted by the *Mahometans* and *Antichristians* emphatically to call'd, as well as the *Idolatrous Papists*, especially since



A Ground-Plot of the HOLY PLACE, or TEMPLE

*so call'd in the Larger fence, or as it is taken to
denote of Temple properly so call'd, & of Courts thereof.*



- a, b, The Temple more properly so call'd, that is
the House or Cover'd Part of of Temple.
a The Holy of Holies. b The Sanctuary
' or Holy.
c d The Altar of Burnt Offerings.*

P A R A P H R A S E.

Chap. XI. And there was given me a Reed like unto a Rod, *i. e. not a Writing but Measuring Reed by the foremention'd Angel, (f) and he, i. e. the Angel said unto me: Rise and measure (t) the Inner Court, where- in stood the Temple of God more strictly so call'd, i. e. the Holy and the Holy of Holies, and the Altar of Burnt-offering, and wherein was in- cluded the whole Space about the said Altar, and which was wont to con- tain them that sacrificed or did worship therein. Where by the Temple and Altar &c. i. e. in short by the Inner Court, may well be denoted the most Primitive, and as it were Inmost, State of the Christian Church, in- cluding the Time of Christ here on Earth, and the Ages next succeeding thereto; as the Inner Court did include not only the Ark of the Covenant and the Mercy-seat whereby Christ was typified, but also the next adja- cent parts of the Temple aforemention'd. And by St John's being bid to measure the Inner Court, may well be denoted the Conformity of the most Primitive Church to the Rules of the Gospel as its measure.*

II.
The Purity of the most Primitive Church typified by St John's measur- ing the Inner Court of the Temple.

2 Accordingly whereas it follows, But the Court which is without the Temple or Inner Court, *i. e. in short the Outer Court (u) cast out, and measure it not: for it is given to the Gentiles, and it, (x) or which comes to the same, the holy City shall they tread under foot forty and two months: Here in Analogy to the Exposition of v. 1. by the Court which is without the Temple, or in short by the Outer Court, may well be de- noted the State of the Christian Church, succeeding after the most Primi- tive and Pure State thereof aforemention'd; as the Outer Court (to such as came from out of the Inner Court) succeeded or follow'd next after the Inner Court. And whereas St John was here bid to cast out the Outer Court, and not to measure it &c. thereby may be well denoted the Falling off of the Visible Church (as to great, or the greatest, part thereof) from the Rules of the Gospel, which ought to have been its Measure, whereby to have guided it self; and that this Falling off should be so great, as that the said Visible Church should fall into a new sort of Idolatry, which should be as it were Gentilism reviv'd. And also by the holy City being troden underfoot by the Gentiles may further be well denoted, that the holy City it self, Jerusalem, should be inhabited and profan'd by Gentiles who should be guilty of such Idolatry, or some (y) other Antichristian Worship. And this State of the Church is to continue forty and two months, taken my- stically to denote one thousand two hundred and threescore years; but yet not so taken in the former Sense, as to exclude the Literal (z) acceptance of*

III.
The Impurity of the Church in the Succeeding Ages, typified by St John's not mea- suring the Outer Court of the Temple.

A N N O T A T I O N S.

since the said City has been so long, and still is, in the hand of the *Mahometans* as its Sovereign or King.

(z) That Numbers are sometimes taken in Prophecies in a *Literal* sense, is granted by those that oppose the *Literal* acceptance of this Number of *forty two months*, or of its equivalent Number of 1260 days, in respect to the Time of Antichrist emphatically so call'd. Nay this is what they can't deny in respect of

T E X T.

TRANSLATION.

3 Καὶ δώσω τοῖς δυοῖ μαρτυσί μου, καὶ ὡφθελεύσουσιν ἡμέρας χί- 3 And I will give power unto my two witnesses, and they shall prophesy a thousand
λίαις

A N N O T A T I O N S.

of the *Thousand years* mention'd Chap. 20. of this Book of Revelation. And what still comes nearer to the Case before us, Mr *Mede* observes, that the *five Months* mention'd chap. 9. in respect of the Locusts, may be understood as well *literally* in reference to Common or Natural *Locusts*, as *mystically* (or to denote 150 years) in reference to the mystical Locusts the *Saracens*. Lastly, Mr *Whiston* (pag. 208. of his Essay) supposes the Actions of the *two Witnesses* to be all evident Allusions to our Saviour *Christ*, or which is the same, the Actions of *Christ* to be *Types* of the correspondent Actions of the *two Witnesses*; and therefore that the *Times* which relate to the Actions of the *two Witnesses* may be *determin'd* by the *Times* which relate to the correspondent Actions of *Christ*. But now this is nothing else than to say in other words, and somewhat shorter, that the *Times* relating to the *mystical Christ* may be *determin'd* by the *Times* that relate to the *personal Christ*. And if so, why should it not be altogether as reasonable to suppose, that the *Times* of the *personal Antichrist* may be *determin'd* by the *Times* of the *mystical Antichrist*, as being some way correspondent one to the other? Agreeably to which supposition the Number of *forty two Months*, or (which comes to the same) of *1260 Days*, as it *mystically* denotes the Duration of the *mystical Antichrist* to be *1260 mystical Days*, that is, *1260 years*; so it may also *literally* serve to determine or denote the Duration of the *literal or personal Antichrist* to be *1260 literal Days*, or *forty two literal Months*, that is, *three (literal or Common) years and an Half*. Now as this Supposition has been already shewn to be no other than what is reasonable, even according to the Notions which its Opposers have in like Cases; so there is another important Consideration which recommends it, and is this, viz. that hereby may be well *reconcil'd* the Expositions both of the Ancients and Moderns concerning the Duration of Antichrist, which have hitherto (I think) been thought altogether *irreconcilable*. For the Duration of the *personal Antichrist* may and will fall in with the last three years and an half of the *mystical Antichrist*. And consequently the Duration of Antichrist in general will be in the whole but *1260 years*, altho' the *forty two months* or *1260 days* betaken, as well *literally* of the *personal Antichrist* according to the Exposition of the *Primitive Fathers*, as *mystically* of the *mystical Antichrist* according to the Exposition of *Modern Divines*.

(a) Thus *Hippolytus*: "As *John* the Baptist was the Forerunner of our Blessed Lord's First Coming, so shall *Enoch* and *Elias* be of his Second." *Tertullian* in his Book *de Anima* ch. 50. thus: "*Enoch* and *Elias* were translated and never saw Death, but are reserv'd to the time of the End, that they may destroy Antichrist by their Blood." St *Cyprian* in his Tract *de Montib. Sion & Sina* among his *Opuscula* p. 36. Oxon. Edit. thus to the same purpose: "*Enoch* was translated alive to a certain place known to God, and shall come from thence to oppose and confound Antichrist." So likewise *Ephrem Syrus* in his Discourse concerning Antichrist: "The merciful God shall send *Enoch* and *Elias* who shall preach to the People, and warn them not to believe Antichrist, boldly crying out and saying, This is Antichrist the Deceiver, the Son of Perdition: O ye Men, let none of you believe him, or hearken to this Tyrant fighting against God: Be not afraid of him, for he shall soon be destroy'd, and his Power broken."

PARAPHRASE.

of the said Months, wherein they denote three years and an half, and may refer to the time of that Person who is most properly or emphatically denoted by Antichrist.

3 And agreeably to this double Acceptation of the said forty two months, one Mystical, the other Literal, it seems requisite to expound the following Prophecy concerning the Two Witnesses. For as it is not to be deny'd, but that thereby in a mystical Sense may be denoted the Testimony that was to be born to the Truth of the Gospel in opposition to Popery, which is one sort of Antichristianism; so on the other hand it seems but reasonable to allow upon the Authority of the Ancients or in Conformity to their Exposition, that this Prophecy is to be understood Literally of Two Persons who should be Witnesses to the Truth of the Gospel during the time of Antichristianism most properly so call'd. I shall here choose to expound this Prophecy in the more Literal sense, contenting my self to give an Account of the more mystical Interpretation thereof in the Note (b) next following. I will give Power, says Christ unto my Two Witnesses, i. e. (according (a) to the Consent of the Primitive Fathers) to Enoch and Elias, who shall be then sent to bear Witness again upon the Earth to the Truth of Religion, as the most convincing Argument that can be made use of to preserve Men from being seduc'd by Antichrist most properly so call'd; and they shall prophesy, i. e. preach and maintain the True or Christian Religion,

IV.
Of the Two Witnesses, that should bear Witness to the Truth of Christianity, during the State of Antichristianism.

ANNOTATIONS.

“broken.” St Ambrose upon that Passage 1 Cor. 4. 9. I think that God has set forth us the Apostles &c. says: “Thus Enoch and Elias, that shall be the Apostles of the Last times, must suffer many Persecutions and Afflictions; for they must be sent before to prepare the People of God, and to strengthen the Churches.” St Jerome in Epist. 148. to Marcella writes thus: “We shall say nothing in this place concerning Enoch and Elias, of whom St John in his Revelation (meaning this ch. 11. 3, &c.) witnesses, that they shall come again upon Earth and dye.” The same (in short) is affirm'd by St Augustine lib. 9. de Gen. cap. 6. by Prosper de Dimid. Temp. cap. 13. by St Gregory on Job lib. 9. cap. 4. by Damascen de Fide Orthodoxa lib. 4. cap. 27. by Aretas Cesarensis on this Chapter of the Revelation &c. I have transcrib'd the foregoing Testimonies from a Book lately publish'd under the Title of God's Judgments upon the Gentile Apostatiz'd Church, in four parts: the last of which parts treats wholly of Antichrist, and it as well as the rest of the said Book very well deserves the Reading of any Person studious in these Matters. Here the Reader will find the State of the Controversy concerning a Personal Antichrist taken notice of, as also Observations concerning the mystical and natural Body of Antichrist as well as of Christ; and several other things which tend to give a Right Understanding of the Revelation of St John; and which I have therefore made here express use of, or else refer'd to.

I shall here adjoin a Note of the late most Learned and Pious Divine Dr Grabe in reference to this matter on a passage of Irenæus lib. 5. cap. 5. It is Note (4) in pag. 405. Oxon. Edit. and runs thus in the Doctor's own words: Disputatorem de loco in quem Deus transtulerit, &c. hucusque viventes conservavit Enochum & Heliam, Augustinus indicavit ad fidem non pertinere, lib. 2. de Peccato originali

TEXT.

TRANSLATION.

λίαις ἀλφειοῦ ἐξήκοντα, περιβεβλημένοι σακκίους. 4 Οὗτοί εἰσι αἱ δύο ἑλαιοὶ, καὶ δύο λυχνίαὶ αἱ ὡς ἑστηκυῖαι ἐνώπιον τοῦ ἑσθλ. † Κυρίου τῆς γῆς ἐσῶσαι.

two hundred and threescore days, cloath'd in sack-cloth. 4 These are the two olive-trees, and the two candlesticks standing before the * Lord of the Earth.

5 Καὶ

ANNOTATIONS.

ginali cap. 23. At cum heic *Irenæus* doceat, *Apostolorum discipulos &c.* (N.B.) *auditores dixisse*, illos in paradysum terrestrem, ubicunque ille sit, translatos fuisse; indeque, *qui adversus Antichristum præliantur, venturos*; (cui sententiæ omnes ferè Græci & Latini Patres adstipulantur) mihi (N.B.) parum tutum viderur aliter nunc sentire. Patrum nomina, locosque, in quibus id legitur, præter eos quos in cap. 30. libri quarti adduximus (viz. Tertull. de Anima, Pseudomethodium in Revelationibus, Epiphan. Hæres. 64. Augustinum lib. 9. de Genesi ad litteram cap. 6. & lib. 1. de Peccatorum meritis & remissione cap. 31. & Tractat. de Antichristo) heic signare in gratiam studiosorum è re est. Nicodemus Hist. de Resurrectione Domini. Isidorus de Vita & Obitu Sanctorum. Hippolytus Martyr Orat. de Antichristo. Ambrosius in cap. 4. Roman. (This seems to be a slip of memory for 1 Cor. 4. as is above mention'd: having not *Ambrose* by me, I can't be certain) Athanasius lib. *Quod Nicæna Synodus &c.* Gregorius in 18 caput Job & Homil. 12. in Ezechiel. Hieronymus Epist. ad Pammachium adversus errores Joan. Hieros. Damascenus lib. 4. cap. 28. Justinus Martyr Quæst. 85. ad Orthod. Arethas Cappadox in 11 cap. Apoc. Procopius Gazæus in cap. 4. Gen. Plures alios legendo notes licet.

I have taken the pains to transcribe all these Citations, that the Reader may see, how generally the *Fathers* do agree in this matter, whatever different Notions thereof are entertain'd by *Moderns*. I desire the Reader but to consider that it can't with any Colour of Probability be thought, that the *Fathers* were so Wicked as to *forge* such a Doctrine; or supposing them *wicked* enough to forge it, yet to *what end* should they do it? Nay, if the *Fathers* be but allow'd to be Persons of *Sense*, and *good Understanding*, (and that those above cited were so, appears from their Writings) it can't be suppos'd, but that this Doctrine of *Enoch and Elias coming again upon Earth* must appear no less Strange and Surprising at first to them, than it do's to Men now adays at their first Hearing of it; and consequently that they acted then, as we do now, namely scrupled to give Belief to such a Doctrine, till the Truth of it was assur'd to them by unexceptionable Authority. And accordingly it is observ'd above by Dr *Grabe*, that *Irenæus* asserts, that the Truth of the said Doctrine was grounded on *no less Authority* than that of those who were *Disciples and Hearers of the Apostles themselves*. Whereupon the good Dr adds in reference to himself, *Mihi parum tutum videtur aliter nunc sentire*; and had all Others the like *due Esteem* for the *Fathers*, and the like *modest Opinion* of *Themselves*, there would quickly be taken away that great and unhappy Difference of Opinions, which is now in the Church, as to Points of Religion.

I can't yet put an end to this already long Annotation without observing in the last place (together with the Author of *God's Judgments &c.* aforementioned) that, as for the Coming of *Elias*, the Holy Scriptures themselves seem plainly to assert it. For thus says God by the Prophet *Malachi* ch. 4. 5. *Behold I will send you Elias the Prophet before the great and terrible Day of the Lord come, and he shall*

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Religion, and exhort the Professors thereof to adhere thereto (b) a thousand two hundred and threescore days, i. e. three years and an half or during the Time of Antichrist more properly so call'd, and they shall be cloath'd in Sack-cloth, as Mourning and bewailing the then sad State of the Church, on account of the Numbers that shall be seduc'd by Antichrist more properly so call'd, notwithstanding all their Prophesying or Preaching, and Working the greatest Miracles to keep them from being so seduc'd. 4 These two Witnesses, viz. Enoch and Elias are those who are in a more special manner and ultimately denoted by the Two Olive-trees, and the Two Candlesticks, standing before the Lord of the Earth, and
seen

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shall turn the Hearts of the Fathers to the Children, and the Heart of the Children to the Fathers, lest I come and smite the Earth with a Curse. In which place the Expressions of the great and terrible Day of the Lord, and of smiting the Earth with a Curse, do I think chiefly (if not only) relate to Christ's second Coming. For his first Appearance in the Form of a Servant, can't with any tolerable congruity be call'd Great and Terrible; and he came not then to perform any Judicial Acts, but what were purely Spiritual, the Judging of the Earth being the grand Design of his second Coming. To this it is objected, that our Blessed Lord expressly asserted, that *Elias* there meant *was already come*. Matth. 17. 12. To which I answer, that our Lord meant no more than that *John* the Baptist, *the Power and Spirit of Elias*, or *Elias* in the Spirit was come, but not in the Body; in which that He was yet to appear before his second Coming, our Saviour himself do's not deny, but rather plainly assert. For when the Disciples taking our Saviour's words in too large a sense, ask'd him, *How then say the Scribes that Elias must first come?* Our Lord answers, that *Elias* (N. B.) *SHALL come, and SHALL restore all things*. Which words being spoken in the future Tense, can't be apply'd to *John* the Baptist, who was *already come*, but had not *restor'd all things*: which is still reserv'd to the Coming of *Elias* in Person at the End of the World, or at the *Times of Restitution of all things, which God has spoken by the mouth of all his Prophets, since the World began*. Act. 3. 21.

V. 4. † *Kueis*, not *Θεός*, is read in Alex. and several other MSS. as also in Vulg. Lat. Syr. and Arab. Versions; in Hippolytus, Arethas, &c.

(b) It is observable, that the *treading under foot of the holy City by the Gentiles* is express'd by 42 Months; and the *Propheying of the Two Witnesses* is express'd in the very next verse by 1260 Days. Now since the *same space of Time* is denoted by Both expressions, it deserves Consideration why it is thus *different-ly* express'd. And the Reason hereof is very probably, and therefore I think generally, thought to be this, viz. That in Scripture All Sin and Error is resembled to *Darkness* and *Night*, over which the *Moon* rules; and contrariwise the Truth of Religion is resembled to *Light* and *Day*, over which the *Sun* rules, as *Psal.* 136. 8, 9. Agreeably hereto St Paul is said *Act.* 26. 18. to be sent to the Gentiles, to turn them from *Darkness* to *Light*. And so 2 *Cor.* 6. 14. *What fellowship has Light with Darkness?* Now Months arise from the Motion of the *Moon*, which governs the *Night*; but Days and Years arise from the Motion of the *Sun*, which governs the *Day*. On the like account the Time of the *Beast* is reckon'd chap. 13. 5. by Months; but the *Woman's Stay* in the Wilderness, by Days and Years. Chap. 12. 6, 14.

T E X T.

TRANSLATION.

5 Καὶ εἴ τις αὐτὸς θέλη ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ καταβροῦσιν τὸν ἐχθρὸν αὐτῶν· καὶ εἴ τις αὐτὸς θέλη ἀδικῆσαι, ἔτι αὐτὸν ἀποκτενεῖται. 6 Οὗτοι ἔχουσιν ἐξουσίαν κλειῖσαι τὸν οὐρανόν, ἵνα μὴ βρέχῃ ὕετος ταῖς ἡμέραις τῆς τροφῆς αὐτῶν· καὶ ἐξουσίαν ἔχουσιν ὅτι τὸ ὕδωρ, σπένδει αὐτὰ εἰς αἷμα, καὶ πατάσκει τὸ γῆν πάση πληγῇ, ὅσας ἐὰν θέλῃσιν. 7 Καὶ ὅταν τελώσωσι τὴν μαρτυρίαν αὐτῶν, ὁ θηρίον ὁ ἀναβαῖνον ἐκ τοῦ ὕδατος ποιήσῃ πόλεμον μετ' αὐτῶν, καὶ νικήσῃ αὐτούς, καὶ ἀποκτενεῖ αὐτούς. 8 Καὶ τὰ πτώματα αὐτῶν ἐπὶ τῇ πλατείᾳ πόλεως τῆς μεγάλης, ἧς καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος ἡ αὐτῶν ἐσταυρώθη.

5 And if any man will hurt them, fire proceeds out of their mouth, and devours their enemies; and if any man will hurt them, he must in this manner be kill'd.

6 These have power to shut heaven, that it rain not * the days of their Prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they * shall be about to finish their testimony, * the wild Beast that ascends out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall* lie in the street of the great City, which spiritually is call'd Sodom and Egypt, where also their Lord was crucified.

9 Καὶ

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V. 6. † So Alex. and many other MSS. and Vulg. Lat. Arab. and Ethiop. Versions; and Hippolytus, Arethas, &c.

V. 8. † Αὐτῶν, not ἡμῶν, is read in Alex. and many other MSS. and in all the four Ancient Versions, and in Arethas.

(bb) *Θηρίον* properly signifies a *Wild Beast*, and so render'd here and elsewhere in this Book, seems to answer best to the Design of the Holy Spirit, in using the said word to denote *Antichrist*, whether Personal or Mystical, as what would be very pernicious to Mankind. It is also more agreeable to the Description given of its Composition chap. 13. 1. At to this Wild Beast's ascending out of the bottomless Pit, see chap. 13. 1. and 17. 8.

(c) It must be remember'd what has been above observ'd, in relation to the Tribe of *Dan* not being mention'd in chap. 7. namely that it was because out of that Tribe is to arise Antichrist emphatically so call'd: which is generally asserted also by the Fathers and other Ancient Writers, viz. *Hippolytus*, *Irenæus*, *Ambrose*, *Theodoret*, *Prosper Aquitanicus*, *Anastasius Sinaita*, and *St Gregory*, as may be seen Part 4. Sect. 9. of *God's Judgments &c.* aforecited. The same Author observes in the same place, that the *Jews* are so fully persuaded of this, that *Ben Dan* or a *Son of Dan*, is a Proverbial expression amongst them, to signify a notorious Villain or Murderer. And as Antichrist is thus to come of the Tribe of Dan; so is he to have Jerusalem in his power, according to the general

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seen by the Prophet Zachary in that Vision which he records in Chap. 4. of his Prophecy. 5 And if any man will, or shall go about in those Days of Antichrist more properly so call'd to hurt them, Fire proceeds out of their Mouth, and devours their Enemies, i. e. at their Word Fire shall come down from Heaven, as it did afore at the Word of Elias, and destroy their Enemies; and if any will hurt them, he must or shall in this manner be kill'd, till the Time comes that these two Witnesses are (as v. 7.) to be kill'd themselves by Antichrist aforesaid. 6 These likewise shall have, as Elias formerly had, power to shut Heaven, that it rain not during the days of their Prophecy; and have power over Waters to turn them to Blood as Moses did, and to smite the Earth with all sorts of Plagues, as often as they will. 7 And when they shall be about to finish their Testimony, (bb) the Wild Beast that ascends out of the bottomless Pit, i. e. the Person more properly call'd Antichrist, and who is here describ'd as a Wild Beast because of the great Mischief he shall do, and as ascending out of the bottomless Pit or Hell, as being in a special manner actuated by the Devil; this most Wicked Person with his seduced Followers shall make War particularly against them, viz. the two Witnesses of Christ, and shall be permitted by Divine Providence to overcome them, and kill them. 8 And their dead Bodies shall lie in the Street of the great City, viz. (c) Jerusalem, which shall be at this time taken and in the hands of Antichrist most properly so call'd, and which Spiritually, i. e. in a figurative and spiritual Sense is call'd (Isai. 1. 10.) and may at that time more especially be call'd Sodom, viz. on account of its extraordinary Wickedness, which shall bring down the Judgments of God upon it, as visibly as the Sin of Sodom brought down Fire from Heaven on it, and Egypt on account of the extraordinary Afflictions and Calamities wherewith the Christians shall be then afflicted by the Power of Antichrist most properly so call'd, and then domineering at Jerusalem, as the Children of Israel were afflicted by the King of Egypt: and as the Egyptians were plagu'd, and at last destroy'd many of them with their King, in the Red Sea, for thus afflicting the Israelites; so shall the said Antichrist and his Followers be likewise at last plagu'd and destroy'd for their Afflicting the Faithfull Servants of God. And as on these Accounts, Jerusalem may be fitly styl'd in a figurative Sense Sodom and Egypt, so that Jerusalem is the City here meant, is denoted most evidently by its being added further, that this is spoken of the City, where also their Lord, i. e. Christ the Lord of the two Witnesses Enoch and Elias was crucified.

9 And

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general Tradition of the Antients, being to sit there in the Temple Blasphemously, as if he were God. And whereas Jerusalem is here call'd the great City, it may probably refer to the greatness it shall arrive to at that time, by the Jews Rebuilding of it, who for some time before this may be return'd many or most of them into their Own Country.

TEXT.

TRANSLATION.

9 Καὶ βλέψουσιν ἐκ τῶ λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνων τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσονται περῆσαι εἰς μνήματα. 10 Καὶ οἱ καθικεύοντες ἐπὶ τῇ γῆς χαρῶσιν ἐπ' αὐτοῖς, καὶ εὐφρανθήσονται, καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι ἔτσι οἱ δύο παρεφῆται ἐβασσύνισαν τὴν καθικουμένην ἐπὶ τῆς γῆς.

11 Καὶ μετὰ ταῖς τρεῖς ἡμέρας καὶ ἥμισυ, πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐπ' αὐτούς· καὶ ἔστη ἐπὶ τὴν πόδα αὐτῶν, καὶ φόβος μέγας ἔπεσεν ἐπὶ τὴν θεωρῶντας αὐτούς. 12 Καὶ ἤκουσεν φωνὴ μεγάλην ἐκ τοῦ ἔθρου, λέγουσάν τοις· Ἀνάβητε ὧδε. Καὶ ἀνέβη ἐπὶ τὸ ἔθρονον ἐν τῇ νεφέλῃ· καὶ ἐθεώρησεν αὐτούς οἱ ἐχθροὶ αὐτοῦ. 13 Καὶ ὡς ἐκείνη τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκρίναντο οἱ τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτά· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τῷ ἔθρουν.

9 And they of the peoples, and tribes, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth, shall rejoice over them, and make merry, and shall send gifts one to another; because these two Prophets tormented them that dwelt on the earth.

11 And after *the three days and an half, the spirit of life from God enter'd into them; and they stood upon their feet, and great fear fell upon them who saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earth-quake, and the tenth part of the city fell, and in the earth-quake were slain of men * of name seven thousand; and the remnant were affrighted, and gave glory to the God of heaven.

14 H

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(d) God may so order this, that so the Malice and Rage of the Antichristian party may be the more subservient to his Glory. For by means of the two Witnesses *dead Bodies not being suffer'd to be put in the grave*, their Resurrection and Ascension shall be the more Visible and Conspicuous to others, who shall stand looking on their dead and unburied Bodies.

(e) So the true Prophets, and particularly *Elijah*, were said to *trouble the wicked Kings and People of Israel*. See 1 King. 18. 17, &c.

(f) That ὀνόματα ἀνθρώπων may denote the same as ἄνθρωποι ὀνομασμένοι, is evident from several like instances in Scripture. Thus Lev. 5. 15. ἀργύριοι σίκλων in the LXX. for σίκλοι ἀργυρίου.

(g) For

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9 And they of the Peoples and Tribes and Tongues and Nations, *that shall be then gather'd together after Antichrist as their Head in or about Jerusalem*, shall see their dead Bodies three days and an half, and shall not (d) suffer their dead Bodies to be put in graves. 10 And they that dwell upon the Earth, *as many as shall be gather'd then together at or about Jerusalem out of all Countries after Antichrist as their Head*, shall rejoyce over them now dead, *as looking on this Conquest over the two Witnesses to be an undeniable Proof of the Antichrist's being what he pretended to be, and so the most ready way to bring over to Him All such as yet withstand Antichrist*; and hereupon they shall make merry, and shall send gifts one to another; because these two Prophets *who had hitherto (e) tormented them that dwelt on the Earth, i. e. had given great Opposition to Antichrist, and all his Followers wheresoever they liv'd, were now kill'd and dead, and so there seem'd to be an hopeful Prospect for Antichrist and his Adherents.* 11 But they shall quickly find themselves disappointed, and that in the highest manner: for metbought after the three days and an half (*mention'd v. 9.*) the Spirit of Life from God enter'd into them, *i. e. the two Prophets or Witnesses that had been kill'd*, and they stood upon their feet, and hereupon great Fear fell upon them *of the Antichristian party, who saw them.* 12 And they, *i. e. the two Witnesses (and probably their Enemies too)* heard a great Voice from Heaven, saying unto them, Come up hither. And they, *i. e. the two Witnesses* ascended up to Heaven in a Cloud; and their Enemies beheld them. 13 And the same hour was there a great Earth-quake, and the tenth part of the City *Jerusalem, then become a great City*, fell, and in the Earth-quake were slain of Men (f) of Name seven thousand *belonging to the Antichristian party*; and the Remnant were affrighted, and by such their Fright and Consternation (g) gave Glory to the God of Heaven (h). *Such, as has been describ'd in this Section, shall be the different States of the Church to the End of the sixth Trumpet.*

SECTION

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(g) For to acknowledge any ways the Wisdom, Goodness, or Power of God, is the same as to give Glory unto him. Just as those, who being as it were found out by God in their Sins, do thereupon confess such their Sins, are said to give Glory unto God thereby: An instance whercof we have in *Achan*, Josh. 7.

(h) I come now to shew, how the Prophecy of the *Two Witnesses* is expounded generally by the *Moderns*. By these *Witnesses* then they understand chiefly, if not only, such as have oppos'd in their several Ages the Corruptions of the *Romish Church*. And these *Witnesses* are represented as *Two*, according to Mr *Mede* and his followers, only on account of their being here typified by such Pairs as were illustrious under O. T. for defending the Truth of Religion, such as *Moses* and *Aaron* in the Wilderness, *Elijah* and *Elisab* under the Baalistical Apostacy, and *Zorobabel* and *Josuah* under the Babylonish Captivity. But others do not approve of this Exposition, and therefore by the *Two Witnesses* chuse rather to understand the *Waldenses* and *Albigenses*; whose Churches (they say).

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(ay) were *never* wholly enslav'd to the Idolatry and Tyranny of the Church of Rome; and which are the *only* Distinct and Visible Churches, that *never* were so enslav'd. Whereas it is said v. 5. that *Fire proceeds out of their mouths &c.* this is expounded mystically of the Witnesses only denouncing God's Vengeance against their Enemies, and their Enemies being sadly destroy'd on the Prayers of these Witnesses. By the Witnesses *having power to shut Heaven that it rain not*, Mr Mede understands their having the Power of the Keys, whereby to shut Heaven so, as that the Grace of Christ (which he makes the *Mystical Rain*) should not distill upon them to the Remission of Sins, as long as their Enemies persever'd in their Errors. As for the Witnesses *having power to turn Water into Blood*, Mr Mede understands that the said Witnesses shall be literally endu'd with such a Power, as *Moses* and *Aaron* were, about the End of their bearing Witness. Mr Whiston says, Perhaps the Power ascrib'd to these *two Witnesses*, in 5th and 6th Verses, do's rather refer to those Plagues of the Trumpets and Vials, which the Almighty, on their Prayers and Cries to Heaven, brought on that Empire which oppress'd them. As for the Witnesses *being kill'd, and their Bodies lying in the Street of the great City, which is spiritually call'd Sodom and Egypt, where also their Lord was crucified*, Mr Mede understands their being kill'd, and lying within the Territories or Jurisdiction of the City of Rome, as our Saviour was. And Mr Whiston gives the same Exposition, but adds withal another in these Words: Or else *in that broad or great City* (for so he expounds ἐν τῇ πλατείᾳ πόλει τῇ μεγάλῃ) — *where also our Lord was crucified*, i. e. within the Compass of Jerusalem literally, but mystically of that great City, which was the Head of that Christian Apostacy now, as Jerusalem had frequently been of the Jewish Apostasy in old times, i. e. in the Parts adjoining or belonging to Rome. By the Witnesses *being kill'd*, is understood their being Imprison'd, Murder'd, Expell'd and Banish'd. By those that *suffer'd not their dead Bodies to be put in graves*, is understood the Help and support afforded to the Witnesses by their Friends. By the *Witnesses coming to Life again, and standing upon their Feet* is understood their being restor'd to their former Condition, wherein they were before they were kill'd. And lastly, by their being *call'd, and ascending up to Heaven*, is understood the Witnesses being, not only restor'd to their former State, but a much greater degree of Honour and Power.

Mr Whiston tells us (pag. 206, 207. of his Essay) that what is said v. 7 — 11. concerning the Witnesses *being kill'd, and not put in their graves*, and coming to Life again, and *standing upon their Feet*, was exactly verifi'd in the *Vaudois* in our own Age. For says he, the Duke of Savoy their Sovereign, by an Edict dated Jan. 31. A. D. 1682. N. S. forbade the Exercise of their Religion, on pain of Death. And therein order'd their Churches to be demolish'd, and their Ministers to be banish'd. The Edict for their Banishment was dated at Turin, April 9th, enroll'd the 10th, and publish'd in the Valleys the 11th, and an Army sent against them of Savoy and French Troops; who attacked them on the 22d of the same Month, and totally subdu'd them in the following Month of May; when many of these poor People were kill'd and barbarously slaughter'd: and great Numbers cast into Prison, and inhumanly us'd there, and the miserable Remains of them were at length releas'd out of Prison, and permitted to depart about the beginning of December: so that the total Dissipation of them was not compleated till that time, or the beginning of December the same year 1686. In the mean time, these poor *Vaudois* were very kindly receiv'd and succour'd by the Protestant States, particularly those of Holland, Brandenburg, Geneva and Switzerland: and so preserv'd from Ruin. Towards the latter End of the Year 1689, about three years and an half after the Publication of the Edict

above

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above mention'd in the Valleys, or the beginning of its Execution, they pass'd the Lake of *Geneva* secretly, and entering *Savoy* with their Swords in their hands, they recover'd their ancient Possessions, and by the Month of *April* A. D. 1690. establish'd themselves in it; notwithstanding the Opposition of the Troops of *France* and *Savoy*: of whom they, who were comparatively but a few, slew great Numbers with inconsiderable loss; till the Duke himself, who had now left the *French* Interest, by his League, and an Edict sign'd *June* 4. 1690. just three years and an half after their total Dissipation, recall'd the rest of them, and reestablish'd them, with Liberty to the *French* Refugees themselves to return with them also. So that on the whole these *Vaudois*, when they were about to finish their Testimony, or near the Conclusion of their 1260 days Prophecy in Sackcloth, have been slain, i. e. in prophetick Style Imprison'd, Murder'd, Expell'd and Banish'd; they were not suffer'd to be utterly ruin'd, or put into graves by the Protestant States, who supported and assisted them. They have continu'd in that State of Expulsion three years and an half, exactly according to this Prophecy, and that in the publick View of the *Papists*, and to their great joy. And after those three years and an half were over, the Spirit of Life from God has entered into them, and they have risen again from the dead, and stood upon their feet, i. e. recover'd their old Habitations, and obtain'd the Pardon and Protection of their Prince; and so terribly defeated their numerous Enemies, that Fear and Terror could not but fall upon them thereupon; exactly also as this Prophecy foretold of them. And this Event is the more to be observ'd, because it takes in the Resurrection of both the Witnesses, the *Waldenses* and *Albigenses*, which have been an united People, and dwelt together in these Valleys of *Piedmont*, ever since the Conclusion of the *Crusades* against the latter of them in the thirteenth Century; and because it was from this Prophecy expressly foretold before it happen'd, by the most learned the Lord Bishop of *Worcester*, as is well known to many, and exactly come to pass accordingly. And thus far of this Prophecy seems to me to have been already fulfill'd, and that very remarkably. But the rest being, I think, yet future, I shall not attempt any particular Interpretation of it. Thus Mr *Whiston*.

I have been the more willing to give the Reader this long Account of the Expositions given by *Modern* Divines to this Prophecy of the two Witnesses, that he might be the better able to judge, whether several Particulars of the said Prophecy seem not to be strangely expounded by them, and to be such as cannot be Better expounded, than by understanding them, as the Ancients did, of *Enoch* and *Elias*. These two as they were to be the Principal Witnesses, which should bear witness to the Truth of Religion in these impure Ages of the Church, so this Prophecy of the two Witnesses seems best understood of Them principally or solely in several Particulars thereof: but as All those, who thro' the said several Ages of the Church's Impurity have born witness to the Truth in their own Times, may be look'd on as Fore-runners, and as it were Types of these Two principal Witnesses; so several particulars of the aforesaid Prophecy may also be accommodated to All such inferior Witnesses, and that perhaps agreeably to the Design of the Holy Spirit. Certain it is, that several of the Prophecies relating to Christ are capable of such a double Exposition; there being in them blended together some Particulars, which are to be understood principally or only of Christ himself; and some other Particulars, which may be also understood, and were design'd by the Holy Spirit to be understood, of That Person who is in the said Prophecy a Type of Christ. And the like holds good as to the Prophecies relating to Christ's first and second Coming, and those relating to his Coming to destroy Jerusalem, and to judge the World at the last Day.

TEXT.

TRANSLATION.

14 Η οὐαὶ ἡ δούτρεα ἀπῆλθεν,
ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

15 Καὶ ὁ ἑβδόμος ἄγγελος ἐσάλ-
πισε, καὶ ἐγένοντο φωναὶ μεγάλας ἐν τῷ
ἐρανῶ, λέγουσαι· † Εγένετο ἡ βασιλεία τοῦ
κόσμου, τοῦ Κυρίου ἡμῶν, καὶ τοῦ Χριστοῦ αἰῶς,
καὶ βασιλεύσει εἰς τοὺς αἰῶνας, τῶν αἰώνων.

16 Καὶ οἱ εἰκοσιτέσσαρες ἑρσέβυτεροι
οἱ ἐνώπιον τοῦ Θεοῦ καθεήμενοι ὅτι τοὺς
θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα
αὐτῶν, καὶ ἠροσεκύνησαν· Ὁ Θεῶ, 17 λέ-
γοντες· Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς
ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ὢν καὶ ὁ
ἐρχόμενος· ὅτι ἐλήφθης τὴν δυνάμιν
σου τὴν μεγάλην, καὶ ἐβασίλευσας.

14 The second Wo is past;
* behold, the third Wo comes
quickly.

15 And the seventh angel
founded, and there were great
voices in heaven, saying, The
Kingdom of this world is be-
come *the kingdom* of our Lord,
and of his Christ, and he shall
reign for ever and ever.

16 And the four and twen-
ty elders, which sat before God
on their * thrones, fell upon
their faces, and worshipp'd
God.

17 Saying, We give thee
thanks, O Lord God almighty,
which art, and wast, and art to
come, because thou hast taken
to thee thy great power, and
hast reign'd.

18 Καὶ

A N N O T A T I O N S.

V. 15. † So it is read in the Singular, and not Plural, in the Alexandrian and many other MSS. and in all the four Ancient Versions, and in Arethas.

(i) Namely since *all* the foregoing *six* Trumpets do confessedly belong to the *Seal'd Book*, and since the *seventh* Trumpet as well as the former *six* do confessedly belong to the *seventh Seal*, which by its very Name is a Part of the *Seal'd Book*; hence it follows that what is here said in this Section concerning the *seventh Trumpet*, ought to be look'd on as a Part of the *Seal'd Book*. And the same way of Arguing will prove that what is said in this Section, concerning the *Woes*, do's likewise belong to the *Seal'd Book*: forasmuch as not only what is said in like manner Chap. 9. 12. of the *First Wo*, and *Them* that were *then* to follow, is confessedly a Part of the *Seal'd Book*; but also the *three Woes* are only the Importance of the *three last Trumpets*; and therefore if *all the Trumpets* belong to the *seventh Seal*, and so to the *Seal'd Book*, then do's so likewise All that is said of the *Woes*. In short, as it has been afore observ'd, that what is here said in this Section, should in its natural Order have follow'd immediately after the end of Chap. 9. and, since if it had actually thus follow'd, no one would have doubted, but that it was a Part of the *Seal'd Book*; therefore albeit it do's not actually thus follow, yet since we know it ought to have follow'd in a natural Order, and we know for what Reason the said natural Order was interrupted, it is still evident enough that it is in reality no other than a Part of the *Seal'd Book*, however inserted between the Prophecies of the *Little Book*.

(k) For, as has been said, the *three Woes* are the Importance of the *three last Trumpets*; and consequently the *second Wo* of the *sixth Trumpet* &c.

(kk) See Chap. 20. 4.

(l) According to what is said of them Ch. 4. 9—11.

(m) Hereby

SECTION IV.

Which is to be esteem'd a Part of the (2) Seal'd Book; and wherein is contain'd the Expiration or Ending of the sixth Trumpet, and the Happy State of the Church upon the Sounding of the seventh Trumpet.

14 There being Chap. 4. 1. — Ch. 9. ult. set down the several Visions, wherein were represented the Different States of the Roman Empire, from the Beginning of the first Seal to the end of the sixth Trumpet of the seventh Seal; and there being Chap. 11. 1. — 13. set down the Vision, wherein was represented the Different States of the Church during the same Interval, viz. from the Beginning of the first Seal to the end of the sixth Trumpet of the seventh Seal; here is the most proper Place to take Notice of the ending of the sixth Trumpet, as being the Common Period to All afore set down, relating either to the Seal'd or Little Book. Wherefore it is to be observ'd, that when that which is before represented in the Visions of the Seal'd and of the Little Book, is come to pass; Then the Interval belonging to the sixth Trumpet, or (k) which is the same, the Second Wo of the Three mention'd Ch. 8. 13. is past. Behold, the Third Wo comes, or which is the same, the Interval belonging to the seventh and last Trumpet shall begin quickly, to wit, after the Earth-quake mention'd in the foregoing Verse; and not only so, but the Judgments which are to make up the Third Wo, shall in a very short space of time be All brought on Antichrist and his Party to their final Ruin and Destruction.

I.
The Expiration
or Ending of the
Second Wo, or sixth
Trumpet.

15 And accordingly the seventh Angel sounded, and Antichrist and his Followers being in a very short time quite destroy'd by the Plagues that make the Third Wo, there were great Voices, i. e. the Voices of a great Multitude in Heaven, saying, The Kingdom of this World is become the Kingdom of our Lord, and of his Christ, i. e. the Supreme Civil Power here on Earth is now in the Hands of the (kk) Saints or Faithfull Servants of Christ, and he shall reign for ever and ever, i. e. the Saints shall thus continue to have the Dominion even of the Earth to the End of this World. 16 And, the Mystery of God (mention'd Chap. 10. 7.) being thus fulfill'd, as he had declar'd to his Servants the Prophets, hereupon the four and twenty Elders, which (according to the Description Chap. 4. 4. of the Scene or Theater of these Visions) sat before God on their Thrones, fell upon (l) their Faces, and worshipp'd God, 17 Saying, We in the Name of the whole Christian Church, the Governours or Bishops whereof we represent, give Thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast now as it were taken to thee thy great Power by executing at length Vengeance on thy Enemies, and hast reign'd, i. e. made now thy Saints to reign.

II.
The Happy State
of the Chur.h in
the Time of the
seventh Trumpet,
briefly foretold.

T E X T.

TRANSLATION.

18 Καὶ τὰ ἔθνη ὀργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου· καὶ ὁ χρόνος τῶν νεκρῶν, κειμήλια, καὶ δύναι τὸ μισθὸν τοῖς δούλοις σου τοῖς περσφῆταις, καὶ τοῖς ἁγίοις καὶ τοῖς φοβημένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλοις· καὶ ἀφαιρῆναι τὸν χρόνον ἀφαιρούμεναι τὸ γῆν. 19 Καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ ἔρειπῳ, καὶ ὤφθη ἡ κιβωτὸς τοῦ ἀσθένους αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ χάλασα μεγάλη.

Κεφ. ιβ'. Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ· γυνὴ ἐβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ὅτι τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα.

18 And the Nations were angry, and thy wrath is come, and the time of the dead that they should be judg'd, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them who destroy the earth.

19 And the temple of God was open'd in heaven, and there was seen in his temple the ark of his *Covenant: and there were lightnings, and voices, and thundrings, and an earth-quake, and great hail.

Chap. XII.

And there appear'd a great wonder in heaven, a woman cloth'd with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 Καὶ

P A R A P H R A S E.

18 And the Nations were angry, (*m*) and out of such their wicked Anger long persecuted thy Saints; and the Time of thy Wrath in avenging the Afflictions of thy Saints is come at last, and the Time of the Dead that they should be judged, and that thou shouldst give Reward unto thy Servants the Prophets, and to the Saints, and to them that fear thy Name, Small and Great; and also the Time is now come that thou shouldst destroy them who destroy the Earth or corrupt Mankind, i. e. Antichrist and his Followers. 19 And the Temple of God was open'd, (*n*) viz. that the seven Angels with the seven Vials might come out of it, as we learn from Chap. 15. 5, 6. and there was seen in his Temple the Ark of his Covenant, whereby may be denoted that now the Veracity of God in fully making good his Covenant and Promises to his Church was most evidently manifested by God's destroying all the Enemies thereof, viz. Antichrist and his Followers, by the pouring forth of the seven Vials upon them: And upon the pouring forth of the last of these seven Vials or Plagues, there were Lightnings, and Voices, and Thundrings, and an Earth-quake,

PARAPHRASE.

Earth-quake, and great Hail, finishing the Destruction of Antichrist, as appears from Chap. 16. 17. to the end.

SECTION V.

Wherein is contain'd the Remaining Part of the Little Book, viz. several Prophetical Visions representing several Particulars relating to, and so respectively Cotemporary with the respective Different States of the Church represented in the first Vision of the said Little Book contain'd in Section the third.

One of the principal Means for the Right Understanding of this Book of the Revelation being this, viz. a Right Apprehension of the Connexion of the Prophecies of the Seal'd Book with those of the Little Book; and in order to have a Right Apprehension hereof it being requisite, not only to insert the First Vision of the Little Book (contain'd in Section the third) between the second and fourth Section, that is, between the Beginning of the sixth Trumpet (Chap. 9. 13.) and the End of the third Trumpet (Chap. 11. 12.) but also to insert it in as short a manner as might be: And this being accordingly done, and so the Connexion between the Seal'd and Little Book being easily enough discernible, it is requisite here in the next place to give a more full and distinct Account of the different States of the Church, briefly Compris'd in the first Vision of the Little Book, namely by adjoining here the remaining Visions of the Little Book, wherein such Particulars are more fully and distinctly represented. Accordingly by the Visions here next mention'd by St John is set forth the Progress Christianity should make in the Roman World, during its Primitive and Pure State, notwithstanding all the Opposition that should be made thereto by the Devil. Chap. XII. And there appear'd a great Wonder to me in Heaven, whether I was call'd by an Ecstasy to see these Visions; namely a Woman cloath'd with the Sun, and the Moon under her Feet, and upon her Head a Crown of twelve Stars: whereby is denoted the Christian Church, adorn'd and shining with the Faith of Christ the Sun of Righteousness; and despising or casting off the Rites and Ceremonies of the Jewish Law, as what at least in reference to their Feasts directed by the Motion of the Moon, and also like the Moon was only a sort of reflected Light or a fainter and obscurer Revelation of the will of God and true Religion, and consequently was also, like the Moon, to have its Change or to last only for a Season. And by the Crown of Twelve Stars is denoted the Rise of the Church

^{L.}
A Representation of the Progress of Christianity in its Primitive & Pure Ages, notwithstanding all the Opposition it should meet with from the Devil, by the means of the Heathen Roman Emperors.

ANNOTATIONS.

(m) Hereby may be otherwise understood, that the Nations or Gentiles, who had hitherto trodden down the Holy City for the space of 42 months or 1260 days, were angry, when they came now to be dispossessed thereof.

(n) I herein follow Mr Whiston's Exposition as preferable to Mr Mede's.

TEXT.

TRANSLATION.

2 Καὶ ἐν γαστρὶ ἔχουσα, κρᾶζει ὠδίνουσα, καὶ βασανίζομένη πεχεῖν. 3 Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ ὕρῳ, καὶ ἰδὲ δράκων μέγας πυρρός, ἔχων κεφαλὰς ἐπὶ καὶ κέρατα δέκα· καὶ ὅτι τὰς κεφαλὰς αὐτοῦ ἀνδράγματα ἐπ' αὐτά. 4 Καὶ ἡ ἕρξ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τῷ ὕρῳ, καὶ ἔβαλεν αὐτὰς εἰς τὴν γῆν· καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ. 5 Καὶ ἔτεκε υἱὸν ἄρρενα ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάξατο τὸ τέκνον αὐτῆς ὡς τὸν Θεὸν καὶ ἦλθεν εἰς τὸν θρόνον αὐτοῦ.

2 And she being with child, cried travailling in birth, and pain'd to be deliver'd.

3 And there appear'd another wonder in heaven, and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be deliver'd, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 Καὶ

ANNOTATIONS.

V. 6. † So it is read in Alex. and some other MSS. and in all the four Ancient Versions, and in Arethas.

(o) Mr *Whiston* observes (pag. 213, 214. of his Essay) that as the Time of Gestation from the Conception to the Birth in Women with Child, is known to be 40 Weeks or 280 days; so it is as well known, that from the first Rise of our Saviour's Kingdom at his Resurrection and Ascension A. D. 33. till the famous Proclamation and Edict for the Universal Liberty and Advancement of Christianity by *Constantine* and *Licinius* A. D. 313. which put an end to the Pangs of Birth in the heaviest Persecution that ever was then known, was exactly 280 years also.

(p) The *Seven Heads* may also here allude to the *Seven Kings*, as they are interpreted Chap. 17. 10. of which see more in that place.

(q) This place makes for the Interpretation of the *Third part of the Earth* in reference to the Roman Empire being a Third part of the then known World, and not in reference to that part of *Europe*, (as being One of the three Divisions of the World then generally receiv'd) which was within the limits of the Roman Empire. For by the *Third part of the Stars of Heaven* here mention'd is to be understood, the whole Power of the Roman Empire, not of that part only that lay in *Europe*, but also of the other parts lying in *Asia* and *Africa*.

(r) Agreeably to the form of Speech made use of by St Paul in *Gal. 4. 19. My little Children, of whom I travail in Birth again, till Christ be formed in you.* Whereby all this Allegory concerning the *Woman with Child &c.* is expounded.

(s) Herein

PARAPHRASE.

Church or first Propagation of the Gospel by the preaching of the Twelve Apostles. 2 And she, i. e. the Woman describ'd v. 1. or Church, being as it were the Common Mother of all Christians, and so being as it were (o) with Child in respect of every single Christian, while he is becoming such, cried, travailing in Birth, and pain'd to be deliver'd: whereby is denoted the great Desire and Pains and Afflictions underwent by the Primitive Bishops and Pastors to propagate the Gospel. 3 And there appear'd another Wonder at the same time to me being by way of Ecstasy in Heaven; and behold, a great red Dragon, having seven Heads, and ten horns, and seven Crowns upon his Heads: whereby is denoted the then Roman Empire; which is represented as having seven Heads, in allusion to the (p) seven Hills whereon Rome then stood; and as having seven Crowns upon its Heads, in allusion to the Sovereignty of Rome then over the World; and as having ten Horns, in allusion to the ten Kingdoms that were (according to Chap. 17. 12.) to arise out of the Roman Empire. Further, the then Roman Empire is here represented as a Dragon, because the then establish'd Religion was Heathenism or the Worship of the Devil, who deceiv'd our first Parents under the shape of a Serpent or Dragon; and also, because consequently the Roman Empire should oppose the growth of Christianity, agreeably to that Enmity which was foretold Gen. 3. 15. should be between the Seed of the Woman and the Seed of the Dragon. Lastly, the Roman Empire is here represented as a Great Dragon, because of the Great Power it then had; and as a Red Dragon, because of the Bloody Methods it should make use of to stop the Progress of Christianity. 4 And his Tail drew the (q) Third part of the Stars of Heaven, and did cast them to the Earth: whereby is denoted further that the Roman Empire had then in Subjection to it a Third part of the Princes or Potentates of the World; and so was the more able to oppose Christianity: and the Dragon stood before the Woman, which was ready to be deliver'd, for to devour her Child as soon as it was born; whereby is denoted the Care and Vigilancy of the Roman Power, not only to stop the Growth, but quite to extirpate Christianity. 5 And she, i. e. the Christian Church nevertheless brought forth (r) a Man Child, i. e. a Mystical Christ or Christian People, Christianity still making greater Progress in the Roman Empire, notwithstanding all the Opposition it met with. And whereas it is said that this Child was one, who was (s) to rule all Nations with a rod of Iron; and her Child was caught up unto God and to his Throne: hereby may be understood that the Roman Emperors should become Christian, which first came to pass in the Person of

ANNOTATIONS.

(s) Herein may also regard be had to the Millenary Reign of the Saints hereafter, and mention'd Chap. 20. 4. For to this Christ refers in his Promise to the Church of Thyatira Chap. 2. 26, 27. where the like Expression is made use of.

TEXT.

TRANSLATION.

6 Καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον,
ὅπου ἔχει τόπον ἡτοιμασμένον ἀπὸ τοῦ
Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέ-
ρας χιλίας ἑκατοσίας ἐξήκοντα.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐ-
ρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ
ἐπολέμισαν κατὰ τοῦ δράκοντος, καὶ ὁ
δράκων ἐπολέμησε, καὶ οἱ ἄγγελοι αὐτοῦ.

8 καὶ οὐκ ἴχυσαν, ὅτε τόπος εὑρέθη
αὐτοῖς ἐπὶ ἐν τῷ ὕδατι. 9 Καὶ ἐβλή-
θη ὁ δράκων ὁ μέγας (ὁ ὄφις ὁ ἀρ-
χαῖος, ὁ καλέσμενος Διάβολος,
καὶ ὁ Σατανᾶς, ὁ πλανῶν πᾶν οἰκ-
μένῳ ὅλῳ, ἐβλήθη) εἰς τὴν γῆν
καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

6 And the woman fled into
the wilderness, where she has
a place prepar'd of God, that
they should feed her a thou-
sand two hundred and three-
score days.

7 And there was war in hea-
ven: Michael and his angels
fought against the dragon, and
the dragon fought and his an-
gels:

8 And prevail'd not, nei-
ther was their place found any
more in heaven.

9 And the great dragon was
cast out, that old Serpent, call'd
the Devil and Satan, which de-
ceives the whole world; he
was cast out into the earth,
and his angels were cast out
with him.

10 Καὶ

PARAPHRASE.

of Constantine the Great; and that these Emperors should some of them subdue with a rod of Iron or the force of War the Enemies of Christianity, as the aforesaid Constantine did Maxentius, Maximianus and Licinius; and Theodosius the Great did Eugenius and Arbogastus and others. 6 And the Woman, being hereupon (as we learn from v. 13.) persecuted by the Dragon, fled into the Wilderness, where she has a place prepar'd of God, that they should feed her a thousand two hundred and three-score days. Namely, as the Israelites, when they were deliver'd out of the Bondage of Egypt, withdrew into the Wilderness, where they enjoy'd the free Exercise of their Religion, and had their Tabernacle and Solemn Service, but yet liv'd not in such Glory as they afterwards did in the Land of Canaan; so by the flying of the Woman into the Wilderness may likewise here be fitly denoted the State of the Christian Church, from after the Time that it was deliver'd from the Oppression of the Heathen Emperors till the second Coming of Christ; forasmuch as it has since enjoy'd the Freedom of openly professing and worshipping Christ, and of building Noble and Magnificent Churches for that purpose; tho' it has been Unhappy on account of many sorts of Apostacy, as likewise was the Church of Israel in the Wilderness. As for the thousand two hundred and

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and threescore days here mention'd for the feeding of the Church in the Wilderness or God's supporting and preserving of Her, notwithstanding the many and great Apostacies that should be brought about by the Means of the Devil or Dragon; these Days, as they make forty two Months, so they may be all made use of in allusion to the forty years Stay of the Israelites in the Wilderness, or to their forty two Stations in the same during their said Stay; and they may be understood mystically in reference to the Time of the mystical Antichrist, and literally in reference to the Time of the literal or personal Antichrist; as above Chap. 9. 2, 3.

7 But now it is further to be related, how the Woman came to be deliver'd of the Child safe, since the Dragon (we are told v. 4.) stood before her, for to devour her Child as soon as it was born. And this was not done without the special Providence of God executed by the ministry of the holy Angels, in opposing the evil Designs of the Devil and his Angels. Which is in short the Meaning of what follows, viz. that there was War in Heaven: Michael, One or rather the Chief of the seven Archangels, and his Angels, i. e. the inferior Angels under his Command or Direction, fought, tho' invisibly yet really in such a manner as is agreeable to the Angelical Nature, against the Dragon or Satan and the Chief of the evil Angels, in order to preserve the Child, that the Woman should be deliver'd of, from the Dragon: and the Dragon fought and his Angels on the other hand to destroy the Child as soon as it was born: And this War was carried on, as invisibly by the said Angels, so also visibly by the means of the Christian Martyrs and Confessors (assisted by the Good Angels) on one side, and by means of the Heathen Roman Emperors and their Magistrates set on thereto by the evil Angels on the other side. 8 And tho' the Dragon and his Angels us'd all their Might and Cunning, yet they prevail'd not, but were overcome, neither was their place found any more in Heaven, i. e. the Child of the Woman being thus preserv'd, till it was advanc'd to the Imperial Throne, (or more plainly, Christianity being thus preserv'd, till the Roman Emperor was become himself a Christian) then Heathenism or the Worship of the Devil and his Angels was put down from being the Establish'd Religion of the Empire. 9 And the great Dragon was cast out, (now by the Dragon is meant That First or Chief of the faln Angels, which of Old under the shape of a Serpent deceiv'd our first Parents; who is otherwise call'd the Devil, from his accusing us before God, and Satan from his hatred against us; which deceives still All that are deceiv'd to sin, especially Idolatry, thro' the whole World: He, I say, was cast out of Heaven, or from that Height of Divine Worship, which had hitherto been paid him as the Establish'd Religion of the Roman Empire) into the Earth, i. e. so as to have his Idolatrous Worship not only accounted Despicable, but also abhorr'd as most Execrable; and his Angels were cast out with him, i. e. All sorts of Idolatry, the Worship of all Those, that had hitherto been esteem'd as Gods, was renounc'd.

II.

A Representation of the Means, whereby Christianity made such Progress, as to become the Establish'd Religion of the Roman Empire; and also a Representation of the Means made use of by the Devil afterwards to put a Stop to the further Growth or flourishing State of Christianity.

T E X T.

TRANSLATION.

10 Καὶ ἤκουσα φωνὴν μεγάλην λέγουσαν ἐν τῷ ὕρατι· Ἀρπὶ ἐγένετο ἡ σωτηρία καὶ ἡ δυνάμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ· ὅτι κατεβλήθη ὁ κατήγερτος τῶν ἀδελφῶν ἡμῶν, ὁ κατήγερτος αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. 11 Καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τοῦ μαρτυρίας αὐτῶν καὶ ἔκ ἡγάπησεν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. 12 Διὰ τούτο εὐφραίνεσθε οἱ ὕρατοι, καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. Οὐαὶ τῇ γῇ καὶ τῇ θαλάσσῃ, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον χρόνον ἔχει. 13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἧς ἔτεκε τὸν ἄρρενα. 14 Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ αἵματος τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς,

10 And I heard a loud voice saying in heaven: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto * death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Wo * to the earth and to the sea: for the devil is come down unto you, having great wrath, because he knows that he has but a short time.

13 And when the dragon saw that he was cast out unto the earth, he persecuted the woman which brought forth the man-child.

14 And to the woman were given two wings of a great Eagle, that she might fly into the wilderness, into her place;

ὅπου

A N N O T A T I O N S.

V. 12. † So several MSS. and all the four Ancient Versions, and Arethas. The other Reading, Οὐαὶ τοῖς κατοικοῦσιν τὴν γῆν &c. was doubtless at first only an Interpretation put in the Margin.

(†) Tis observ'd by Mr *Mede*, that this Hymn of Triumph is as it were the Key for interpreting this whole Vision. For hence it plainly appears, that the *Advancing of the Woman's Child to the Throne of God* denotes no other than the Introducing of Salvation and Strength, and the Kingdom of God, and the Power of Christ, into the Imperial Throne of the Roman Empire.

(u) Here is probably an Allusion to *Job* 1. 6. &c.

(w) As by these *Two wings of a great Eagle* are generally, and not without probability, understood the two parts into which the Roman Empire was afterwards divided, viz. the Western and Eastern; so from hence it is inferr'd, that the Woman's Flight into the Wilderness must correspond to All that Time, and to that Time only, while there were *two Wings*, or while Both the Branches of the Empire *continued in being together*, i. e. till the Diffolution of the *Western* Empire,

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10 And hereupon I heard a loud Voice in Heaven, saying: (t) Now is come Salvation, and Strength, and the Kingdom of our God, and the Power of his Christ, *namely in having the Sovereign Power of the Roman Empire put into the hands of Constantine the Great now become a Christian*: for the Accuser of our Brethren is cast down, out of that Religious Dignity or Divine Worship he formerly had in the Roman Empire; the Accuser, I say, is cast down, which is so call'd because he (u) accused them, i. e. our Brethren or Good Men before our God day and night. 11 And they, i. e. the Martyrs and Confessors, or Faithfull Primitive Christians, overcame him by the Blood of the Lamb as the Efficient and Meritorious Cause, and by the Word of their Testimony, i. e. their bearing Testimony to the Word of God as the Conditional Cause; and that because they loved not, i. e. willingly and readily sacrific'd their Lives unto Death in bearing Witness or adhering to the Gospel. 12 Therefore rejoyce, ye Heavens, and ye that dwell in them, i. e. the Holy Angels and Blessed Spirits, by whose Ministry and Assistance this Victory over the Accuser of the Christians was obtain'd. Wo to the Earth and to the Sea, i. e. to the Inhabitants of this World: for the Devil is come down unto you, having great Wrath, because not only of the great Blow that has been given already to the Idolatrous Worship of Him, but also because he knows that he has but a short time, before the said Worship of him shall be utterly put an end to in the Roman Empire. 13 And when the Dragon saw, that he was cast out into the Earth, he persecuted or still endeavour'd, if by any means he could, to oppress the Woman which brought forth the Man-child, i. e. to oppress the Christian Church, tho' the Emperor was now become Christian. 14 And whereas it might have been well expected, that the Roman Emperors being become Christians, the Church should enjoy a most flourishing and happy State in all respects, it prov'd much otherwise by the Malice, Cunning and Persecution of the Dragon; insomuch that the State of the Christian Church after this hitherto can fitly be resembled only to the State of the Israelitish Church in the Wilderness; and whereas it is said that to the Woman were given (w) two Wings of a great Eagle, that she might fly into the Wilderness, hereby

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Empire, either A. D. 455. at the death of *Valentinian III*, when it ceas'd as to its real Greatness and Dominion; or however A. D. 476. when the very Name also ceas'd in *Augustulus*. Now the Rise of the Antichristian (i. e. Popish) Power is reckon'd Cotemporary with the Woman's Arrival in the Wilderness, or which is the same, with the Period of the *Western* Empire. Wherefore if the Death of *Valentinian III*. be taken for the Period of the *Western* Empire, viz. A. D. 455. then the Conclusion of the Antichristian State is to be A. D. 1715. viz. 1260 years after its Epoch or Beginning. Or if the *Western* Empire be not reckon'd to cease, till the very Name of it ceas'd in *Augustulus*, viz. A. D. 476. then the Conclusion of the Antichristian State will be A. D. 1736. This is the Computation whereby Mr *Made*, Mr *Whiston*, and others go by, who by the

TEXT.

TRANSLATION.

ὅπου τρέφεται ἐκ τῆς χυμῶν καὶ χυμῶν
καὶ ἡμῶν χυμῶν, ἀπὸ τοῦ ὅπου τῆς ὄφτος.

15 Καὶ ἔβαλεν ὁ ὄφις ὀπίσω τὴν γυναι-
κὸς ἐκ τῆς κόιλῆς αὐτῆς ὕδωρ ὡς ποτα-
μὸν, ἵνα τὴν ποταμοφόρον ποιήσῃ.

where she is nourish'd for a
time, and times, and half a time,
from the face of the serpent.

15 And the serpent cast out
of his mouth water as a flood
after the woman, that he might
cause her to be carried away of
the flood.

16 Καὶ

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Beast or *Antichrist* understand principally the *Papal Power*. To confirm this Opinion Mr *Whiston* observes (pag. 215. of his Essay) that as in the Type a Woman is not to be suppos'd capable of flying into a Wilderness till long after her Delivery; and after that, the Flight it self, by the Description of it, appears to take up a considerable time also: So in the things thereby represented, it must be allow'd, that there was to be a Considerable Interval between the Conversion of *Constantine*, and the Rise of the Antichristian Power; tho' its Duration is not exactly to be gather'd from that Type. The Reader here sees, that this Computation is founded on this Notion, that the two wings of a great Eagle mention'd v. 14. do denote the *Western* and *Eastern* Roman Empire: which, altho' it seems *probable*, yet since it is not *certain*, hence it appears that this Computation is not to be look'd on as *certain*, or any more than *probable*; especially since we find the like Expression us'd *Exod. 19. 4.* where God speaking of the *Israelites* Deliverance from the *Egyptians* says; *Ye have seen what I did unto the Egyptians, and how I bare you on Eagles Wings*: Where as by the *Israelites* being born on *Eagles Wings* can't be denoted their being Deliver'd from the *Egyptians* by any means of the *Roman Empire*; but only in general their being deliver'd by the *special Providence of God*; so it is possible, that by the Woman's having here *two Wings of a great Eagle given to her, that she might fly into the Wilderness*, may be denoted only in general the Churches being deliver'd from the Then Malice and Design of the Dragon by the like *special Providence of God*. The Reason why there is mention made of *Eagles* in the Plural with respect to the Deliverance of the *Israelites*, and only of a *great Eagle* in the Singular with reference to this Deliverance of the Church, may be this: that the *Israelites* being spoken of (*Exod. 19. 4.*) as *Many*, it was requisite to represent them as carried likewise by *many Eagles*; but the Church being here represented as a *single Woman*, she might agreeably thereto be represented as carried likewise by a *single great Eagle*. As to that other Computation of the *Epoch* (or *Beginning*) and *Ending* of the *Antichristian* State, drawn from the *Proportion* that the *Inner* and *Outer Court* of the Temple had one to the other, and mention'd by Mr *Whiston* pag. 80, 81, 82. and again p. 201, 202. of his Essay; it is much more precarious than the former; and therefore I shall say no more of it. But I shall rather observe, that as from what is said in this Chapter, it is not to be doubted but the *Woman's Flight into, and Arrival in the Wilderness* has been long afore this present time, so it hence appears necessary, that the *1260 days that she was to be nourish'd in the Wilderness*, should be understood in a *mystical Sense* or for *1260 years*, and consequently should relate to the Duration of a *mystical Antichrist*, or which comes to the same, should relate to the Duration of Time, wherein *Antichristianism* should by several Steps and Degrees arise, till it should at last advance to its highest Degree, namely under that single and most wicked Person; who is emphatically call'd

PARAPHRASE.

herely may be denoted that the Churches getting safe into this Wilderness-State, was owing to the Protection of the Roman Empire, denoted by the great Eagle its usual Standard; which Empire was at this time to be divided into two parts, the Eastern and Western, which were as it were the two Wings of the said Roman Eagle. By this means was the Church to fly into the Wilderness, into her place, where she is nourish'd as at other times, so especially for a Time, and Times, and half a Time mention'd by (x) Daniel, and by its application hereto appearing to denote the same as forty two months, or one thousand two hundred and threescore days above mention'd, from the face of the Serpent or malice of the Devil, who shall in a special manner actuate all the Antichristian Powers that shall arise, and more especially Him that is most properly call'd The Antichrist. 15 And the Serpent cast out of his mouth Water as (y) a Flood after the Woman, even at the time when she first was retiring into the Wilderness, that he might cause her to be carried away of the Flood: whereby may be denoted that most pernicious Heresy of (y) Arianism, which had well nigh quite overrun and destroy'd the Church in

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fill'd the Man of Sin, or the Beast, or Antichrist: Of which Antichrist, and the Afflictions of the Church during his Prevalency, is more especially to be understood, what is said in this and other Prophecies of this Book; and particularly that the Prevalency of this Antichrist shall be *literally forty two Months*, and accordingly the greatest Afflictions of the Church from Him shall be 1260 days *literally*, according to the Common Tradition of the Primitive Writers.

(x) Namely Dan. 12. 7. And herein is observable the Method taken by God to let us into the Meaning of this Expression, which could never have been found out by the bare Signification of the Words. For how thereby could it have ever been found out, that Time signifies a single year; Times, two years; and consequently half a Time, half an year? Whereas by comparing this verse 14. where it is said that the Woman was to be nourish'd for a time, and times, and half a time in the Wilderness, with v. 6. where it is said, that the said Woman was to be fed in the Wilderness 1260 days, it plainly appears, that a time, and times, and half a time is put to denote the same as 1260 days, or three years and an half. And also hereby it is intimated that the Prophecy of Daniel, wherein this Expression is mention'd, do's appertain to the same Events as this of the Revelation.

(y) Mr Whiston (pag. 214. of his Essay) understands these Attempts of the Serpent to destroy the Woman, of the Oppositions and Persecutions of Licinius, and Julian the Apostate, and Others, and of the great Inundations of the Barbarous and Heathen Nations, which in a little time overrun and shar'd the Empire among them. Which must inevitably have swallow'd up the Church, had not the Eastern and Western Eagles (or more agreeably to the Text, the Eastern and Western Wings of the Eagle) i. e. the Emperors at first protected her; and afterwards the Barbarous Nations join'd with the Old Inhabitants of the Roman Empire, and at last embrac'd Christianity also. However the Dragon so far prevail'd, that the Woman is forc'd into a solitary and afflicted Condition; — i. e. so imperfectly did these Barbarous Nations receive and understand the Christian Religion, and so soon did they submit to a new kind of Antichristian Idolatry

TEXT.

TRANSLATION.

16 Καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἥνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατέπιε τὸ ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.

17 Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τοῖς λοιποῖς τοῦ σπέρματος αὐτῆς, τοῖς τηρούντων τοὺς ἐντολάς τοῦ Θεοῦ, καὶ ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ. † 18 Καὶ ἔβη ἐκ τοῦ ποταμοῦ ὁ ἄγγελος τοῦ θαλάσσης. κεφ. ιγ'. Καὶ εἶδον ἐκ τοῦ θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφαλὰς ἐπὶ καὶ κέρατα δέκα· καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα ῥαβδία, καὶ ἐπὶ τοὺς κεφαλὰς αὐτοῦ ὀνόματα βλασφημίας.

16 And the earth help'd the woman, and the earth open'd her mouth, and swallow'd up the flood, which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the Testimony of Jesus Christ.

18 * And he stood on the sand of the sea.

Chap. XIII.

And I saw a wild beast rise up out of the sea, having seven heads and ten horns; and upon his horns ten crowns, and upon his heads the * names of blasphemy.

2 Καὶ

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latry and Persecution, that the purest part of the Christian Church began to be Desolate and Distress'd, and was forc'd into a Persecuted, and Sackcloth, and Wilderness Condition, during all the long time of those Antichristian Corruptions, for 1260 years together. Thus far Mr *Whiston*. Whereby the Reader may perceive, that He do's not understand the *Waters of a Flood cast out of the Serpent's mouth* of the Broaching of the *Arian* Heresy, except it be implied in the Opposition and Persecution of the *Others*, which he above mentions besides *Licinius*, and *Julian* the Apostate. But Mr *Mede* has well observ'd (lib. 3. p. 497.) that the *Waters of the Flood cast out of the Serpent's mouth* do's properly denote *pernicious Doctrine or Heresy*, according to the way of Speaking frequently made use of in Scripture, wherein the same word that denotes to *flow as out of a Fountain*, is often us'd to *speak or preach*: and the *Words of the mouth* are resembled to *Waters*. Thus Prov. 18. 4. *The words of a Man's mouth are as deep Waters; and the well-spring of Wisdom as a flowing Brook*. So Prov. 1. 23. *I will pour out my Spirit unto you*. And Prov. 15. 28. *The mouth of the Wicked poureth out evil things*, Very agreeable to the Expression under Consideration.

V. 17. † *χεῖμα* is not read in Alex. and several other MSS. nor in Syr. and Arab. Versions; nor in Hippolytus or Arethas.

V. 18. † So it is read, and not *ἰσίδω*, in Alex. MS. and Vulg. Latin, Syr. and Arab. Versions. And this Reading, as it is much more agreeable to the Scope of the place, so it is preferable to the Common Reading.

V. 1. † *ὀνόματα*, not *ὄνομα*, is read in Alex. and several other MSS. as also in Vulg. Latin, Syr. and Arab. Versions, and Arethas.

(z) The Reason of the *Sea* being taken in Scripture to denote the *West*, is with good

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in a little time after that the Emperors were become Christians. 16 And, whereas it is usual for the dry Earth to suck up Water, hence in Analogy to the Type or Image made use of in v. 15. (namely where the Water coming out of the mouth of the Serpent as a Flood, denotes the Heretical Doctrine of Arianism, overspreading the World as a Flood: in Analogy, I say, to this Image or Figurative Expression) it is said, that the Earth help'd the Woman, and the Earth open'd her mouth, and swallow'd up the Flood, which the Dragon cast out of his mouth; by the Earth being here denoted, on account of the foresaid Analogy, the Prevalency of the Orthodox Christians in the several Councils held on this occasion, and wherein Arianism was condemn'd.

17 And the Dragon was wroth with the Woman, i. e. enrag'd against the Church in a greater degree, when he saw that he could not overwhelm Her with the Flood of Arianism, but that she was safely retir'd into the Wilderness, or more plainly, was likely to continue in a Safe, tho' not so Flourishing and Glorious Condition, as she might otherwise have done. And therefore the Dragon went to make War with the Remnant of her Seed, i. e. with Such as she should bring forth in the Wilderness; namely those who keep the Commandments of God, and have the Testimony of Jesus Christ, i. e. persevere in bearing Witness to the Truth of Christianity, during this Wilderness-State of the Church. 18 And this War he wag'd with them by divers means: but the most principal one is that which shall be next represented; Namely, methought He, i. e. the Dragon stood on the Sand of the Sea. Chap. XIII. And I saw a Wild Beast, whereby in some sense may be denoted the Mystical Antichrist, as well as the Literal or Personal Antichrist. I shall here expound this Vision in the latter sense, or in respect to the Personal Antichrist, taking notice in the Notes of the more remarkable Particulars relating to the Exposition of the said Vision in reference to the Mystical, or more particularly the Papal Antichrist. This Wild Beast I saw rise up out of the Sea, (z) where by the Sea may be denoted (as usually in O. T.) the West; having seven Heads, and ten (a) Horns, and upon his Horns ten Crowns, as denoting that the Stage whereon Antichrist most properly and emphatically so call'd should act, should be within the Limits of the (once) Roman Empire, and that in his Time (a) there should be Ten Kingdoms within the said Limits; and upon his Heads the Names of Blasphemy, denoting

III.
A Representation of the Opposition to be made by the Devil to Christianity (as by introducing Corruptions into the Church, particularly Popery, &c.) more especially by the open and direct Opposition that should be made to it by Antichrist emphatically so called.

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good reason thought to be this, viz. because the *Mediterranean Sea*, call'd in Scripture the *Great Sea*, lies to the *West* of the Holy Land.

(a) Mr Whiston observes (p. 218, &c. of his Essay) that the Exact Time of the Rise of these *Ten Kings* (viz. denoted by the *Ten Horns*) is the great and principal Epoch and Characteristick of the so famous 1260 years in this Book. For then it is both in *Daniel* and *St John*, as the Fathers also generally allow, that the Antichristian State or Tyranny of the Beast with seven Heads and ten Horns,

TEXT.

TRANSLATION.

2 Καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρ-
 δάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτου,
 καὶ τὸ σῶμα αὐτοῦ ὡς σῶμα λέοντος. Καὶ
 ἔδωκεν αὐτῷ ὁ δράκων πλὴν δυνάμει
 αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἔξου-
 σίαν μεγάλην. 3 καὶ † μίαν τῶ κα-
 φαλῶν αὐτοῦ ὡς ἐσφαγμένῃ εἰς θά-
 νατον· καὶ ἡ πληγὴ τῆ θανάτου αὐτοῦ

2 And the wild beast which
 I saw was like unto a leopard,
 and his feet were as *the feet*
 of a bear, and his mouth as
 the mouth of a lion. And the
 dragon gave him his power,
 and his * throne, and great au-
 thority;

3 And * one of his heads
 as it were wounded to death:
 And his deadly wound was
ἰσχυρά

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Horns, was to begin; — when the Number of the Kingdoms, into which that Empire (viz. the *Roman*) was to be divided, amounted to the full and compleat number of *Ten*. Now altho' he supposes this to have fell out A. D. 456. and accordingly he gives us (p. 228.) a *Table of the Ten Kingdoms* then extant in the Roman Empire; yet since this matter is so far from being clear, that such as have gone about to state or reckon up the said *Ten Kingdoms* do differ therein one from another, as appears from comparing Mr *Whiston's* said Table with Dr *Allix's* Account of the said Kingdoms mention'd in Mr *Whiston's* Essay pag 222. and both the former with Mr *Mede's* Table of the said Kingdoms (lib. 3. Tub. 2.) From this Uncertainty in the Matter methinks there is an obvious Argument, that therefore in probability the Time of the *Antichristian State* most properly so call'd, and more *especially denoted* in this Vision, is *not yet come*; forasmuch as there never yet can be found the Time, when there were just *Ten Kingdoms* within the Limits of the *Roman Empire*. Agreeably hereto it do's, as Mr *Wh.* (p. 234, 235 of his Essay) says, deserve to be here observ'd, that, As the Number of the Kingdoms, into which the *Roman Empire in Europe*—was originally divided A. D. 456. was exactly Ten, not reckoning (N.B.) some very small ones, either just then expiring, or at the utmost Bounds of the Empire, or inconsiderable: So is it also *very nearly* return'd again to the same Condition, and at present is divided into *ten* grand or principal Kingdoms or States. In which passage the Reader sees, that altho' Mr *Wh.* says, that the Kingdoms, into which the Roman Empire was divided A. D. 456. was *exactly Ten*, yet to make them up so, he is forc'd *not to reckon some very small ones*, &c. The Reader may observe also, that Mr *Wh.* here allows, that the State of the Roman Empire is *very nearly return'd again to the same Condition*, and at present is divided into *ten* grand or principal Kingdoms or States. So that it is not so impossible, or unlikely as some may be willing to think, but that the *Time of Antichrist emphatically so call'd* may be drawing on apace; since a little change in the World may reduce all the States in *Europe* within the Limits of the *Roman Empire to Ten exactly* in very deed, and so evidently as not to be liable to doubt in the matter.

V 3. † *Eidō*, is not read in Alex. and several other MSS nor in Syr. Arab. and Ethiop. Versions, nor yet probably in the Old Lat. Version; nor yet in Irenæus or Arethas.

(b) This *One head that was as it were wounded to death*, is variously expounded even by those that agree in understanding this Prophecy only or chiefly of the *Papal Antichrist*. Mr *Mede* hereby understands the Overthrow of the
Heathen

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denoting the Blasphemous Titles, which this Antichrist should give Himself, and make others give Him. 2 And the wild Beast which I saw was like unto a Leopard; and his feet were as the feet of a Bear; and his mouth as the mouth of a Lion: whereby may be denoted, that for whatever Mischiefs done by them to the Church or People of God in their several Ages, the Empire of Babylon denoted in Daniel (Chap. 7.) by a Lion, or the Empire of Persia denoted by a Bear, or the Grecian Empire denoted by a Leopard, were particularly remarkable; All these Mischiefs or Calamities should be inflicted on the Christian Church by this said Wild Beast or Antichrist emphatically so call'd. And no wonder since the Dragon was represented to St John, as He that gave him his Power, and his Throne, so as to have Idolatrous Worship paid to him as God, and great Authority; 3 and whereas this seven-headed (as Chap. 12. 3.) Dragon (so call'd not only in reference to the Seven Hills whereon Rome stood, but also to the seven sorts of Government Rome should have, according to Ch. 17. 9, 10.) had One (b) of his Heads as it were wounded unto Death, i. e. had receiv'd as it were a deadly Wound by Heathenism being put down, and Christianity advanc'd to be the Religion of the Empire by the Christian Emperors, and so during the form of the Roman Government by Emperors, which form of Government made one of the Dragon's seven Heads: hereupon the Dragon gave to the Wild Beast this same wounded Head of His, that it might be heal'd: And accordingly his deadly Wound was heal'd, i. e. the worship of the Devil or Idolatry, which had been put down by the Christian Emperors, was reviv'd again (namely, as partly and in an inferior degree (bb) by the Papal Antichrist, so partly and more especially

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Heathen State of the Roman Empire under the Emperors, by the Advancement of Christianity to the Imperial Throne, or which is the same, by Constantine and his Successors becoming Christians. And consequently by this deadly Wound being heal'd, Mr Mede understands the Apostacy of the Church within the said Empire into Popery, as being only another sort of Heathenism reviv'd. Mr Wh. (p 217. of his Essay) understands hereby, the Form of Government under the Emperors being destroy'd, and the Empire utterly conquer'd by the Barbarous Nations; and then the Barbarous Nations not destroying the Romans and their Empire, but becoming one United People, and submitting both to the Religion and in great part to the Laws of the Roman Empire: whereby they continued the Fourth, and did not erect a Fifth Monarchy.

(bb) Tho' the Papists are guilty of Idolatry in worshipping Saints, and Angels, and Images, and the like; yet they do not this directly or explicitly in Opposition to the Worship of Christ, but only in Subordination to the same. Whereas in the time of Antichrist most properly and emphatically so call'd, the Beast and his Image shall be worshipp'd in direct and explicit Opposition to the Worship of Christ. But now it is evidently a much greater Degree of Antichristianism, to worship Any other in direct Opposition to Christ, than it is to worship Any other only in Subordination to Christ. Agreeably hitherto it is observable, that the Sin of the Romanists or Papists is all along Chap. 17. 18, represented to be

TEXT.

TRANSLATION.

ἐθεραπεύθη, καὶ ἐθαυμάσθη ὡς ὅλη τῇ
 γῇ ὁπίσω τῷ θηρίῳ. 4 Καὶ προσε-
 κύνησαν τὸ δράκοντα ὅς ἐδωκεν ἐξουσίαν
 τῷ θηρίῳ, καὶ προσεκύνησαν τὸ θηρίον,
 λέγοντες, Τίς ὅμοιος τῷ θηρίῳ; Τίς
 δύναται πολεμῆσαι μετ' αὐτοῦ; 5 Καὶ
 ἐδόθη αὐτῷ σῶμα λαλῶν μεγάλα καὶ
 βλασφημίας, καὶ ἐδόθη αὐτῷ ἐξου-
 σία ποιῆσαι μῆνας πεντήκοντα δύο.
 6 Καὶ ἤνοιξε τὸ σῶμα αὐτοῦ εἰς βλα-
 σφημίαν πρὸς τὸν Θεόν, βλασφημή-
 σαι τὸ ὄνομα αὐτοῦ, καὶ τὸ σκηνῶν
 αὐτοῦ, καὶ τὰς ἐν τῷ ὕδατι σκηνῶντας.
 7 Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι
 μετ' τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ
 ἐδόθη αὐτῷ ἐξουσία ὅτι πᾶσαν φυλὴν
 † καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.
 8 Καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ
 κατοικοῦντες ὅτι τῇ γῆς, ὧν ἡ γέγρα-
 πται τὰ ὀνόματα ἐν τῇ βίβλῳ τοῦ ζώοντος
 τοῦ ἁγίου ἐσφραγίσθης ἀπὸ καταβολῆς
 κόσμου. 9 Εἴ τις ἔχει ὦς, ἀκουσάτω.

heal'd, and all the world won-
 der'd after the * wild beast.

4 And they worshipp'd the
 dragon, which gave power un-
 to the wild beast: and they
 worshipp'd the * wild beast, say-
 ing, Who is like unto the wild
 beast? Who is able to make
 war with him?

5 And there was given un-
 to him a mouth speaking great
 things and blasphemies; and
 power was given unto him to
 continue forty & two months.

6 And he open'd his mouth
 in blasphemy against God, to
 blaspheme his name, and his ta-
 bernacle, and them that dwell
 in heaven.

7 And it was given unto
 him to make war with the
 fairs, and to overcome them:
 and power was given him over
 all * tribes, and people, and
 tongues, and nations.

8 And all that dwell on the
 earth shall worship him, whose
 names are not written in the book
 of life of the Lamb slain from
 the foundation of the world.

9 If any man has an ear, let
 him hear.

10. Εἴ τις

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be that of *Fornication* or *Whoredom*; which Sin consists not so properly in *wholly forsaking*, as in being *unfaithfull* to, the Husband. *Babylon* or *Rome*, tho' she be charg'd with *Whoredom*, as being *unfaithfull* to Christ, or as not serving him with a *pure Christian* Worship; yet she is no where charg'd (as I remember) in this Book of Revelation with *Worshipping the Dragon*, or *utterly Renouncing Christianity*: This is the peculiar Character of *Antichrist* most emphatically and literally to call'd.

V. 7. † Καὶ λαὸν is read in Alex. and several other MSS. as also in all the four Ancient Versions; and in Irenæus and Arethas.

(c) For this is the sort of Expression made use of frequently in the Scripture to denote the Almighty and Sovereign Power of God. Thus *Psal.* 35. 10. *All my bones shall say, Lord, who is like unto thee &c.* and *Psal.* 71. 19. *O God, who*

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especially and) compleatly by Antichrist most emphatically so call'd. And accordingly it follows here that All the World in a manner wonder'd at the Miracles and things done by the Power of the wild Beast, and so run after the wild Beast, as his Followers: 4 And so they worshipp'd the Dragon, not explicitly as directing their Worship immediately to the Devil as such, but in effect and by consequence, as worshipping Him, which gave Power unto the wild Beast, (i. e. to this Antichrist) as He that was the True God; whereas they might easily infer, that He could not be the True God that gave the Beast such Power, since it was plainly made use of in Opposition to Christianity or the Worship of the True God; and also they worshipp'd the Dragon or Devil, in that they worshipp'd the wild Beast, saying, Who is like unto the wild Beast? Who is able to make War with Him? denoting (c) thereby that Christ was not. 5 And there was given unto him a Mouth speaking great things and Blasphemies, i. e. Divine Providence permitted him to speak great things of himself, even such as amounted to Blasphemy, being what ought to be spoken only of God; and Power was given unto him, i. e. Providence likewise permitted him to continue forty and two Months, i. e. three years and an half. 6 And during this time he open'd his mouth in Blasphemy against God, to blaspheme his Name, and his (d) Tabernacle, i. e. the Christian Worship, and them that dwell in Heaven, i. e. the Martyrs and Confessors and all other Saints that were departed in the True Faith. 7 And it was given or permitted unto him to make War with the Saints on Earth, and to overcome great Numbers of them, especially the Two Witnesses; and hereupon Power was given unto him, i. e. he was permitted to extend his Power, over all Tribes and People and Tongues and Nations. 8 And hence it shall come to pass, that in a manner All that shall then dwell on the Earth, shall worship him: But they shall be those, whose Names are not written in the Book of Life, which Life is the Purchase, and which Book is in the Custody and Management of the Lamb slain from the Foundation of the World. 9 Wherefore, if any man has an ear, let him hear what is said in the last foregoing Clause, so as to consider it seriously, and

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is like unto thee? and Psal. 113. 5. Who is like unto the Lord our God? See also Psal. 86. 8. and 89. 8. &c. It is said that the Maccabees were so call'd from carrying this Motto in their Standard מ' כמוך באלהים יהוה, Who is like unto Thee among the Gods, O Lord? the first Letters of the said words being M, C, B, I. Now in Imitation perhaps hereof, as well as in Opposition thereto and so to Christ, the Followers of Antichrist emphatically so call'd may very likely carry in their Standards for a Motto this or some such sentence, Who is like unto our King (or Leader, denoted here in the Revelation by the Wild Beast)?

(d) Or else particularly the Temple, that may be then built by the Jews at Jerusalem: namely He may then blaspheme or profane the said Temple, in that (according to 2 Thessal. 2. 4.) He as God shall then sit in the Temple of God, shewing Himself that he is (i. e. as if he were) God.

TEXT.

TRANSLATION.

10 Εἴ τις αἰχμαλωσίαι συνάγῃ, εἰς αἰ-
χμαλωσίαι ὑπάγῃ· εἰ τις ἐν μαχαίρᾳ ἀπο-
κτείνῃ, δὲ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι.
ὧδὲ ὄντι ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖ-
νον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο
ὅμοια ἀρνίῳ· καὶ ἐλάλει ὡς δράκων.

12 Καὶ τὴν ἐξουσίαν τὴν ὡς τοῦ θηρίου
πᾶσαν † ἐποίησεν ὡς αὐτὸν, καὶ ἐποίη-
σεν αὐτῇ καὶ τὰς καὶ αὐτῇ, ὥστε αὐτὴν
ἵνα προσκυνησώσιν τὸ θηρίον τὸ ὡς
αὐτὸν, καὶ ἵνα ἀποκτείνῃ ἡ πληγὴ τὴν θανά-
τον αὐτῆς. 13 Καὶ ποιεῖ σημεῖα μεγά-
λα, ἵνα καὶ πῦρ ποιῇ καταβαίνειν ἐκ
τοῦ οὐρανοῦ εἰς τὴν γῆν, ὡς αὐτὸν τῶν ἀν-
θρώπων. 14 Καὶ πλανᾷ τὰς καὶ
καὶ ὥστε ὅτι τῶν γῆς, καὶ τὰ σημεῖα αὐ-

10 He that leads into capti-
vity, shall go into captivity:
He that kills with the sword,
must be kill'd with the sword.
Here is the patience and the
faith of the saints.

11 And I beheld another
* wild beast coming up out of
the earth, and he had two horns
like * the Lamb, and he spake
as the dragon.

12 And he *exercis'd all the
power of the first wild beast
before him, and * caused the
earth, and them which dwell
therein, to worship the first
wild beast, whose deadly
wound was heal'd.

13 And he do's great won-
ders, so that he makes fire come
down from heaven on the
earth, in the sight of men,

14 And deceives them that
dwell on the earth, by the
means of those miracles which
ἐδόθη

ANNOTATIONS.

V. 12. † So several MSS. and all the four old Versions, and Irenæus & Arethas.

(e) This is agreeable to the Opinion of several of the Ancients, viz. *Lactan-
tius, Sulpitius Severus, Prosper, &c.*

(f) Hence he is styl'd Chap. 19. 20. the *False Prophet*. This by Mr *Mede* and
Mr *Whiston* is esteem'd the Pope.

(g) It is noted by the Author of *God's Judgments &c.* aforecited (p. 162, 163.)
that all Sorts of Miraculous Operations were comprehended under these two De-
nominations, viz. *Signs in the Heights above, and Signs in the Depths below.*
Isa. 7. 11. Now it was (and no doubt still is) the Opinion of the *Jews*, that to
work Signs in the Heights above was a true Proof of Divine Power and Au-
thority. Therefore they desir'd of our Bl. Lord to shew them a *Sign from Hea-
ven*, or the Heights above, *Mat.* 16. 1. as a Proof of his Divinity. At which
Request of theirs, St *Mark* 8. 12. says our Lord *sighed deeply in Spirit*, no doubt
bemoaning the Hardness of their Hearts (and probably considering within him-
self, how fatal to them that Persuasion of theirs would be hereafter, when by
that means Antichrist should deceive them.) And St *Luke* ch. 11. v. 29. says our
Lord was so far from gratifying them, that he assured them *No sign should be
given them, but the sign of Jonas the Prophet*, which he knew was *in the Depths
below*. And the Holy Spirit foreseeing that this Opinion would again prevail
in the World, tells us by way of Caution, that that Deceiver Antichrist should
be

PARAPHRASE.

and in such a manner, as to be willing to undergo the greatest Torments that Antichrist can inflict upon him here, that he may be of the Number of those that are written in the Book of Life eternal. 10 Let it be further consider'd as an Argument for Persevering in the true Faith; that He that leads into Captivity the Faithfull Christian, shall go into Captivity, and that a more grievous one, Himself in God's appointed time: He that kills with the Sword the Faithfull Christian, must be kill'd with the Sword of a more destructive sort himself. Here is then Grounds abundantly sufficient for to encourage the Patience, and the Faith of the Saints under the greatest Calamities.

11 And I beheld another Wild Beast coming up out of the Earth, which as it is plainly oppos'd to the Sea v. 1. so, since the Sea is there probably taken according to the Hebrew way of speaking for the West, hence by the Earth must be here denoted by way of Analogy the (e) East. And he, i. e. this second wild Beast had two horns like the Lamb, and he spake as the Dragon, i. e. he was endu'd with the two Powers of working miracles and foretelling things, wherein he resembled Christ; but these Powers were apply'd by his Discourses (f) only to promote the interest of the Dragon or Devil. 12 And he accordingly exercis'd or was the principal instrument of putting in execution all the Power of the Dragon given (v. 2.) to the first wild Beast before him, or to make way for his being follow'd by the World, and accordingly He it was principally, that caus'd the Earth and them that dwell therein, to worship the first wild Beast, whose deadly Wound (aforemention'd v. 3.) was now heal'd. 13 And he do's great Wonders, so that he makes Fire come down (g) from Heaven on the Earth, in the sight of Men, 14 and deceives them that dwell on the Earth, by the means of those Miracles, which he

IV.
A Representation of a False Prophet, which should arise in the time of Antichrist emphatically so call'd, and should be very instrumental in promoting the Power & Interest of the said Antichrist.

ANNOTATIONS.

be able to bring down Fire from Heaven, i. e. the Heights above, that so when he shall shew that Sign, it may be so far from deceiving us into an Opinion of his being the Messiah, that it shall be to us a sure Token that he is the Antichrist. To which may be added this Observation, that the bringing Fire down from Heaven is no more than what is recorded in Scripture to have been already done by the power of the Devil, viz. Job 1. 16. The Fire (as it was thought) of God, but really of the Devil as appears from the foregoing part of the Chapter, is falln from Heaven, and has burnt up the Sheep and Servants, and consum'd them, and I only am escap'd alone to tell thee. Now what God thus permitted the Devil to do in respect of Job his Faithfull Servant, He may also permit the Devil, or which is the same Antichrist, by the Devil's means, to do in respect of some of his Faithfull Servants then living and opposing Antichrist. However this will not be a Sufficient Motive to follow Antichrist, since the Providence of God has forewarn'd us by this instance to Job, that the Devil has Power to do such Miracles, even to the Hurt of God's Faithfull Servants, when permitted by God so to do for a Trial of their Faithfulness: which will be the Case of the Faithfull in the days of Antichrist.

T E X T.

TRANSLATION.

ἐδόθη αὐτῷ ποιῆσαι εἰώπιον τῷ θηρίῳ· λέγειν τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας; καὶ ἔζησι.

15 Καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τῷ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τῷ θηρίου, καὶ ποιήσῃ, ὅσοι ἀν μὴ προσκυνήσωσι τῇ εἰκόνι τοῦ θηρίου, ἵνα ἀποκτανθῶσι. 16 Καὶ ποιεῖ πάντας, τὰς μικρὰς καὶ τὰς μεγάλας, καὶ τὰς πλουσίους καὶ τὰς πτωχεύσας, καὶ τὰς ἐλευθέρους καὶ τὰς δούλους, ἵνα δώσῃ αὐτοῖς χάραγμα ἐπὶ τῇ χειρὶ αὐτοῦ καὶ δεξιᾷ, ἢ ἐπὶ τῶν μετώπων αὐτῶν. 17 Καὶ ἵνα μή τις δύνῃται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, ἢ τὸ ὄνομα τῷ θηρίῳ, ἢ τὸν ἀριθμὸν τῷ ὀνόματι αὐτοῦ. 18 Ὡς δὲ ἡ σοφία ἐστίν. Ὁ ἔχων τὸ νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστίν,

he had power to do before the wild beast; saying to them that dwell on the earth, that they should make an image to the wild beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the wild beast, that the image of the wild beast should both speak, and cause that as many as would not worship the image of the wild beast should be kill'd.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the wild beast, or the number of his name.

18 Here is Wisdom. Let him that has understanding, count the number of the wild beast: for it is the number of a man;

καὶ

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(gg) Εἰώπιον αὐτοῦ Mr Mede expounds *in presentia ipsius*: but that it denotes the Meaning given in the Paraphrase is evident from *Luk. 1. 17*.

(h) Hereby Mr Mede understands the Image or Resemblance there is in *Poetry* of the old *Heathen Idolatry*. Mr *Whiston* (pag. 260. of his *Essay*) makes this *Image of the Beast* to be the *Emperor of Germany*; as taking to himself the Titles of *Cesar*, or his *Cesarean Majesty*, and the *Sacred Roman Emperor*. But how far either of these Interpretations is from Answering the Import of the Words of the Text, I leave the competent Reader to judge. Whereas the Words may be taken in their literal Sense very well according to the Exposition given in the Paraphrase; which carries nothing in it, but what has been already done by the Power of the Devil or Magick, and consequently may be done again by Antichrist and his False Prophet, who shall be endow'd with Magical Power, and that likely to the very highest Degree that the Devil can impart unto them. And hereby the Head of the Dragon that was wounded will be completely cur'd; forasmuch

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he had power to do before (gg) or in order to make way for Men's coming over to the wild Beast: laying also to them that dwell on the Earth, and were come over to the wild Beast, that they should make an (b) Image to the wild Beast, namely not to himself, but to the first Beast, which had the Wound as by a Sword, i. e. the Deadly wound, and yet did live. 15 And he had power to give Life unto the Image of the first wild Beast, that the Image of the said wild Beast should both speak, and cause, namely by such Orders being given publicly or in the hearing of All by the said speaking Image, that as many as would not worship the Image of the wild Beast, should be kill'd. 16 And he, i. e. the second wild Beast causes all both small and great, rich and poor, free and bond, which were come over to the first Beast, to receive a Mark in their Right hand, or in their Foreheads, as denoting thereby that they were the Servants or Followers of the first Beast, and in order to distinguish them from such as were not, (as appears v. 17.) and this in Analogy to Christ's sealing his faithfull Servants in the forehead, as we read Chap. 7. 3. 17 And the second Beast causes also, that no man might buy or sell, save he that had the Mark or the Name of the First wild Beast, or the Number of his Name. For (i) these three amount to much one and the same thing; To have the Mark of the Beast, being (as it seems) no other than to have the Name of the Beast mark'd upon one; just as Servants were formerly wont to be mark'd with the Name of their Masters imprinted, chiefly on their Foreheads; and Souldiers were wont to be mark'd with the Name of their General imprinted chiefly on their Hands. Moreover, since by the Number of the first Beast's Name seems to be denoted the Number that is contain'd in the Letters of the said Name, consider'd as to their Numerical Use and Value, hence it must follow that to have the Name, or the Number of the Name, must amount to the same. 18 And it being thus far explain'd what is to be understood by the Number of the Beast, it is to be added further that here is a Subject for Men of Wisdom to exercise their Faculties in. Namely let him that has Understanding, count the Number of the said Beast, i. e. calculate or find out whence arises this Number. It is call'd the Number of the Beast, for that it is the Number contain'd in or made up of the Letters of the Name (k) of a Man, who is denoted by this Beast: And

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forasmuch as the Dragon shall now again, as formerly before the Coming of Christ, deliver Oracles to the World by this Image.

(i) The two last Expressions seem to be exegetical of the first, viz. that to have the Mark of the Beast, was to have his Name imprinted on one, and this was the same in effect as to have the Number contain'd in the Letters of his Name imprinted on one.

(k) This seems to be said, particularly to intimate, that Antichrist emphatically so call'd was to be a Man, or single Person.

(l) I shall

TEXT.

TRANSLATION.

καὶ ὁ ἀριθμὸς αὐτοῦ χξϞ'. and his number is six hundred
threescore and six.

Κεφ. ιδ'.

ANNOTATIONS.

(1) I shall not go about to guess at this *Number* or *Name* of Antichrist, but think the Rule given by *Irenæus* in this matter to be the Best that can be follow'd. I shall here give it in the words of the Old Latin Translation which is yet preserv'd: *Certius ergo & sine periculo est, sustinere adimpletionem Prophetiæ, quàm suspicari & divinare nomina qualibet; quando multa nomina inveniri possunt habentia prædictum numerum.* However *Irenæus* takes notice presently after of some Names, that were then thought by several Persons likely to be the Name of Antichrist, as containing in their literal value the Number 666. The first is that of *Euanthas*, of which he speaks thus: *EUANTHAS enim nomen habet numerum de quo queritur; sed nihil de eo affirmamus.* After which he immediately adds: *Sed & LATEINOS nomen habet sexcentorum sexaginta sex numerum; & valde verisimile est, quoniam novissimum Regnum hoc habet vocabulum. Latini enim sunt qui nunc regnant: sed non in hoc nos gloriabimur.* Now Mr *Mede* and Mr *Whiston* do both take notice of this Conjecture as favouring their Notion of the *Pope* to be *Antichrist* emphatically so call'd, or (which comes much to the same) to be His *False Prophet*. And agreeably hereto it is observ'd by one or both of them, that since the Division of the *Roman Empire*, Those of the *Western* part have been peculiarly distinguish'd by the name of the *Latins*. But it is to be remark'd further, that this *Distinction* of the *Western* Empire by the name of the Empire of the *Latins* or the like, will by no means serve to distinguish the *Pope* to be the *Antichrist* emphatically so call'd. As the Reason why *Irenæus* look'd upon the name *Lateinos* to be likely enough to be the Name of the *Beast*, was this, *because the last Kingdom* (viz. of the *Four* spoken of in *Daniel*, and which were to continue successively till the Consummation) *had this Name*, and *Antichrist* here more especially prophesied of was to come, not only during the said *last Kingdom*, but also within the Limits of it: so on this account we see the said *Beast* here prophesied of, or *Antichrist* more emphatically so call'd, may be a very different Person from the *Pope*; nay so different, not only in Person but also in Persuasion or Religion, as that he may, and (according to Ch. 17. 13, 16, 17.) shall destroy *Rome* and *Popery*; and yet have the name of *Lateinos* applicable to Him, soasmuch as He shall arise out of the Sea, or in the *Western* Parts of the *Roman Empire*. It is also very observable, that altho' Mr *Mede* and Mr *Whiston* take notice of the foremention'd Conjecture as to its *Antiquity*, viz. as being what obtain'd among some soon after the seeing of these Visions (pag. 256. of Mr *Whiston's* Essay) yet they have no Regard to the more concurring Opinion of the same *Antiquity* as to other Particulars relating to this Antichrist, as plainly contradicting their Notion of the *Pope* being the said *Antichrist* emphatically so call'd, or at least his *False Prophet*. Nay they both seem to be too partial to their own Cause, while they take notice, that *Irenæus* shrewdly suspected *Lateinos* to be the Name) without taking notice withall, that altho' he says of this Name, *valde verisimile est*, that it might be the name of Antichrist, yet he immediately gives the Preference to another Conjecture. For immediately after the whole Passage of *Irenæus* aforscited concerning the name *Lateinos*, he goes on thus: *Sed & TETAN, primâ syllabâ per duas Græcas vocales E & I scriptâ, omnium nominum quæ apud nos inveniuntur, magis (N.B.) fide dignum est.* His Reasons follow: *Etenim prædictum numerum habet in se, & literarum est sex, singulis syllabis externis literis constantibus, & vetus,*

PARAPHRASE.

And his Number, i. e. the said Number contain'd in the Letters of that Man's Name is six hundred threescore and six. (I)

Chap. XIV.

ANNOTATIONS.

Et semotum: neque enim eorum Regum qui secundum nos sunt, aliquis vocatus est Titan, neque eorum quæ publicè adorantur Idolorum apud Græcos & Barbaros habet vocabulum hoc; & divinum putatur apud multos esse hoc nomen, ut etiam Sol Titan vocetur ab his qui nunc tenent; & ostentationem quandam continet Ultionis, & vindictam inferentis, quod ille simulat (N.B.) se male tractatos vindicare. Tale autem & antiquum, & fide dignum, & regale, magis autem & Tyrannicum nomen. Cum igitur tantum (N.B.) suasionum habeat hoc nomen Titan, tantam (N.B.) habet verisimilitudinem, ut ex multis colligamus nè forte Titan vocetur, qui veniet. Notwithstanding all which Irenæus modestly and piously adds: Nos tamen non periclitabimur in eo, nec asseverantes pronuntiabimus, hoc eum nomen habiturum: scientes, quoniam si oporteret manifestè præsentì tempore præconari nomen ejus, per ipsum utique editum fuisset, qui & Apocalypsin viderat. Neque enim ante multum temporis visum est, sed pæne sub nostro (N.B.) seculo, ad finem Domitiani imperii.

The whole two Chapters, viz. 29, and 30. of Book 5. of Irenæus deserve to be read by any One, that would know the Notions of the Earliest Antiquity concerning these matters. In these Chapters it appears; that the Reason why 666 is made choice of by the Wisdom of God to be the Number of the Beast or Antichrist, was thought by the Ancients to be this, viz. because in *Bestiâ veniente Recapitulatio fit universæ iniquitatis & omnis doli*, as Irenæus expresses it. Wherefore as the *Antediluvian* World was destroy'd for its Wickedness in the 600th year of Noah; and as *Nebuchadnezzar's* Image after the *Deluge* was 60 Cubits high, and 6 broad; hence the Number of the Beast is made up of these three numbers put together, as in the margin. Namely it is to be 600 known, that according to Irenæus, *Universa imago illa* (viz. of Nebuchadnezzar) *præfiguratio fuit hujus* (viz. Antichrist's) *adventus, ab omnibus 6 omnino hominibus ipsum solum decernens adorari*. Whence it follows in Irenæus: *Sexcenti itaque anni Noë, sub quo fuit Diluvium propter Apostasiam, & numerus Cubitorum Imaginis, propter quam justi* (viz. Ananias, Azarias, & Misael) *in caminum ignis missi sunt, numerum Nominis significat illius in quem recapitulatur sex millium annorum omnis Apostasia, & Injustitia, & Nequitia, & Pseudopphetia, & Dolus: propter quæ & Diluvium superveniet ignis*. In which words it is remarkable, First, that as *Antichrist* properly signifies One directly or in all things opposite to Christ; so *Antichrist* is here describ'd as He, in quo *Recapitulatio universæ iniquitatis fit universæ iniquitatis & omnis doli*, and again in *quem Recapitulatur sex millium annorum Apostasia &c.* probably in Allusion or rather by way of Opposition to what is said of Christ Ephes. i. 9, 10. viz. that it was the Will of God *ἀνακαταστήσαι* All things (i. e. All that is Good) in Christ. Secondly, it is remarkable that the *sex millium annorum Apostasia* seems to be spoken in reference to the then receiv'd Notion, that as the World was made in six days, and the seventh day God rested from all his Works: so this World should endure but 6000 years; and that the Great Sabbath or Universal and Eternal Rest of Good Men should begin with the 7000th year. Thirdly, it is remarkable that the Ancients were of Opinion, that as the Old World was destroy'd by a *Deluge of Water*, so the Present World shall be destroy'd by a *Deluge of Fire*.

To what has been afore said concerning the Number 666, I can't but add also this that follows, as serving to shew further the Notions of the Ancients concerning

TEXT.

TRANSLATION.

Κεφ. ιλ'. Καὶ εἶδον, καὶ ἰδὺ ἄριστον
 ἐστηκὸς ὅπρὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ
 ἔχαστον πωσαρχοιῶν τεσσαρες χιλιά-
 δες, ἔχουσαι τὸ ὄνομα τ' αὐτοῦ καὶ τὸ ὄνο-
 μα τοῦ πατρὸς αὐτοῦ γεγραμμένοι ὅπρὶ τῶ
 μετώπων αὐτῶν. 2 Καὶ ἤκουσα φωνῶν
 ὡς φωνὴ ὕδατων πολλῶν, καὶ ὡς φωνὴ βροντῆς μεγάλης·
 καὶ ἡ φωνὴ αὐτῶν ἡκούσα ὡς κηταρωδῶν
 κηταρίζοντων ἐν ταῖς κηθάραις αὐτῶν.
 3 Καὶ ᾄδουσιν ὡς ᾠδὴν καινὴν ἐνώπιον
 τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσαρῶν ζώων,
 καὶ πάντων τῶν ὁραουσίων· καὶ οὐδεὶς ἠδύνατο
 μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἔχαστον πωσα-
 ρχοιῶν τεσσαρες χιλιάδες, οἱ ἠγορα-
 σμένοι ἀπὸ τοῦ κυρίου. 4 Οὗτοι εἰσιν οἱ
 μὲν γυναικῶν ἔκ ἐμολύνθη· παρθένοι
 γὰρ εἰσιν· οὗτοι εἰσιν οἱ ἀκολουθῦντες τῷ
 ἀρίῳ, ὅπως ἀνυπόλη. ὅσοι ἠγοράσθη ἀπὸ
 τῶν

Chap. XIV.

And I look'd, and lo, a Lamb
 stood on the mount Sion, and
 with him an hundred forty
 and four thousand, having* his
 name and his Father's name
 written in their foreheads.

2 And I heard a voice from
 heaven, as the voice of many
 waters, and as the voice of a
 great thunder: and I heard the
 voice of harpers harping with
 their harps.

3 And they sung as it were
 a new song before the throne,
 and before the four * living
 creatures, and the elders: and
 no * one could learn that song,
 but the hundred forty and four
 thousand, who were redeem'd
 from the earth.

4 These are they which
 were not defil'd with women;
 for they are virgins: these are
 they which follow the Lamb
 whithersoever he go's: these
 were redeem'd from among

τῶν

ANNOTATIONS.

cerning the same. *Numerus nominis Bestiæ secundum Græcorum computationem per literas quæ in eo sunt, sexcentos habebit, & sexaginta, & sex; hoc est, Decadas æquales Hecatontasim, & Hecatontadas æquales Monasim. Numerus enim qui Digitus sex, similiter custoditus, Recapitulationes ostendit universæ Apostasiæ ejus, quæ initio, & quæ in mediis temporibus, & quæ in fine erit.* I have been the more willing to take the Pains to transcribe All this out of *Irenæus*, partly because I believe the Reader will scarcely find any more probable Conjectures concerning these matters among *Modern Writers*; and partly because *Irenæus* is the most Ancient Writer that speaks so particularly of these matters; and He is so Ancient, as to tell us in one of the two Chapters out of which these Passages are taken, that *Those who had seen St John face to face*, did in his days bear Wit-
 ness to the Truth of the Number 666, as the Number of the Beast reveal'd to St John: for it seems that in his days some Copies had *χις'*. instead of *χξς'*. that is, 616 instead of 666. And as *Irenæus* had it thus asserted by *Those who had seen St John face to face*, that 666 is the True Number of the Beast; so it is very likely that He receiv'd from the same Persons those Notions concerning Antichrist, which

PARAPHRASE.

Chap. XIV. And, as in Chap. 13. has been represented the State of Antichrist and his Party, so next is to be represented the State of the Church of the Faithfull, by way of Opposition answering thereto. I look'd, and lo, a Lamb, i. e. Christ stood on the (m) Mount Sion, and with him an hundred forty and four thousand, being the Company of them that were represented Chap. 7. 4. as seal'd, and accordingly these were represented here, as having his, i. e. the Lamb or Christ's name, and his Father's name written in their foreheads. 2 And I heard a voice from Heaven, as the voice of many Waters, and as the voice of a great Thunder, i. e. as the voice of a very great Multitude; and I heard the voice of Harpers harping with their harps. 3 And they sung as it were, a New Song (viz. such as the Song mention'd Chap. 5. 9, and 13. containing Praises both to God and the Lamb) before the Throne of God, and before the four living Creatures, and the Elders, (All mention'd and describ'd Ch. 4.) And No one could learn that Song, i. e. none did, thro' their own Wickedness in bearkening to and following Seducers, serve God with True and purely Christian Worship, during the Impurity and Corruption of the Church by Popery and other Heresies, or during the Outward Suppression thereof by Antichrist emphatically so call'd, but the hundred forty and four thousand who were redeem'd from the Earth, i. e. but the Faithfull Christians that adher'd to Christ during the foremention'd Times; and so by Answering the end of their Redemption, obtain'd the Benefit thereof. 4 These are they which were not defil'd with (n) Women, for their are Virgins, i. e. such as liv'd in all Chastity and Pureness, whether Carnal or Spiritual: these are they which follow the Lamb whithersoever he go's, i. e. adhere to the Profession and Truth of Christianity in Adversity as well as Prosperity; these are they who live according to the Rules of the Gospel, whereby Christ design'd all such should walk, as were redeem'd by him from among the rest of Men that are

V.
A Representation
of the Faithfull
Servants of Christ
during the fore-
mention'd Cor-
rupted State of the
Church, or its
more Open Oppres-
sion by Antichrist
emphatically so
call'd,

ANNOTATIONS.

which he has deliver'd to Posterity in these Chapters, and which therefore ought to have no small Regard paid to them.

V. 1. † Ἀρνὴ (i. e. of the Lamb or Christ) is read in Alex. and several other MSS. and in all four Ancient Versions, and Origen, Arethas, Cyprian and Jerom. It is doubtless the true Original Reading.

V. 2. † So it is read in Alex. and many other MSS. and in Vulg. Latin and Syr. and Arab. Versions and Origen and Arethas.

(m) As Mount Sion was the Royal Seat of the Kingdom of David, so it seems here to be taken parabolically to denote the Seat of the Kingdom of Christ or of his Church, that is, to denote the Christian World or Christendom.

(n) Mr Mede understands this only of Spiritual Fornication, taking Women to denote Popish Cities, as Babylon (or Rome) is call'd the Mother of Harlots. And Mr Whiston likewise understands it only of Popery; which if not too strain'd, yet seems to be too much restrain'd an Interpretation.

T E X T.

TRANSLATION.

τῷ ἀνθρώπῳ, ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἀρνίῳ. 5 Καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη † ψεῦδος· ἄνωμοι γὰρ εἰσι ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ.

6 Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσσηρήματι, ἔχοντα εὐαγγέλιον αἰώνιον, εὐαγγελίσαι † ἐπὶ τῆς γῆς καὶ ἐπὶ πάντων τῶν ἐθνῶν καὶ φυλῶν καὶ γλωσσῶν καὶ λαῶν. 7 λέγοντα ἐν φωνῇ μεγάλῃ· φοβήθητε τὸν Θεόν, καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τοῦ κρίσεως αὐτοῦ· καὶ προσκυνησατέ τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὰς θάλασσας καὶ τὰς ὑδάτας.

8 Καὶ ἄλλος ἄγγελος † δευτέρως ἠκολούθησε, λέγων· ἔπαισε, ἔπαισε

men, being the first fruits unto God and to the Lamb.

5 And in their mouth was found no lye : for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation ; and * tribe, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory unto him ; for the hour of his judgment is come : and worship him that made heaven and earth, and the sea and the fountains of waters.

8 And there follow'd another second angel, saying, Ba-

Babylon

A N N O T A T I O N S.

V. 5. † ψεῦδος, not δόλος, is read in Alex. and many other MSS. in all four Ancient Versions, and in Origen, Arethas, Jerom, &c.

V. 6. † ἐπὶ τῆς γῆς καὶ ἐπὶ πάντων τῶν ἐθνῶν is read in Alex. MS. and Origen ; and ἐπὶ πάντων τῶν ἐθνῶν in Alex. and several other MSS. and Origen &c. And the Greek Idiom requires it.

V. 8. † δευτέρως is read in Alex. and several other MSS. and in Syr. and Arab. Versions, and in Arethas.

(o) Mr Mede observes that ἀπαρχὴ do's denote, not only the *First-fruits*, but also whatsoever, like That, is exempted from profane or common Use, and consecrated to God : so that by ἀπαρχὴ in this place may be denoted no more, than that the 144000 that were seal'd, were a *peculiar* and *holy People* unto God.

(p) According to *John* 12. 31. *Now is the judgment of this World: Now shall the Prince of this World be cast out.* So *John* 16. 8—11. *When He (i. e. the Comforter) is come, He will reprove the World — of judgment, because the Prince of this World is judg'd.* See also *Acts* 17. 30, 31. and 14. 15, 16.

(q) See the following note (w).

(r) That *Babylon* here and all along denotes *Rome*, is agreed on I think by all Expositors or Commentators, and is indeed plain from what is said in the Text itself of this Book. The Reason why *Babylon* is thus made choice of to denote *Rome* is in short this, because it was the *Capital City* of those who were wont to oppress and at length led away Captive the *Jews*, the then People of God ; as *Rome* has from the beginning of Christianity for the most part, oppress'd and as it were captivated the *Christian Church*.

Ibid.

PARAPHRASE.

are wicked, being as it were (o) the First-fruits (*viz. in respect of the much greater Multitude, which shall at last come into the Church, and are denoted Chap. 7. 9. after the 144000 here styl'd the First-fruits*) unto God and to the Lamb. 5 And in their Mouth was found no Lye or Falsity of what Spiritual Nature soever, and consequently they were never guilty of any Idolatry or Apostacy: for they are without fault before the Throne of God.

6 And, as in the foregoing part of this Chapter hitherto has been represented the Perseverance of the Seal'd or Faithfull Christians, thro' the several Ages of the Churches Impurity and Oppression from the Time of its flying into the Wilderness; so there is next represented the Methods taken by the Divine Goodness to preserve Men, either first from falling into any of the Corruptions of the Visible Church, or at last from wholly falling off from the Church under Antichrist emphatically so call'd; namely by forewarning them of such Corruptions, or total Apostacy, and of the Evil Consequents thereof. Accordingly I saw another Angel, different from any Afore, fly in the midst of Heaven, having the Everlasting Gospel, *i.e. the Gospel design'd to be preach'd before the Foundation of the World, and promis'd from the Beginning of the World, and the Truth whereof shall endure to Everlasting, notwithstanding all the Opposition that shall be made thereto: I saw the Angel, I say, having this Gospel to preach unto them that dwell on the Earth, and to every Nation, and Tribe, and Tongue, and People: 7 saying, with a loud Voice; Fear God as ye ought or the Gospel requires, and give Divine Glory unto Him alone: for the Hour or Time (p) of his Judgment is come, wherein he will begin to execute his Judgment against the Worship of the Prince of this World, by putting down Heathenism; and wherein (altho' he wink'd at the Times of Ignorance, yet) he now commands all men every where to repent: and therefore be sure to be careful that ye do not fall into any like Idolatry, or total Apostacy from the Worship of the True God, but worship Him only, that made Heaven and Earth, and the Sea and the Fountains of Waters. (q) By which Vision seems denoted the Open and Free Preaching of the Gospel in the Truth and Purity thereof, thro' all the parts of the Roman Empire after Constantine's becoming a Christian; whereby the Embracers of the Gospel were sufficiently taught and forewarn'd not to fall into any Corruptions the Visible Church afterwards fell into, particularly Popery.*

8 And, whereas God foresaw that the former Admonition by the bare Preaching of the Truth of the Gospel, would not (tho' in it self sufficient) prove effectual to keep men from falling into the Romish Idolatry of worshipping Angels, and Saints, and Images, &c. therefore he thought good of his mercy to forewarn them further of the special Judgment, which should befall Rome for such her Idolatrous Worship, that so Men might at least thro' Fear of the said Judgment be deterr'd from joining themselves to Rome in her Idolatry. Accordingly there follow'd another second Angel, saying, Rome (r) which is mystically here call'd Babylon the Great

VI.
A Representation of the Method taken by Providence to preserve the Church from falling into Impurity or Corruption of Doctrine and Practice in general, viz. by preaching unto the World the Truth of the Gospel.

VII.
The Method taken by God to preserve Men from Popery, by foretelling the Punishment of Rome for the same.

TEXT.

TRANSLATION.

Βαβυλῶν ἡ † μεγάλη, ἣ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα ἔθνη.

9 Καὶ † ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ· Εἴ τις τὸ θηεῖον ποροσκύψῃ καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνῃ χάραγμα ἐπὶ τῷ μετώπῳ αὐτοῦ, ἢ ἐπὶ τῇ χεὶρᾷ αὐτοῦ· 10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, ὃ κοκκισμένον ἀκράτῃ ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ· καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων, καὶ ἐνώπιον τοῦ ἀρνίου· 11 Καὶ ὁ χαπνὸς τοῦ βασανισμοῦ αὐτῶν ἀναβαίνει εἰς αἰῶνας αἰώνων· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ ποροσκυνῶντες τὸ θηεῖον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνῃ τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

bylon *the great is false, is false, which made all nations drink of the wine of the * poison of her fornication.

9 And *another third angel follow'd them, saying with a loud voice: If any man worship the Beast and his image, and receive his mark in his forehead, or in his hand;

10 The same also shall drink of the wine of the wrath of God, * unmixt with water and mixt with gall in the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb.

11 And the smoke of their torment ascends up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name.

12 Ως

ANNOTATIONS.

Ibid. † Η πόλις is not read in Alex. and several other MSS. nor yet in any of the four Ancient Versions.

V. 9. † ἄλλος is read in Alex. & several other MSS. and in Syr. & Arab. Verf. &c.

(f) θυμός signifies not only *Anger*, but also *Poison*, according to the Hellenistical Jews, who make it Synonymous to the Hebrew רַמָּה, which signifies both *Anger* and *Poison*. See the Septuag. Verf. *Deut.* 32. 33. *Job* 20. 16. *Psal.* 58. 4.

(r) See Chap. 17. 13, 16, 17.

(κ) Here is mention made of a twofold οἶνος τοῦ θυμοῦ, viz. one τῆς πορνείας v. 8. and the other τῆς ἐργῆς in this verse. The former alludes to the *Love-poison* or *Philisers* us'd by *Whores* to make others fall in love with them. The latter alludes to the *Potion* given to Malefactors that were to be put to death, to *intoxicate* them, or render them *Unfensible* of their Pain, or at least *less sensible*: as we read in reference to our Saviour *Matt.* 27. 34. In these Potions was always put some *Bitter* ingredient; which *Bitter* ingredient is denoted in general by χολή in the foregoing Text of St *Matthew*. But now χολή and θυμός are Synonymous.

(ω) I suppose the Impartial and Judicious Reader will see, how that the *Worship of the Beast* is here v. 9.—11. plainly distinguish'd from the *Fornication of Babylon* v. 8. namely as that the Former will succeed the Latter. Which is I think

P A R A P H R A S E.

is faln, is faln, *i. e.* shall most certainly and miserably be ruin'd and utterly destroy'd, because it was she, which made all Nations drink of the Wine of (f) the Poison, *i. e.* of the poison'd Wine of her Fornication, *i. e.* it was she that entic'd or seduc'd all other Nations, as by a Philter or Love-potion, to follow her in her Idolatrous Worship of Saints and Images, which is Spiritual Fornication. And as God was thus pleas'd of his mercy so plainly to forewarn Men of falling into Popery, by making known beforehand the dreadfull Judgments, that shall certainly fall upon Rome for the same; so by this Vision (q) may be represented also all the Opposition that has been made to Popery thro' the several Ages thereof; namely both that of the Greek Emperors against the Image-worship, as also and perhaps more especially That of the First Reformers, and their Successors to this very Day.

9 And, whereas Rome shall be destroy'd (t) by Antichrist emphatically so call'd, who (tho' He shall put down Popery, yet) shall oppress Christianity in a more grievous manner, setting himself up, not as Christ's Vicar, but in direct Opposition to Christ (agreeably to his Name) therefore to keep Men from going over to Him also, God has been pleas'd to foretell likewise the most sad and grievous Punishment, that shall befall them as shall do so. Namely another third Angel follow'd them Two that went afore, saying with a loud Voice: If any Man worship the Beast and his Image, and receive his Mark more openly in his forehead, or more secretly in his hand: 10 The same also, as well as the Romish Idolaters, shall drink of the Wine (u) of the wrath of God, which Wine is unmixt with Water that it may be the stronger, and mixt with Gall or the like that it may be bitter, and so denote the most severe and grievous Punishment of such Sinners, such is the Wine in the Cup of his, *i. e.* God's Indignation; and he that worships the Beast shall be tormented with Fire and Brimstone in the preience of the Holy Angels, and in the preience of the Lamb. 11. And the Smoke of their Torment ascends up for ever and ever; and they have no Rest day nor night, who worship the Beast and his Image, and whosoever receives the Mark of his Name. And when the Time of this Antichrist shall come, God will agreeably here-to raise up some that shall actually put Men in mind of this Admonition given so long before hand: That the Two Witneses mention'd Chap. 11. 3, &c. will do so, we learn from thence. (w)

VIII.
The Method taken by God to preserve Men from Antichristianism emphatically so call'd, by foretelling the great Punishment that shall befall such as go over to Antichrist.

12 Here

A N N O T A T I O N S.

think a plain Proof, that Antichrist emphatically so call'd must succeed, and so be distinct from the Pope. And therefore I can't but wonder, that Mr Mede should be so far led away by the Byas of any other Opinion, as notwithstanding this apparent Distinction, to expound v. 9—11. as well as v. 8. of Rome and Popery; this being no other than to make Rome to be standing, after that the Text v. 8. has said, *It is faln.* Of which more in Chap. 17. 16, 17.

TEXT.

TRANSLATION.

12 Ωδε ὑπομονὴ τῶ ἀγίων ἔστιν
† οἱ τηρῶντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ
τὴν πίσιν Ἰησοῦ.

12 Here is the patience of the saints : * who are they that keep the commandments of God, and the faith of Jesus.

13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐ-
ρανοῦ, λεγούσης †. Γράψον. Μακά-
ριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ὁποδηήσκον-
τες ἄπαρτι. Ναὶ, λέγει τὸ πνεῦμα,
ἵνα ἀναπαύσωνται ἐκ τῆς κόπων αὐτῶν.

13 And I heard a voice from heaven saying, write : Blessed are the dead which dye in the Lord, from henceforth. Yea, says the spirit, that they may rest from their labours ;

τά

ANNOTATIONS.

V. 12. † Ωδε is not read in this last part of the Verse, either in Alex. and several other MSS. or in Vulg. Lat. Syr. and Arab. Versions, or in Arethas.

V. 13. † Μαι is not read in Alex. and several other MSS. nor in three of the four Ancient Versions, nor Arethas.

(x) Since this last part of the Verse, viz. οἱ τηρῶντες &c. hath no ὡς read in it according to the Best Copies, as appears by the foregoing Note ; it seems to be added by St John only *Exegetically*, or to explain Who were to be understood by the *Saints* mention'd in the former part of this Verse.

(y) This Verse the 13th (as well as 12th) seems at first Reading to refer to the foregoing Vision or Visions, and accordingly it is so understood generally by Expositors, and expounded by them as containing matter of Comfort to those who should suffer under the Beast or Rome, particularly at the time here denoted, or not long before the Destruction of Rome ; forasmuch as their great Reward for so suffering would *suddenly* come after this. And as Mr Mede as well as *my self* first took the Words in this obvious sense, so the same Reasons that induc'd Mr Mede upon more mature Consideration, have also induc'd me, not to follow the Common Exposition, but rather to understand this 13th verse in reference to the Visions that follow (than to those that went before) wherein the Happy State of the Righteous under the seventh Trumpet is set forth, and the grievous Destruction and Misery of the Unrighteous. The Reasons for preferring this Exposition are these ; First, that I know not any instance in Scripture where the *Day* of ones *Death* is denoted as the *Day* of ones *Reward* for having liv'd Righteously, but only the *Day* of *Resurrection* or *Judgment*. Secondly, the *Voice from Heaven commanding to write* this contain'd in the 13th verse, imports That what was thus order'd to be written, was somewhat of *extraordinary Moment*. Thirdly, what is here order'd to be written, (viz. *Blessed are they that dye in the Lord from henceforth, — that they may rest from their Labours, and their Works do follow them*) is altogether of the same Importance with that aforelaid Chap. 11. 18. upon the Sounding of the seventh Trumpet, viz. that *the Time of the Dead* would be then (viz. under the seventh Trumpet) come, that *they should be judg'd, and that God should give Reward unto his Servants* &c.

PARAPHRASE.

12 Here (namely in what has been afore said in the two last Paragraphs concerning the dreadful Punishment that God shall inflict at last on the Romish Idolaters, and also on the Worshipers of the Beast or Antichrist more emphatically so call'd) is contain'd good Reason for the Patience of the Saints in persevering in the Profession of the Truth of Christianity, notwithstanding the greatest Afflictions, that either Rome or the Beast can inflict upon them. For if it be demanded, Who are Saints: It is to be known, that only They (x) are such, that keep the Commandments of God, and the Faith of Jesus Christ, as in all other respects, so especially in these two, viz. in not paying to Angels or Saints that Religious Worship, which is due to God alone, as do the Papists; and in not renouncing wholly the Faith of Christ, and going over to Antichrist emphatically so call'd, as shall the Followers of this Antichrist, when He shall appear, and set Himself up in direct and manifest Opposition to Christ. And here seems to be the Ending of the Open Little Book, as will appear from what follows in the next Section.

IX.
An Encouragement to the Faithfull for to persevere in the Truth of Christianity, in opposition either to Popery or Antichristianism emphatically so call'd.

SECTION VI.

Wherein is contain'd (what is probably to be esteem'd) the Remaining Part of the Seal'd Book; forasmuch as therein is given a full & particular Account of the State of Things under the Seventh Trumpet of the Seventh Seal, (which afore is only hinted in short,) viz. both as to the glorious Reward and endless Happiness of the Saints, and also as to the grievous and endless Punishment of the Devil, and of all the Wicked, with a more particular Description of the Destruction of Rome, and of Antichrist.

13 There having been represented in the Visions of the Little Book (contain'd Sect. 3. and 5.) the different States of the Church, from the Beginning of the first Seal to the Beginning of the seventh (or last) Trumpet of the seventh or last Seal; and there having been only hinted (Sect. 4.) in general and very briefly the different States of the Righteous and Unrighteous under the seventh Trumpet, a more full and particular Representation of the said different States of the Righteous and Unrighteous come now to be set forth in the following Visions of this Book. And, first as to the then Happy State of the Righteous, I heard a Voice from Heaven saying, Write this that follows, as worth special Observation: Blessed are the Dead, which dye in or for the sake of the Lord, from henceforth: (y) i. e. from the Time of the Beginning of the seventh Trumpet, they shall be Blessed: yea, says the Spirit by way of Affirmation of the great Blessedness which they shall then enjoy, who thus dye in the Lord, that they may rest from their Labours, i. e. may then live an entirely Happy

I.
An Assurance of the Happy State of the Faithfull under the Seventh Trumpet.

TEXT.

TRANSLATION.

τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

14 Καὶ εἶδον, καὶ ἰδὼν νεφέλη λευκή, καὶ ὅπτι ἐν νεφέλῃ ὅμοιος ὡς ἀνθρώπου, ἔχων ὅπτι τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ. 15 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν μεγάλῃ φωνῇ πρὸς τοὺς ἀγγέλους ἐπὶ τῇ νεφέλῃ. Πέμψον τὸ δρέπανόν σου, καὶ θερίσον· ὅτι ἦλθε ἡ ὥρα τοῦ θερίσαι· ὅτι ἐξηρανθῇ ὁ θεοσμός τῇ γῆς. 16 Καὶ ἔβαλεν ὁ ἀγγέλος ἐπὶ τῇ νεφέλῃ τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐθερίσθη ἡ γῆ.

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ. 18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἑξουσίαν ἐπὶ τῷ πυρὶ· καὶ ἐφώνησε

and their works do follow them.

14 And I look'd, and behold, a white cloud, and upon the cloud one sat like unto the son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud; Thrust in thy sickle, and reap: for the time is come to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud, thrust in his sickle on the earth; and the earth was reap'd.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with

κραυγῇ

ANNOTATIONS.

V. 15. † Σοὶ is not read in Alex. and some other MSS. nor in Vulg. Latin, Arab. and Ethiop. Versions, or Arethas.

(z) In like manner *Harvest* or *Reaping* is taken to denote *Destruction*, Jerem. 51. 33. Isai. 17. 3, &c.

(a) As I took not from Mr *Mede* or any other this Observation, that the true Import of these two Visions, one of the *Harvest* and the other of the *Vintage*, was probably to be inferr'd from the Natural Order that the *Harvest* and *Vintage* have one to the other; so I was the more pleas'd to find that Mr *Mede* had also made the like Observation, because I was desirous to see how, being led by this Observation, he could avoid interpreting these *two Visions* of the Destruction of *two different Persons* or *States*; or which comes to the same, how, according to this Observation he could possibly expound these *two Visions* of the Destruction of *One and the same Rome*. And indeed I was surpriz'd to find, that so judicious a Man as Mr *Mede* could so far *δουλέν τῇ ἐπαθείᾳ*, be a *Slave to the Opinion* he had taken up, as to satisfy himself in expounding both these Visions of Rome, by the help of this poor and groundless Distinction, viz. that the *Harvest* did denote the Destruction of the *City it self*, and the *Vintage* did denote the Destruction of the *Whole Kingdom of the Beast*, i. e. according to him, of *Papery in general*. Nay Mr *Mede* himself can't but own after all, that what is contain'd in

Chap.

PARAPHRASE.

Happy Life free from all their former Troubles and Miseries; and accordingly their Works do follow them, i. e. they shall be then gloriously rewarded for their Works.

14 And having had the foremention'd short Assurance of the Blessedness, which shall under the seventh Trumpet be enjoy'd by those that have dy'd in the Lord; the Description whereof is deferr'd to Chap. 20. 1 — 6. and chap. 21. &c. there was next represented unto me the Vengeance that God shall then take on the Wicked. And this was represented by two Visions, the first whereof was this: I look'd, and behold, a white Cloud, and upon the Cloud one sat like unto the Son of Man, i. e. Christ, having on his head a golden Crown, and in his hand a sharp sickle. 15 And another Angel came out of the Temple, crying with a loud voice to him that sat on the Cloud, (*whereby may be denoted that God do's not punish his and the Church's Enemies, but at the Prayers of the Church:*) Thrust in thy sickle, and reap: for the Time is come for to reap: for the (x) Harvest of the Earth is ripe: *Where as Reaping is Cutting down, so in a mystical Sense is denoted Christ's Cutting down as it were, or Destroying his Enemies: for that the Time will be then come thus to take Vengeance of his Enemies: for that the Iniquities of the World will be then fill'd up, and ripe for Vengeance.* 16 And he that sat on the Cloud, thrust in his sickle on the Earth; and the Earth was reap'd, i. e. Christ accordingly took Vengeance on his Enemies; whereby is probably denoted the Vengeance that shall be taken on Rome for her Idolatry, by God's suffering the Beast or Antichrist emphatically so call'd to destroy her, according to Chap. 17. 16, 17. For as the Time of (a) Harvest or Reaping Corn is in a little Time follow'd by the Time of Vintage or Gathering in the Grapes, so the Destruction of Rome by Antichrist being in a little time to be follow'd by the Destruction of Antichrist himself; hence the Destruction of Rome is most fitly represented by Harvest and Reaping, in the foregoing Vision; and the Destruction of Antichrist by a Vintage or Gathering in Grapes and treading them cast into the Winepress, in the Vision next following.

II.
A Representation in general of Christ's Vengeance on such as are guilty of following the Corruptions of Popery.

17 And another Angel came out of the Temple which is in heaven, whereby may be again denoted that God takes the Vengeance here describ'd at the Prayers of the Saints, he also having a sharp sickle. 18 And another Angel came out from the Altar, which had power over fire, whereby may be denoted peculiarly that this Vengeance was taken, as at the Prayers of the Church in general signified v. 17. so more especially of the Martyrs, who had been slain as so many Sacrifices at the Altar, and burnt with the fire of Martyrdom: and this Angel cried with a loud

III.
A Representation in general of Christ's Vengeance on such as shall be guilty of following Antichrist emphatically so call'd.

ANNOTATIONS.

Chap. 19. do's cross such an Interpretation. See Mr Mede's Apocalyptical Comments on the place. And see more concerning the Improbability of this Opinion in the Notes on Chap. 17. 16, 17.

TEXT.

TRANSLATION.

κραυγῇ μεγάλην τῷ ἔχοντι τὸ δρέπανον
τὸ ὄξύ, λέγων· Πέμψον σε τὸ δρέπα-
νον τὸ ὄξύ, καὶ τρύγησον τὰς βότρυας τῆς
τῆς ἀμπέλους τῆς γῆς, ὅτι ἡκμαζέαι σαφυ-
λαὶ αὐτῆς. 19 Καὶ ἔβαλεν ὁ ἄγγελος
τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν
τὴν ἀμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν λη-
ιὸν τὸ θυμὸν τοῦ Θεοῦ τὴν μεγάλην. 20 Καὶ
ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως· καὶ
ἐξηλθεν αἷμα ἐκ τῆς ληνοῦς ἀχρι
τῆς χαλινῶν τῆς ἵππων, ἀπὸ σαδίων
χιλίων ἑξακοσίων.

Κεφ. ιε'. Καὶ εἶδον ἄλλο σημεῖον
ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν,
ἀγγέλους ἑπτὰ, ἔχοντας πληγὰς ἐπὶ αὐ-

a loud cry to him that had the
sharp sickle, saying; Thrust
in thy sharp sickle, and gather
the clusters of the vine of the
earth; for her grapes are fully
ripe.

19 And the angel thrust in
his sickle into the earth, and
gather'd the vine of the earth,
and cast it into the great wine-
press of the wrath of God.

20 And the wine-press was
troden without the city, and
blood came out of the wine-
press, even unto the horses
bridles, by the space of a thou-
sand and six hundred furlongs,

Chap. XV.

And I saw another sign in
heaven great and marvellous,
seven angels having the seven
plagues

ANNOTATIONS.

V. 18. † Τῆς ἀμπέλους is read in Alex. and several other MSS. as also in Vulg. Lat. Syr. and Arab. Versions; and in Arethas, Victorinus, &c.

(b) Compare *Joel* 3. 13. *Isai.* 63. 3. *Lam.* 1. 15.

(c) The Reason why the *Particular Description* of the Fall of *Antichrist* is here in Chap. 15 and 16. set *before* the *Particular Description* of the Fall of *Babylon* or *Rome*, (contain'd in Chap. 17 and 18.) is this, viz. because the *Fall of Antichrist* was the *last* of the Two mention'd in Chap. 14. Namely, the *Fall of Babylon* being in *general* describ'd (Chap. 14. 14—16.) in its *due Order* according to time, viz. in the *first* place; and consequently the *Fall of Antichrist* being in *general* describ'd *after* the former, viz. Chap. 14. 17—20. or to the end of the said Chapter; hence St John proceeds in the two next Chapters (viz. 15 and 16.) to give a *Particular Account* of the Fall of *Antichrist*, as being That which was *last* mention'd in Chap. 14. and then afterwards to give a *Particular Account* of the Fall of *Babylon* in Chap. 17 and 18. And altho' this is no other Method, than what is frequently follow'd by Writers, yet I the rather take notice of it, because I am apt to think, that the *not observing of this Reason* why St John describes the Fall of the *Beast* or *Antichrist* *first*, or Chap. 15 and 16. and *then* the Fall of *Babylon* or *Rome* in Chap. 17 and 18. has been one great Cause of the Fall of the *Beast* being *confounded with*, or *taken to belong to* the Fall of *Babylon* or *Popery*.

(d) I agree with Mr *Whiston* in looking upon the Number of the *seven Vials* to be a probable Argument that they belong to the *Seal'd Book*. Namely as the *seven-Seals* are in general the whole *Contents* of the *Seal'd Book*, and denote in general the *more remarkable Events* that should happen more especially within the

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a loud Cry unto him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the Clusters of the Vine of the Earth; for her Grapes are fully ripe. 19 And the Angel thrust in his sickle into the Earth, and gather'd the Vine of the Earth, and cast it into the great (b) Wine-press of the Wrath of God. *Whereby, as in other places of Scripture, so here is denoted God's taking Vengeance on the Wicked; which here seems (as is afore observ'd) to be understood peculiarly of Antichrist most properly so call'd, and his Followers.* 20 And the Wine-press was troden without the City, and Blood came out of the Wine-press, even unto the Horses bridles, by the space of a thousand and six hundred furlongs: *Where by the Wine-press being troden, and Blood (i. e. the Red juice of the Grape) coming out of the Wine-press unto the horses bridles, is denoted the Greatness of this Divine Vengeance. As for the City, it probably denotes Jerusalem, the space of a thousand and six hundred furlongs well enough answering to the length of the Holy Land. As for the Horses here mention'd, they refer to the Heavenly Host which shall attend Christ when he comes to take this Vengeance on Antichrist and his Followers, according to Chap. 19. 12. &c.*

Chap. XV. And, as in the last Vision (Chap. 14. 17—20.) is represented in general the Destruction of Antichrist emphatically so call'd, and his Followers; so the same comes (c) now (in Chap. 15 and 16.) to be describ'd more particularly, the effusion of the (d) Seven Vials denoting the seven more remarkable Steps or Degrees, whereby the Destruction of the said Antichrist and his Followers shall be brought about. And whereas it is said Chap. 8. 13. that there were then Three Woes to come on the Inhabiters of the Earth, answerable to the Three last Trumpets (viz, fifth, sixth and seventh Trumpet) then yet to come; and whereas it is said further, (Ch. 11. 14.) The second Woe is past, and behold the third Woe comes quickly, denoting that the third Woe was to come under the seventh Trumpet: agreeably hereto the said third Woe belonging to the seventh and last Trumpet seems to be made up chiefly of the seven Vials, which were to put an End to the Antichristian State, and the Pouring forth of which is here describ'd in Ch. 15. 16. after this manner. I saw another Sign in Heaven, great and marvellous, seven Angels having the

IV.
A more particular Description of the Destruction of Antichrist emphatically so call'd, by the pouring forth of the seven Vials, together with the Saints Rejoicing and Praising God thereupon.

A N N O T A T I O N S.

the Bounds of the Roman Empire; so the seven Trumpets of the seventh Seal denote more particularly the more remarkable Events, that should happen under the Time of the seventh Seal; and the seven Vials do denote still more particularly the seven more remarkable Events, that should happen under the Time of the seventh Trumpet. And a stronger Argument for understanding the seven Vials to belong to the seventh Trumpet, and so to the seal'd Book, is this: That Chap. 8. ult. and Chap. 11. 14. it is evident, that the seventh Trumpet is that to which belongs the third Woe, which as it was to be the Last Woe, so was probably to be the Greatest. But now there is Nothing represented in the Visions which

T E X T.

TRANSLATION.

ταῖς ἐσχάταις, ὅτι ἐν αὐταῖς ἐπiléθη ὁ θυμὸς τοῦ Θεοῦ. 2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρὶ καὶ τοὺς νικῶντας ἐκ τῆς θηρίας καὶ ἐκ τοῦ εἰκότος αὐτοῦ, καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἐστῶτας ἐπὶ τῷ θάλασσιν καὶ ὑαλίνῳ, ἔχοντας κιθάρας τοῦ Θεοῦ. 3 καὶ ᾄδουσι τὸ ᾠδὴν Μωσέως δούλου τοῦ Θεοῦ, καὶ τῷ ᾠδὴν τῷ ἀρνίῳ, λέγοντες· Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ· Νίχηται καὶ ἀληθινὰ αἱ ὁδοὶ σου, ὁ βασιλεὺς τῶν ἁγίων. 4 Τίς καὶ μὴ φοβηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι μόνος ὁστος· ὅτι πάντα τὰ ἔτη ἤξουσι, καὶ ὠροσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ διχασμάτα σου ἐφανερώθησαν. 5 Καὶ μὲν ταῦτα εἶδον, καὶ τὸ ἡνιοχὸν ὁ πατὴρ τοῦ σκηνοῦ τοῦ μαρτυρίου ἐν τῷ ἔθρῳ. 6 Καὶ ἐξῆλθον οἱ ἑπτὰ

last plagues; for in them is fill'd up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and * over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying; Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of Saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I look'd, and the temple of the tabernacle of the testimony in heaven was open'd:

6 And the seven angels came
ἄγγελοι

A N N O T A T I O N S.

follow in Time after the Sounding of the *seventh Trumpet*, which can make the *seventh Trumpet*: to answer the Character of the *Trumpet of the third and greatest Woe*, unless these *seven Vials* be allow'd to be at least a part of the said *third Woe*. And as it thus appears that the *seven Vials* are to be look'd on as a Part of the *third Woe*: so it will appear further, that they are to be look'd on as the *Principal Part* of the said *third Woe*; since the *Fall of Babylon* is represented as coming upon her in *one Hour*, Chap. 18. 10. or all at One Blow, how heavy soever That One Blow may be. Whereas the *Fall of the Beast* is represented by the *seven Vials*, as being brought about by no fewer than *seven remarkable Calamities*; and consequently much *more Wofull* than That of *Babylon*. And agreeably hereto in all other Places of this Book, the *Punishment* of the *Beast*, or *Antichrist* emphatically so call'd, seems to me to be represented much *more grievous* than that of *Babylon* or *Rome*. Moreover these *Vials* may be call'd the *seven last Plagues* in allusion to the *former Plagues* of the six foregoing Trumpets. And that these seven Vials belong to the seventh Trumpet, seems further probable, from the Allusion they seem to have to the *Taking of Jericho* in O. T. Namely
we.

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the seven last Plagues, *so call'd because by them as by so many several Steps or Degrees is to be brought about the utter End and Destruction of the Antichristian State*: for in them is (e) fill'd up or finish'd the Wrath of God against Antichrist and his Followers. 2 And I saw as it were (f) a Sea of Glafs mingled with Fire, *the Sea answering to the Sea or great Laver in the Temple, and being of Glafs to denote the Purity or Clearness of Conscience that is in the Faithfull, and being mingled with Fire to denote the Zeal of the Faithfull*; and them that had gotten the Victory over the Beast, and over his Image, and over the Number of his Name, *by not joining themselves any way to the Beast as his Followers, stand on the brink of the Sea of Glafs, as denoting their being wash'd in the said Sea from all Antichristian pollution or stain, having the harps of God, so call'd as made use of to celebrate his Praises aright*. 3. And they sing the Song of Moses the eminent Servant of God, and the Song of the Lamb, *i.e. such a Song as is agreeable to the Doctrine of Moses and Christ, viz. that the Lord only is to be worshipp'd and glorify'd as God*: saying, Great and marvellous are thy Works, Lord God Almighty: just and true are thy Ways, thou King of Saints. 4 Who shall not fear thee, O Lord, and glorify thy Name? for thou only art Holy essentially, and so only to be fear'd and glorify'd as God: for now all Nations shall come and worship thee, *if not Willingly, yet by Force*; for thy Judgments against Antichrist and his Followers are now made manifest by the pouring forth of the seven Plagues; and now (according to Chap. 11. 15.) the Kingdom of the Earth is to become the Kingdom of Christ. 5 And after that I look'd, and the Temple of the Tabernacle of the Testimony in Heaven was open'd: 6 And the seven Angels (mention'd

A N N O T A T I O N S.

we read *Josh. 6.* that *Jericho* was taken by going about it *seven days* together with the sound of *seven trumpets*: that for the *first six days* it was to be encompass'd only *once* each day with the sound of the Trumpets; but on the *seventh day* it was to be encompass'd *seven times*. Likewise here in the Prophecy of the seal'd Book, the *seven Seals* answer to the *seven days* that *Jericho* was to be gone round in the whole: and the *first six Trumpets* contain each *one single Judgment*, answerably to *Jericho's* being gone round but *once* each of the *first six days*; and whereas *Jericho* was the *seventh day* to be gone round *seven times*, so agreeably thereto it is Reasonable to suppose, that the *seventh Trumpet* contains the *seven last Vials or Plagues*.

V. 2. † Καὶ is read before ἐν τῇ θάλασσᾳ, in Alex. MS. & other Copies, & Arethas.

V. 3. † Instead of ἀγίων Vulg. Lat. and Syr. Versions, and Bede read *sanctus*; and Alex. and several other MSS. and Arab. and Ethiop. Verf. and Arethas read ἱερῶν.

V. 5. † ἰδὼν is not read in Alex. and several other MSS. nor in Syr. Arab. and Ethiop. Versions.

(e) This seems to be a plain Proof, that the *third Woe* was to be the *greatest* of all the *Three*: forasmuch as thereby was to be fill'd up the Wrath of God against the Wicked or Antichristians.

(f) See the Paraphrase and Notes on Chap. 4. 6.

(g) It

TEXT.

TRANSLATION.

ἀγγελοι ἔχοντες τὰς ἑπτα πληγὰς, ἐκ
 τῷ νεοῦ, ὁδεδυμένοι λίνον καθαρόν
 καὶ λαμπαρόν, καὶ ὡσεὶ ζωσμένοι οὗτοι τὰ
 στήθη ζώνας χρυσαῖς. 7 Καὶ ἓν ἐκ τῶν
 τεσσάρων ζώων ἔδωκε τοῖς ἑπτα ἀγγέλοις
 ἑπτα φιάλας χρυσᾶς, γεμάσας αὐτοὺς θυμῷ
 τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τοῦ αἰῶ-
 νος. 8 Καὶ ἐγεμίθη ὁ ναὸς καπνῷ ἐκ
 τοῦ θύου τοῦ Θεοῦ, καὶ ὅς τις δύναμεως
 αὐτοῦ· καὶ οἱ θεοὶ ἠδυνάτω εἰσελθεῖν
 εἰς τὸν ναόν, ἀλλ' οὐκ ἐπεί τελευτῶσιν αἱ ἑπτα
 πληγαὶ τοῦ ἑπτα ἀγγέλων. Κεφ. ιε'.
 Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ,
 λεγούσης τοῖς ἑπτα ἀγγέλοις· Ὑπά-
 γετε καὶ ἐκχέετε τὰς ἑπτα φιάλας
 τῷ θυμῷ τοῦ Θεοῦ εἰς τὴν γῆν.

2 Καὶ ἀπῆλθεν ὁ ὡρεῖος, καὶ
 ἐξέχεε τὴν φιάλιν αὐτοῦ ὅτι τὴν

out of the temple, having the seven plagues, cloath'd in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four living Creatures gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was fill'd with smoak from the glory of God, and from his power; and no * one was able to enter into the temple, till the seven plagues of the seven angels were fulfill'd.

Chap. XVI.

And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and pour'd out his vial upon the
 γῆν.

A N N O T A T I O N S.

(g) It is not improbable but herein may be an Allusion, as well to what is said of the *Tabernacle* Exod. 40. 34. as what is said of the *Temple* 1 Kings 8. 10. and 2 Chron. 5. 13.

(b) It is obvious that in this and the two following *Vials* there is a plain Allusion to the *Plagues of Egypt*. Namely this *first Vial* alludes to what we read Exod. 9. 8—10. the *second and third Vials* allude to Exod. 7. 17—21. And it is also observable, that there is a Correspondency between these *Vials* and the *Trumpets*. Namely as upon the sounding of the *first Trumpet*, Hail and Fire mingled with Blood were cast upon the *Earth* chap. 8. 7. so here the *first Vial* was pour'd on the *Earth*. And as upon the sounding of the *second Trumpet*, a great Mountain burning with fire was cast into the *Sea*, and the third part of the *Sea* became *Blood* &c. chap. 8. 8. so here the *second Vial* was pour'd out upon the *Sea*, and it became as *Blood* &c. And as upon the sounding of the *third Trumpet*, there fell a great Star from Heaven on the third part of the *Rivers*, and on the *Fountains of Water*, chap. 8. 10. so here the *third Vial* was pour'd out upon the *Rivers* and *Fountains of Waters*. And as on the sounding of the *fourth Trumpet*, the third part of the *Sun* was smitten chap. 8. 12. so here the *fourth Vial* was pour'd out upon the *Sun* &c. And as on the sounding of the *fifth Trumpet*,
 a Star

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(*mention'd v. 1.*) came out of the Temple, having the seven Plagues, cloath'd like *Priests* in pure and white Linen, and having also like *Priests* their Breasts girded about with golden Girdles. 7 And one of the four living Creatures, *which represent the Church Catholick*, gave unto the seven Angels seven golden Vials full of the Wrath of God, who liveth for ever and ever. *Where by the Angels coming out of the Temple, and being in Priests habits, and having the Vials given to them by one of the living Creatures, may firly be denoted, that this Vengeance is to be taken by God at the Requests and Prayers of the Church.* 8 And, while the Vials were pouring out, the Temple was fill'd with Smoak from (g) the Glory of God, and from his Power, as denoting the more immediate Presence of God in taking this Vengeance; and no one was able to enter into the Temple, till the seven Plagues of the seven Angels were fulfill'd or finish'd. Chap. XVI. And I heard a great Voice out of the Temple, saying to the seven Angels, Go your ways, and pour out the Vials of the Wrath of God upon the Earth.

2 And the First went, and pour'd out his Vial upon the (h) Earth;

v.
The Pouring
and forth of the First
Vial.

A N N O T A T I O N S.

a Star fell from Heaven, to whom was given the Key of the *bottomless Pit*, chap. 9. 1. so here the *fifth Vial* was pour'd out on the *Throne of the Beast*. And as on the sounding of the *sixth Trumpet*, the four Angels, which were bound in the great River *Euphrates* were let loose, chap. 9. 13, 14. so here the *sixth Vial* was pour'd out on the great River *Euphrates*. And lastly, as upon the sounding of the *seventh Trumpet*, there were great Voices in Heaven saying, *The Kingdom of this World is become the Kingdom of our Lord &c.* chap. 11. 14. so here the *seventh Vial* was pour'd out into the Air, and thereupon came a great Voice out of the Temple saying, *It is done*, viz. the Kingdom of the World is now become the Kingdom of Christ.

As for the manner of interpreting these Vials, Mr Mede thinks it is to be done in a *mystical* Manner; and accordingly he expounds the *first Vial* so as to have its Completion, when the *Waldenses*, *Albigenses*, and the followers of *Wickliff* and *Huss* began to renounce Popery. The *second Vial* he expounds as completed by what is more eminently styl'd the *Reformation*, begun by *Luther*, and carried on afterwards by many others, and that by the Assistance of Sovereign Princes. The *third Vial* is expounded by Mr Mede as completed partly by the Laws made here in England in the Reign of Q. Elizabeth against *Popish Priests*, partly by the great Overthrow given to the *Spanish Armada* in 1588, and also to the *Spanish Forces* in the Netherlands. The Remaining *four Vials* are suppos'd by Mr Mede not to have been accomplish'd when he wrote. However he supposes by the *fourth Vial* to be denoted the Fall of *Popish Princes*, especially of the *German Empire*, or rather of the *House of Austria*. The *fifth Vial* he understands of the Destruction of *Rome* itself. The *sixth Vial* he understands of the *Conversion of the Jews*; and the *seventh* and last *Vial* of the entire Ruin of *Pope and Popery*, and so of the *Kingdom of the World becoming the Kingdom of Christ*.

As for Mr *Whiston*, He (pag. 192. of his Essay) looks upon the Vials to be *All still future*, and I think he is much in the Right. For since there are many Arguments (as has been afore observ'd) to induce us to look on the *seven Vials* as the

TEXT.

TRANSLATION.

γῆνι· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν
εἰς τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χά-
σμα τοῦ θείου, καὶ τοὺς τῇ εἰκόνι
αὐτοῦ προσκυνοῦντας.

3 Καὶ ὁ δεύτερος ἄγγελος ἐξέχεε
τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν, καὶ ἐγένετο
αἷμα ὡς νεκροῦ· καὶ πᾶσα ψυχὴ
ζῶσα ἀπέθανεν ἐν τῇ θαλάσσῃ.

4 Καὶ ὁ τρίτος ἐξέχεε τὴν φιάλην
αὐτοῦ εἰς τοὺς ποταμούς, καὶ εἰς τὰς πη-
γὰς τῶν ὑδάτων· καὶ ἐγένοντο αἷμα.

5 Καὶ ἤκουσα τῷ ἀγγέλῳ τῶν ὑδάτων,
λέγοντος· Δίκαιος ἔστι, ὁ ὢν καὶ ὁ ἦν,
ὁ ὅσιος, ὅτι ὧντα ἔκρινας· ὁ ὅτι
αἷμα ἁγίων καὶ προφητῶν ἔχεν, καὶ
αἷμα αὐτοῖς ἔδωκας πιεῖν· ἀξιοὶ γάρ
εἰσι. 7 Καὶ ἤκουσα τῷ θυσιαστηρίῳ
λέγοντος· Ναὶ, Κύριε ὁ Θεὸς ὁ παντο-
κράτωρ, ἀληθινὰ καὶ δίκαια αἱ κρί-
σεις σου.

8 Καὶ ὁ τέταρτος ἄγγελος ἐξέχεε τὴν
φιάλην αὐτοῦ ὅπου τὸ ἥλιον· καὶ ἐδόθη
αὐτῷ καυμαλίσαι τοὺς ἀνθρώπους ἐν πυρί.

earth; and there fell a noisom
and grievous sore upon the
men which had the mark of
the beast, and upon them who
worshipp'd his image.

3 And the second angel
pour'd out his vial upon the
Sea, and it became as the blood
of a dead man: and every liv-
ing foul died in the sea.

4 And the third angel pour'd
out his vial upon the rivers
and fountains of waters, and
they became blood.

5 And I heard the angel of
the waters say, Thou art righte-
ous, which art & wast the Holy
one, because thou hast judged
thus:

6 For they have shed the
blood of saints and prophets,
and thou hast given them blood
to drink: for they are worthy.

7 And I heard *some from*
under the altar say, Even so,
Lord God Almighty, true and
righteous are thy judgments.

8 And the fourth angel
pour'd out his vial upon the
sun, and power was given him
to scorch the men with fire.

9 Καὶ

ANNOTATIONS.

the Contents of the *seventh Seal* consider'd as the *Third Woe*; hence it necessarily follows, that since the *seventh Trumpet* is *still future*, the *seven Vials* must be likewise *all still future*. However I shall say so much of the Exposition of the Vials in general, that I think they are to be understood principally in a *literal* Sense, as denoting those Judgments whereby God shall, as by so many Steps or Degrees, bring about the intire Ruin or Destruction of Antichrist and all his Followers.

V. 4. † ἄγγελος is not here read in Alex. and several other MSS. nor in Vulg. Latin, Arab. and Ethiop. Versions, nor Arethas. It is likewise omitted in the following Vials in Alex. and some other MSS. and Copies.

Ibid.

P A R A P H R A S E.

and there fell a noisom and grievous Sore upon the men who had the Mark of the Beast, and upon them who worshipp'd his Image.

3 And the second Angel pour'd out his Vial upon the Sea, and it became as the Blood of a dead Man, *i. e. as cold and congeal'd Blood*; and every living Soul, *i. e. Creature that was wont to live in the Sea*, died in the Sea. VI.
Of the second Vial.

4 And the third Angel pour'd out his Vial upon the Rivers and Fountains of Waters, and they became Blood also. 5 And I heard the Angel of the Waters, *i. e. this third Angel who had this Power given him over the Rivers and Fountains of Waters*, say: Thou art Righteous, which art and wast the Holy one, because thou hast judg'd thus: 6 For they, *i. e. the Antichristians* have shed the Blood of Saints and Prophets; and thou hast given them Blood to drink, *suiting thy Punishment (as usually) to the Sins of the Punish'd*: for they are worthy of so suitable a judgment. 7 And I heard some from under the Altar, *i. e. the Martyrs* say: Even so, Lord God Almighty, true and righteous are thy Judgments. VII.
Of the third Vial.

8 And the fourth Angel pour'd out his Vial upon (i) the Sun, and hereupon power was given to him, *i. e. the Sun* to scorch the Men that had the Mark of the Beast &c. with such an intolerable heat as if it was Fire VIII.
Of the fourth Vial.

A N N O T A T I O N S.

Ibid. † Εἰς τὸν ἥλιον, not ἐπὶ τὸν ἥλιον, according to Alex. MS. and Syr. Arab. and Ethiop. Verf.

V. 5. † Κόεις is not read in Alex. and several other MSS. nor in Syr. and Arab. Versions, nor Arethas.

V. 7. † Ἄλλος οὐκ is not read in Alex. and several other MSS. nor in Syr. and Arab. Versions, nor in Bede as appears from his Comment; whence it may be infer'd that it was likewise not read in the Ancient Latin Version. Indeed these two words seem to be added, either by way of Explication only, or else because it seem'd Absurd to make an Altar speak, it being not consider'd that it was only a Figurative Expression, or Typical Representation; as the Reed is represented speaking, chap. 11. 1.

(i) By the Angel's pouring forth the fourth Vial on the Sun, seems to be denoted that the Sun shall then literally have such a scorching Heat, as that it shall burn or scorch the Antichristians like Fire it self. And perhaps we may get some Insight into the Reason of this Judgment, if we consider what has been afore observ'd out of Irenæus, viz. that it was a Conjecture in his Days, that the Name of the Beast should be Teitan, which is taken to denote the Sun. And this Conjecture has the preference given to it by Irenæus above that of Lateinos, or any other. Now besides the reason given by Irenæus why Antichrist may take to himself this Name, as deriv'd from τὴν to revenge or vindicate; He may perhaps do it also for this reason, because the Sun is the most glorious Luminary of this World; and as therefore our Saviour is styl'd the Sun of Righteousness, so this Antichrist may style himself, by way of Opposition to Christ, the true Sun of Righteousness, and may withall make his Followers believe, that it is by his Almighty Power that the Sun gives its Heat; and his Followers may be confirm'd in this Opinion by his, or (which comes to the same) the False Prophet's bringing Fire down from Heaven (as Chap. 13. 13.) Wherefore it will be a very

TEXT.

TRANSLATION.

9 Καὶ ἑκαυμάλιστα ἡ οἱ ἄνθρωποι καὶ
μα μέγα, καὶ ἐβλασφήμησεν † οἱ ἄνθρωποι
τὸ ὄνομα τοῦ Θεοῦ, ὅτι ἔχοντες ἐξουσίαν ἐπὶ
τάς πληγὰς ταύτας· καὶ ἔμετενόησαν
δοῦναι αὐτῷ δόξαν.

10 Καὶ ὁ πέμπτος ἄγγελος ἐξέχεε †
φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ
ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοπωμένη· καὶ
ἐμασῶντο τὰς γλώσσας αὐτοῦ ἐκ τοῦ πόνου·
11 καὶ ἐβλασφήμησεν † τὸ Θεὸν ὅτι ἔραντο ἐκ
τῶν πόνων αὐτῶν, καὶ ἐκ τῶν ἐλκῶν αὐτῶν· καὶ
ἔμετενόησαν ἐκ τῶν ἔργων αὐτῶν.

12 Καὶ ὁ ἕκτος ἄγγελος ἐξέχεε
τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν
τὸν μέγαν † Εὐφράτην· καὶ ἐξηράνθη
τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς
τῶν βασιλέων τῶν σπυριτοκρατορῶν ἡλίχ.

13 Καὶ εἶδον ὅτι τρεῖς τόματος τρεῖς δρά-
κοντες, καὶ ὅτι τρεῖς τόματος τρεῖς θη-

9 And the men were scorch'd
with great heat, and * the men
blasphem'd the name of God,
who has power over these
plagues; and they repented
not, to give him glory.

10 And the fifth angel pour'd
out his vial upon the * throne
of the wild beast, and his king-
dom was full of darkness, and
they gnaw'd their tongues for
pain;

11 And blasphem'd the God
of heaven, because of their pain
and their sores, and repented
not of their deeds.

12 And the sixth angel
pour'd out his vial upon the
great river Euphrates, and the
water thereof was dried up,
that the way of the kings of
the east might be prepar'd.

13 And I saw three unclean
spirits like frogs come out of
the mouth of the dragon, and
out of the mouth of the wild

beast,

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suitable way for God to punish Antichrist and his Followers, by giving the *Sun* such a scorching Heat, as shall burn them like *Fire*, and thereby convince or make them sensible that the *Sun* do's by no means receive its Heat from Antichrist, as He falsely pretended for some time; but that it is the God of the Christians alone, that has Power over these Plagues.

V. 9. † So it is read in several MSS. and in Syr. Arab. and Ethiop. Versions, and in Arethas.

V. 12. † *For* is omitted in most Copies.

(K) As by this *Throne* of the Beast Mr Mede understands *Rome*; so others understand it (and I think more probably) of *Jerusalem*, as being the place whither Antichrist shall repair after he has destroy'd *Rome*, and where he shall sit blasphemously in the Temple, that shall be then built, as God, and kill the two Witnesses (Ch. 11. 7, 8.) and where he shall receive this fifth Blow toward the Ruin of his Power.

(L) The Reasons for understanding this of the Conversion of the Jews are these two mention'd by Mr Mede. First, because unless the Conversion of the Jews be brought about under this Vial, which is the sixth, there seems to be no Room left

P A R A P H R A S E.

Fire it self. 9 And the said Men were scorch'd with such great Heat, and the said Men hereupon blasphem'd the Name of God, who has power over these Plagues, which they perceiv'd now the Beast or Antichrist (whom they had so much admir'd for his Power and Miracles) had not Power over. And like harden'd Wretches thus they acted, and they repented not by means of this Judgment, so as to be brought to give him, i. e. God Glory by acknowledging his Supreme Power and Justice, and leaving off their Impiety or Opposition to Christianity.

10 And the fifth Angel pour'd out his Vial upon the (k) Throne of the wild Beast or Antichrist most properly so call'd, and his Kingdom was full of Darknesh; whereby is denoted that this fifth Step to the Ruin and Destruction of Antichrist shall be by destroying the Place of his chief Residence or Capital City, and by putting his Kingdom into the utmost Confusion and Misery, excepting a final and total Destruction thereof: and agreeably hereto, they of his Party are here represented as those that gnaw'd their tongues for Pain; 11 and blasphem'd the God of Heaven, because of their Pain and their Sores, and repented not of their Deeds, but still persisted in their Impiety.

IX.
Of the fifth Vial.

12 And the sixth Angel pour'd out his Vial upon the great river Euphrates, and the Water thereof was dried up, that the Way of the Kings of the East might be prepar'd: Where by preparing the Way of the (l) Kings of the East, may be not without Reason understood the Conversion of the Jews at the Time of this Vial. And the drying up the Waters of Euphrates, may be not only understood literally, but also to denote mystically the Removing of such Obstacles as shall lye in the way thereto, by means of any of the Nations or Kingdoms that shall then border on Euphrates. 13 And so great a Blow shall the Conversion of the Jews be to the poor tottering State of Antichrist yet remaining, and to the whole Empire of the Dragon or Devil in this World, that now the Devil shall exert his utmost Skill and Strength to support the Dominion he has hitherto had in this World; which seems to be the Import of the following words: I saw three unclean Spirits, like Frogs, come one out of the mouth of the Dragon, and another out of the mouth of the wild Beast,

X.
Of the sixth Vial.

A N N O T A T I O N S.

left for their Conversion, soasmuch as the seventh Vial denotes and brings on the Destruction of All the Enemies of Christ. Secondly, that remarkable Passage of Isaiah Chap. 11. 15, 16. countenances this Interpretation; which passage will bear this Rendring: As the Lord has utterly destroy'd the Tongue of the Egyptian Sea, so shall he lift up his hand upon the River (viz. Euphrates as the Targum) in the might of his Spirit, and shall smite it into seven Streams, that they may go over dry-shod. And there shall be an highway for the Remnant of my People, which shall be left from Assyria (whence it appears that by the River is here to be understood Euphrates) like as it was to Israel in the day that he came up out of the land of Egypt. See also Zeck. 10. 10, 11. and the Chaldee Paraphrast thereon.

TEXT.

TRANSLATION.

εἰς, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου,
πνεύματα τρία ἀχάρατα † ὡς βατρα-
χος. 14 Εἰσὶ καὶ πνεύματα † δαιμο-
νίων ποιεῖν τα σημεῖα, † ἃ ἐκπορεύεται
ἐκ τῆς βασιλεῖς τῆ γῆς, καὶ τῆ οἰκυμένης
ὅλης, συναγαγεῖν αὐτὰς εἰς πόλεμον
τῇ ἡμέρᾳ ἐκείνῃ τῇ μεγάλῃ τῇ Θεῷ
παντοκράτορος. (15 Ἰδὲ, ἔρχομαι ὡς
κλέπτης. Μακάριος ὁ ῥηνηρῶν, καὶ τη-
ρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς ᾖ-
πατῇ, καὶ βλέπωσι τὸ ἀρχημοσύνη αὐτοῦ.)
16 Καὶ συνήγαγεν αὐτὰς εἰς τὸ τόπον
τὸν χαλμάδων ἐβραϊστὶ † Ἀρμαγεδών.

17 Καὶ ὁ ἕβδομος ἄγγελος ἐξέχεε
τὸ φιάλιν αὐτοῦ εἰς τὴν αἶρα· καὶ ἐξῆλθε
φωνὴ μεγάλη ὅτι ἔσται, ὅτι ἔσθ' ἡρόν,·
λέγεσθαι. Γέρονε. 18 Καὶ ἐγένοντο φω-
ναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμὸς ἐγένε-

beast, and out of the mouth of
the false prophet.

14 For they are the spirits
of Devils working miracles,
which go forth unto the kings
of the earth, and of the whole
world, to gather them to the
battle of that great day of God
Almighty.

(15 Behold, I come as a thief.
Blessed is he that watches, and
keeps his garments, lest he
walk naked, and they see his
shame.)

16 And he gather'd them
together into a place call'd
in the Hebrew tongue Arma-
gedon.

17 And the seventh angel
pour'd out his vial into the air;
and there came a great voice
out of the temple out of the
throne, saying, It is done.

18 And there were voices
and thunders and lightnings;
and there was a great earth-

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A N N O T A T I O N S.

V. 13. † Ως, not ὅμοιω, in Alex. and several other MSS. and so Vulg. Lat. Syr. and Ethiop. Versions, and Arethas.

V. 14. † Δαιμονίων, not δαιμόνων in Alex. and several other MSS. as also all the four Ancient Versions, and Arethas.

Ibid. † ἃ ἐκπορεύεται is read in Alex. and several other MSS. and in Arethas.

V. 16. † Ἀρμαγεδών is wrote with a single (not double) δ, in Alex. and several other MSS. and also in the MSS. made use of by the Vulg. Lat. Arab. and Ethiop. Interpreters, as also by Arethas, which last Author reads it *Ερμαγεδών*, and that more agreeably to the Septuagint Version. For as the most probable Etymology of this word is, that it is compounded of *המרה* denoting *Utter Destruction*, and *גדון* a *Troop* or *Army*, or *their Troop* or *Army*; and as the name of *המרה* is accordingly given to more than one Place in the Scripture, where there was a *great Overthrow* given by the Israelites to their Enemies; so in the Septuagint Version the said Hebrew name is always render'd by *Ερμα*, or *Ερμάρ*, or *Ερμάδ*, the initial Letter or Vowel being E, not A. Now this name of Armagedon it very fitly impos'd on the place, where Antichrist and his Confederates shall make their last Effort, forasmuch as they shall be there *utterly routed and destroy'd*.

V. 17. † Τῇ θεῷ is not read in Alex. MSS. nor in Vulg. Lat. Syr. and Ethiop. Versions.

P A R A P H R A S E.

Beast, and the third out of the mouth of the false Prophet, or of the second Beast describ'd Chap. 13. 11, &c. 14 For they are put to denote the Spirits of Devils, having the power of working Miracles, and which shall then go forth unto the Kings of the Earth, and of the whole World, to seduce them to join with Antichrist, and so to gather them to the Battle of That Great Day of God Almighty, when, the seventh Vial being pour'd forth, the Antichristian State shall be entirely put an end to, as Chap. 19. 19 — 21. (15 Behold, says Christ, I come as a Thief, i. e. This great Day of Vengeance shall come on Men unawares, or when they think not. Blessed is he that watches against the Coming of this Day, and keeps his Garments as one that has put on Christ, lest when I come, he be found as one that has put off Christ again, and so walk naked, and they see his shame, i. e. lest he be punish'd as one that has renounc'd his Christianity, during this great Tryal of Christians, when Antichrist shall make this his last Effort.) 16 And, this Exhortation being insert'd to Perseverance in Christianity at this Time, I John proceed with what I was mentioning v. 14. viz. that as the foremention'd Spirits of the Devils went forth to gather the Kings of the earth to the Battle of that great Day of God Almighty; so the said Spirits so far seduc'd them, that by their means He, i. e. Antichrist (as Chap. 19. 19.) gather'd them, i. e. all his Followers that were seduc'd by the three Spirits mention'd v. 13. together into a Place, call'd in the Hebrew Tongue Armagedon.

17 And the seventh Angel pour'd out his Vial into the Air, as the Region where the Devil himself and his wicked Angels do more peculiarly reside, and so denoting the utter Overthrow of the Devil and all his Antichristian and other wicked Partizans. And accordingly there came a great Voice out of the Temple out of the Throne of God, saying, It is done, (11) i. e. Antichrist is now to be quite overthrown and destroy'd: And God shall now make good that great Promise of his, that the Kingdom of the World should become the Kingdom of Christ. 18 And there were Voices and Thunders and Lightnings; and there was a great Earthquake,

XI.
The pouring
forth of the se-
venth and last
Vial.

A N N O T A T I O N S.

Versions. And it is here to be further noted, that here seems to be an express explication of what is to be understood by the Throne of God in this Book, viz. the Temple; for it being said that there came a great Voice, first ἐκ τοῦ ναοῦ out of the Temple, it is afterwards added ἐκ τοῦ θρόνου by way of Explication; or at least to denote out of which part of the Temple in general the Voice came, viz. out of the Throne, i. e. the Holy of Holies.

(11) It is observable that ἤρξαν here seems plainly to refer to ἤρξαν ἐν τῷ ἔθνει, Chap. 10. 6. as denoting what was there said should come to pass, now was accordingly come to pass. Namely as it was there solemnly declar'd, that after the sounding of the seventh Trumpet, Time (viz. the Time of the four Kingdoms of the Gentiles) shall be no more; so here it is observ'd, that accordingly the said Time ἤρξαν was now pass'd. So also Chap. 21. 6.

TEXT.

TRANSLATION.

νετο μέγας, οὗτος οὐκ ἐγένετο ἀφ' ὧ
 † ἄνθρωπος ἐγένετο ἐπὶ τῆ γῆς, τηλι-
 κῦτος σεισμός ἔπαυ μέγας. 19 Καὶ
 ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία
 μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον.
 (ὃ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώ-
 πιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ πο-
 τῆριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς
 αὐτοῦ.) 20 Καὶ πᾶσα νῆσος ἔφυγε,
 καὶ ὄρη ἕκ ἐκ εὐρέθησαν. 21 Καὶ χα-
 λᾶζα μεγάλη ὡς παλαιπαῖα χαλα-
 βαίνῃ ἐκ τοῦ ἔρανος ἐπὶ τοῖς ἀνθρώ-
 πους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι
 τὸν Θεόν, ἐκ τῆς πληγῆς τῆς χαλά-
 ζης· ὅτι μεγάλη ὄσιν ἡ πληγὴ αὐ-
 τῆς σφοδρά.

quake, such as was not since
 man was upon the earth, so
 mighty an earth-quake and so
 great.

19 And the great City was
 divided into three parts, and
 the cities of the nations fell:
 (and great Babylon came in
 remembrance before God, to
 give unto her the cup of the
 wine of the fierceness of his
 wrath:)

20 And every Island fled
 away, and the mountains were
 not found.

21 And there fell upon the
 men a great hail out of hea-
 ven, every hail-stone about the
 weight of a talent: and men
 blasphem'd God because of the
 plague of the hail; for the
 plague thereof was exceeding
 great.

Κεφ.

ANNOTATIONS.

V. 18. † So it is read in Alex. MS. and Ethiop. Version; and I think more Rightly, the οἱ ἄνθρωποι denoting all along here the Antichristian Party.

(m) Hence it appears how justly the seventh Trumpet will answer the Character of the *Third* and Last, and so Greatest *Woe*, if the *Vials* be look'd on as the Particulars of the said *third Woe*.

(n) That before the Destruction of Antichrist emphatically so call'd, *Jerusalem* shall be rebuilt, and that so as to become a *Great City*, namely that *Great City* wherein the *Two Witnesses* shall be kill'd, as was our Bl. Saviour himself, seems very probable from Chap. 11. 8. as also from the Tradition of Primitive Writers. Whence also it is probable that *Jerusalem* shall be the *Throne of the Beast*, and that the *Armagedon* mention'd in this Chapter shall be in the Holy Land, and perhaps not far from *Jerusalem*. Now in agreement hereto it seems necessary, that the *great City* here mention'd should be also understood of *Jerusalem*. To confirm this Exposition more, it is to be observ'd, that the *Hebrew* particle *l* is us'd in a very great Latitude; and consequently St *John* seems to use the *Greek* particle *καὶ*, which answers to the *Hebrew l* in the same Latitude. Now as Mr *Mede* observes in reference to v. 12. of this Chapter, that *Isai. 11. 15, 16.* which is commonly render'd thus, *AND the Lord shall utterly destroy the tongue of the Egyptian Sea, AND shall lift up his hand upon the River &c.* may better be render'd thus: *AS the Lord has destroy'd the tongue of the Egyptian Sea, SO shall he lift up his hand upon the River &c.* that is in short, as Mr *Mede* has observ'd,

PARAPHRASE.

quake, betokening such a great Change as was not (*m*) since Man was upon the Earth; so mighty an Earth-quake and so great. 19 And the great City, viz. (*n*) *Jerusalem* was divided into three Parts in allusion to *Ezek* 5.2,12. and destroy'd; and likewise the Cities of the Nations or Gentiles, which took part with *Antichrist* fell: (and, that is even as sometime afore great *Babylon* or *Rome* came in remembrance before God, to give unto her the Cup of the Wine of the Fierceness of his Wrath.) 20 And every (*o*) Island fled away, and the Mountains were not found, i. e. as in great Earthquakes Islands and Mountains disappear, so at this great Change, every one that is a Follower of *Antichrist*, of what Rank or Condition soever, shall be destroy'd. 21 And there fell upon the Men that were join'd to *Antichrist*, a great Hail, i. e. a great Judgment out of Heaven, every Hail-stone about the weight of a Talent, or of a great weight, i. e. every part of the said Judgment, which fell on every single person, being very grievous: and the said Men blasphem'd God because of the Plague of the Hail; for the Plague thereof was exceeding great. Chap.

ANNOTATIONS.

serv'd, that in this Passage of *Isaiah* the particle *ἢ* twice repeated may be better render'd *Comparatively* or in the first place *As*, and in the second *So*, than *Copulatively* or in both the said places by *And*: in like manner I think that the Greek *καὶ*, which begins this v. 19. thus, *Καὶ ἔγιντο ἡ πόλις ἡ μεγάλη &c.* and is again repeated in the middle of the same Verse, *καὶ Βαβυλῶν ἡ μεγάλη ἐφανόθη &c.* is to be render'd not *Copulatively*, or by *And* in both places, but *Comparatively*, or by *Even as* in the latter place. And the not observing this use of the particle *καὶ* in this place seems to be a great Cause of misleading Interpreters into a wrong Notion of *Antichrist*, or of confounding the Destruction of *Antichrist* emphatically so call'd with the Destruction of *Rome* or the *Pope*.

(*o*) It is remarkable that the like Expression is made use of Chap. 6. 14. in reference to the great Change that was to be brought about in the Roman Empire, by the Emperors becoming *Christian*, and consequently *Heathenism* being put down, and *Christianity* advanc'd to be the establish'd Religion of the Empire. And in allusion thereto it seems to be made use of again here in reference to the great Change that is still to be brought about in the World, especially in the Roman World, by the Kingdom of the World becoming the Kingdom of *Christ*, upon the pouring forth of this Vial, whereby *Antichrist* is to be utterly destroy'd, and *Christianity* advanc'd to a much higher Degree of Power and Glory, than when it became the Religion of the Roman Empire. And agreeably hereto there is observable this Difference as to the Expression us'd here and Ch. 6. 14. Namely in Ch. 6. 14. it is said only that every Mountain and Island were MOVED OUT OF THEIR PLACES, as denoting that altho' the Mountains and Islands of Idolatry were moved out of their places, yet they were not so mov'd, as not to be found any more, or as that Idolatry should not return in another dress: But now here it is said, that every Island fled AWAY, so as never to be found any more, and likewise that the Mountains were NOT found; denoting that *Antichristianism* or All Opposition to Christianity should now be so destroy'd, as never to prevail any more.

TEXT.

TRANSLATION.

Κεφ. ιζ'. Καὶ ἦλθεν εἰς ὁκ τῶν
ἐπὶ τὰ ἀγγέλων τῶν ἔχοντων τὰς ἐπὶ τὰ
φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ, λέ-
γων †. Δεῦρ, δείξω σοι τὸ κῆμα
τῆς πόρνῃς τῆς μεγάλης, τῆς καθι-
μύνης ὅτι τῶν ὑδάτων τῶν πολλῶν.
2 μετ' ἧς ἐπόρνευσαν οἱ βασιλεῖς
τῆς γῆς, καὶ ἐμεθύθησαν ὁκ τῷ
οἴνῳ τῆς πορνείας αὐτῆς οἱ καίτοι-
κουῦντες πρὸς γυνῶν. 3 Καὶ ἀπή-
νεγκέ με εἰς ἔρημον ὃ πνεῦμα π.

Chap. XVII.

And there came one of the
seven angels *having the seven
vials, and talk'd with me, say-
ing, Come hither, I will shew
unto thee the judgment of the
great whore, that sits upon ma-
ny waters :

2 With whom the kings of
the earth have committed for-
nication, and the inhabitants of
the earth have been made drunk
with the wine of her forni-
cation.

3 So he carried me away in
the spirit into the wilderness :

καὶ

ANNOTATIONS.

V. 1. † *Moi* is not read here in Alex. and many other MSS. nor in any of the four Ancient Versions, nor in Arethas.

(p) I suppose the Reason which induc'd our Translators (as well as others) to render τῶν ἔχοντων *which had*, was this; because as this Account of the Destruction of *Babylon* or *Rome* comes after the Account given of the Vials, so they imagin'd that the Former was likewise to succeed the Latter *in order of Time*, and consequently that the Angels *had* already pour'd out their Vials, *before* one of them speaks this to St *John*. And such as read only Translations without consulting the Original Greek, may likewise by such a Translation be easily led into the same Mistake with our Translators in this matter. Whereas to me St *John* seems to have here particularly describ'd the Angel that speaks to Him, as one of them τῶν ἔχοντων *having* the Vials in their Hands, to denote that tho' the Account given of *Rome* in Chap. 17 and 18. is set down here in this Book, *after* the Account given of the pouring forth of the Vials in Chap. 16. yet the said Accounts were given to him in a *different Order*, and according to the Order of *Time* as the Events themselves shall be accomplish'd in: Namely, the Account of the Destruction of *Rome* contain'd in Chap. 17 and 18. was given to St *John* by one of the said Angels yet *having* the Vials in their Hands, or *before* they *had* pour'd out the Vials; and then *afterwards* St *John* had the Visions contain'd in Chap. 16. represented unto Him.

(pp) Whatever carries in it any *Opposition to Christ* or his Doctrine, may therefore be call'd *Antichristian*; and that in a *lower* or *higher Degree*, as the said *Opposition* to Christ is *lesser* or *greater*. Now that the mystical *Babylon*, or *great Whore*, (i. e. *Papish Rome*) mention'd in this and other Chapters of this Book, may be truly or justly stil'd *Antichrist* or *Antichristian* in *some* (viz. a *lower* than the *highest*) sense, is readily granted. But then that the said *Babylon* or *Whore* (i. e. *Rome*) is not the same with the *wild Beast* mention'd in this and other Chapters, and taken most properly and emphatically to denote *Antichrist* in the *highest* sense of the Word; this is I think as clearly evident from several Particulars contain'd in this Chap. 16. and also Chap. 17. as any thing can be, that is

not

PARAPHRASE.

Chap. XVII. And having in the two foregoing Chapters (viz. 15 & 16.) given a particular Account of the seven more remarkable Steps, whereby the Destruction of Antichrist emphatically so call'd is to be brought about, (which Destruction of Antichrist, tho' it is to follow the Destruction of Babylon or Rome in order of Time, yet has been particularly describ'd here Before it, for the Reason given in the Paraphrase of Chap. 15. 1.) I proceed now to give a more particular Account likewise of the Destruction of Rome: There came One of the seven Angels (p) having the seven Vials as yet in their hands, and talked with me, saying, Come hither, I will shew or explain more largely unto thee (pp) the Judgment (which has hitherto been mention'd only in short) of the great Whore, that sits upon many Waters; 2 with whom the Kings of the Earth have committed Spiritual Fornication, and the Inhabiters of the Earth have been made drunk with the Wine of her Fornication, i. e. by whom the Kings and People of the Earth have been so far seduc'd, and as it were intoxicated, as to join with her in the Idolatrous Worship of Angels, Saints and Images, and the like. 3 So he carried me away in the Spirit or in an Ecstasy into the Wilderness; whereby seems to be denoted that the Whoredom of this great Whore was to be committed during the Wilderness-

XII.
A more particular Description of the final Destruction of the Great Whore or Popish Rome.

ANNOTATIONS.

not affirm'd in Express terms. The first Argument for this may be drawn from what the Angel here tells St John, viz. that he will shew him the JUDGMENT of the Great Whore. For the said Angel tells St John nothing concerning the said Whore, which can at all be taken for a Judgment with respect to the Antichristian Beast. Yea so far is it from this, as that the ten Kings who shall adhere to the Beast, (according to v. 13, 16, 17. of this Chapter) and that too while they adhere to him, shall execute the Judgment of God upon this spiritual Whore and burn her (v. 16.) namely according to the Law of Lev. 21. 9. for the Profanation of her Sacerdotal Pedigree. Therefore the great Whore, who is judged, is not Antichrist, which Antichrist is by the Sovereign Judge made use of to fulfill his Sentence against her and her Adherents, before his own Turn cometh to be judged also. And indeed the Coming of Antichrist shall be for this very End, that all may be judg'd, whether they adhere to the Truth of Christ's Gospel or not, and whether they have Pleasure in it more than in any Antichristian Delusion whatsoever, or Deceivableness of Unrighteousness: and that they all might be condemn'd, who obey not the Truth that is in Christ, but take Pleasure rather in pursuing the Lusts of the Flesh and the Spirit; not standing fast in the Antient Faith and Practice, nor holding the Traditions which they have been taught both by Word and by Epistle from the Apostles. This shall bring down the Judgment upon Rome, presently after the Appearance of Antichrist: and as upon Rome, so also upon all the Gentile Christians, who have a Name to Live but are Dead, being fallen away from their First Love and Faith, and so having made themselves Vessels fit for Destruction, when this sore Judgment shall go forth. Thus the Author of God's Judgments upon the Gentile Apostatiz'd Church, in the Account he gives us of Dr Grabe's Opinion of the Church of Rome, pag. 74.

TEXT.

TRANSLATION.

καὶ εἶδον γυναῖκα καθήμενην ἐπὶ θη-
ρίον κάκκινον, γέμον ὀνομάτων βλα-
σφημίας, ἔχον κεφαλὰς ἐπὶ αὐτῆς καὶ κέρα-
τα δέκα. 4 Καὶ ἡ γυνὴ ἣν ὤψε-
σθαι εὐλαβήθη πορφύρα καὶ κοκκίνω, καὶ κεχρυ-
σώμενη χρυσοῦ καὶ λίθων πριμίων καὶ μαρ-
μαρίταις, ἔχουσα χρυσὸν ποτήριον ἐν
τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων
καὶ ἀκαθάρτητος πορνείας αὐτῆς. 5 καὶ
ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμ-
μένον, Μυστήριον, Βαβυλὼν ἡ μεγάλη,
ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων
τῆς γῆς. 6 Καὶ εἶδον ἢ γυναῖκα μεθύ-
σθαι ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵ-
ματος τῶν μαρτύρων τοῦ Ἰησοῦ καὶ ἐθαύμασα,
ἰδὼν αὐτὴν, θαῦμα μέγα.

7 Καὶ εἶπέν μοι ὁ ἄγγελος· Διατί
ἐθαύμασας; ἐγὼ σοὶ ἐρωῶ τὸ μυστήριον
τῆς γυναικός, καὶ τῆς θηρίας τῆς βα-
ρύνουσας αὐτήν, τῆς ἔχουσας τοὺς
ἐπὶ αὐτῆς κεφαλὰς καὶ τὰ δέκα κέρατα.

8 Θηρίον ὃ εἶδες, ἦν, καὶ οὐκ ἔστι καὶ

and I saw a woman sit upon a
scarlet-colour'd wild beast, full
of names of blasphemy, having
seven heads and ten horns.

4 And the woman was a-
ray'd in purple and scarlet co-
lour, and deck'd with gold and
precious stones and pearls, hav-
ing a golden cup in her hand,
full of abominations and filthi-
ness of her fornication.

5 And upon her forehead
was a name written, MYSTE-
RY, BABYLON THE GREAT,
THE MOTHER OF HAR-
LOTS AND ABOMINA-
TIONS OF THE EARTH.

6 And I saw the woman
drunken with the blood of the
saints, * even with the blood
of the martyrs of Jesus: and
when I saw her, I wonder'd
with great admiration.

7 And the angel said unto
me, Wherefore didst thou * won-
der? I will tell thee the myste-
ry of the woman, and of the
wild beast that carries her,
which has the seven heads and
ten horns.

8 The wild beast that thou
sawest, was, and is not; and

μέλλει

ANNOTATIONS.

V. 4. † Hν, not η, is read in Alex. and several other MSS. and Vulg. Lat. and Syr. Versions, and in Hippolytus and Arethas.

(q) This Import here of the word *Mystery* is confirm'd v. 7. where the An-
gel says, *I will tell thee the Mystery of the Woman &c.* i. e. I will explain to thee
the *Mysticall Meaning* of the Woman &c.

(r) The *Beast* can't be said to denote the *Roman Empire* in any other sense,
since the *Roman Empire* in any other sense is in reality long since ceas'd.

(s) Mr *Whiston* (pag. 116. of his Essay) observes, that the Passage contain'd
v. 8—11. of this Chapter has always appear'd to him, one of the most difficult
in this whole Book; and he believes has appear'd so also to all Expositors. And
he has good Reason for saying so. He says further, that the Account of these
Words, on which the understanding of this Book mightily depends, which is
given

P A R A P H R A S E.

Wilderness-state of the Christian Church. And I saw a Woman sit upon a Scarlet-colour'd wild Beast, full of Names of Blasphemy, having seven Heads, and ten Horns. 4 And the Woman was array'd in purple and scarlet Colour, and deck'd with Gold and precious Stones and Pearls, *as denoting the Richness and splendid Attire of the Romish Hierarchy,* having a golden Cup in her hand, full of Abominations and Filthiness of her Fornication; *where by the Woman's enticing others to drink of her Cup, is denoted Rome's seducing others to the abominable and filthy Sin of Spiritual Fornication or Idolatry, in worshipping Angels and Saints and Images.* 5 And upon her Forehead was a Name written, MYSTERY (q), *i. e. what is here said of the Name is to be understood in a mystical Sense, viz. that BABYLON THE GREAT denotes Rome, as being no less destructive to the Truth of Christianity than Babylon formerly was to the State and Church of the Jews; THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH denotes the Roman Clergy to be the Chief Seducers of Men to the Idolatrous Worship of Saints and Angels &c.* 6 And I saw the Woman drunken with the Blood of the Saints, even with the Blood of the Martyrs of Jesus, *which had been slain by her Authority or Instigation:* and when I saw her, I wonder'd with great admiration.

7 And the Angel said unto me, Wherefore didst thou wonder? I will tell thee the Mystery or *mysticall Meaning* of the Woman, and of the wild Beast that carries her, which has the seven Heads and ten Horns. 8 *To begin with the Beast, whereby seems to be denoted in general, whatever (r) Antichristian Power should at any time arise within the Bounds of the Roman Empire, whether Heathenism, Popery, or Antichristianism emphatically so call'd;* The wild Beast *then* that thou sawest, was (s) *one permitted by Divine Providence to have the Power of speaking or delivering Oracles; and it is very Remarkable that He is not now permitted to have that Power, the Heathen Oracles ceasing now to give any Answers to those that consult them; and it is no less Remarkable that the Beast shall be again permitted to have the like Power,* (as

XIII.
An Explication
of the wild Beast,
whereon the
Great Whore is re-
presented in this
Vision as sitting.

A N N O T A T I O N S.

given us either by Mr Mede, Dr More, Monsieur Furieu, or others of that kind, seems to him too much confus'd, uncertain and inadequate to afford any degree of Satisfaction. After this pag. 118. Mr Wh. gives us his Interpretation of v. 8. thus: *The Beast with seven Heads and ten Horns — is the Roman Empire, when it is govern'd by ten supreme Governours: which it was formerly under the Decemviri, and is not at this time of the Angel's Interpretation, because it was then govern'd by a single person Domitian, and shall hereafter arise out of the Sea or Abyss at the Rise of the ten Kings, at That time future; and shall go at last into Perdition, as well as the other Forms of Government before it. And the World shall wonder at the Beast, which thus was formerly under the Decemviri; and is not, being at present under the Cæsars; and yet is in reality still existing, i. e. The Beast or Empire it self is in being now, tho' tis not an Empire*

T E X T.

TRANSLATION.

μᾶλλον ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται οἱ κατοικοῦντες τὴν γῆν (ὧν τὰ ὀνόματα οὐκ ἔστιν ἐν τῷ βιβλίῳ τῆς ζωῆς ἀπὸ τῆς ἐκτίσεως κόσμου) βλέποντες τὸ θηρίον, ὃ, π. ἰω, καὶ ὃ, κ. ἔστι, καὶ παρέσται.

9 Ωδε ὁ νοῦς ὁ ἔχων σοφίαν. Αἱ ἐπὶ κεφαλαί, ὅσαι εἰσὶν ἐπὶ αὐτῶν, ὅσαι ἢ ἑπτὰ καὶ ἑξήκοντα ἐπὶ αὐτῶν. 10 Καὶ βασι-

λεῖς ἐπὶ αὐτῶν οἱ πέντε ἐπεὶ ἔστιν, καὶ ὁ ἓξ ἐστίν.

shall ascend out of the bottomless pit, and go into perdition : and they that dwell on the earth, shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the beast, that was, and is not, and shall be.

9 * Here is the mind which has wisdom. The seven heads are seven mountains, on which the woman sits.

10 And * they are seven kings: five are fallen, and one is, ὁ ἄλλος

A N N O T A T I O N S.

with ten supreme Governours; and so cannot be call'd a Beast with *ten Horns*, such an One as we are now describing. Thus Mr *Wh.* expounds this v. 8. Now tho' I think Mr *Wh.*'s Exposition is somewhat preferable to Mr *Mede*'s, yet it is not satisfactory. For first, whereas by the *Beast's going into Perdition* is understood by Mr *Wh.* no more, than that the *Government of the ten Kings here spoken of as future shall go into Perdition*, as well as the other Forms of Government before it, this seems too Ordinary a thing to be taken such notice of, or foretold as a Remarkable Event; it being no other than what the Vicissitude of this World would teach us to expect, without a Prophecy. And therefore by the *Beast's going into Perdition* is by no means to be understood only the *Ceasing of a Form of Government*, but rather the *Ceasing of Antichristianism or Impiety and Irreligion in the World*; and this indeed is so Extraordinary a thing, as not to have been believ'd without a Prophecy. Secondly, Mr *Wh.*'s Interpretation implies no Reason, why the *World shall wonder after the Beast, which was, and is not, and shall be*: for the Roman Empire being govern'd by *ten Kings* is no Reason why the *World should wonder*; any more than if it were govern'd by any other Number of Kings; and besides the Government of the *Decemviri* had been expir'd too long a time before St *John*, to be denoted by its *not being* the Government of the Empire in St *John*'s days. But now the entire *Ceasing of Oracles* happen'd much about the time that St *John* writ his Revelation; and as the *Ceasing hereof* was a great Blow to Heathenism, and made judicious and impartial Men cease to wonder after or esteem the *Old Religion* of the Empire as the True Religion; so the *Reviving of Oracles* by the *Image of the Beast's speaking* will be a great means to make Men wonder after the *Beast* or Antichrist emphatically so call'd; and therefore the Exposition in the Paraphrase implies the very Reason, why Men shall wonder after the *Beast, that was, and is not, and shall be*. These are the Principal Reasons, which induc'd me to find out another Exposition of this Text, different from what Any one, that I know of, had afore given, which I have set down in the Paraphrase. I might here further observe, that Mr *Wh.* seems to be wrong in taking here the *Sea* and *Abyss* to be the same; for tho' the words are us'd in other Writings promiscuously, yet

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(as is intimated Chap. 13. 15.) when that last State of Antichristianism shall come, wherein the said Beast is describ'd to ascend out of the bottomless Pit it self, as denoting the Worst and Last State of Antichristianism (or Antichristianism emphatically so call'd) forasmuch as at the End thereof the Beast shall go into Perdition, or shall be utterly destroy'd (as Chap. 19. 20.) And it seems to be in reference to the Power of making the Image to speak (as Chap. 13. 15.) namely Oracles or the like, that they that dwell on the Earth shall wonder, i. e. be so wrought upon by the said surprizing Magical Power of making the Image to speak, as that they shall go over to Antichrist emphatically so call'd, (namely Those shall do so, whose Names were not written in the Book of Life from the Foundation of the World; forasmuch as God foresaw they would prove thus Wicked and Unfaithful, and would thus apostatize from Christianity,) when they should behold such surprizing Magical Operations perform'd by the Power or on the Behalf of the wild Beast, which on the foremention'd account may be describ'd the Beast that was, and is not, and shall be again.

9 Here (viz. in v. 8. or v. 10, 11. or in both passages) is Matter for to exercise the Mind which has Wisdom, to find out the Meaning of what is said. As to the seven Heads, they are or denote the seven Mountains, on which the Woman sits; i. e. on which the City Rome denoted by the said Woman (as appears from v. 18.) is situated. 10 And they, i. e. the seven Heads are also made use of to denote seven Kings or Forms of Government, arising at different times within the Limits of the Roman Empire: (†) five whereof are fallen or past already, and one is at present,

XIV.
The seven Heads
of the wild Beast,
What.

A N N O T A T I O N S.

yet in this Book they seem to be distinguish'd. As for Mr Wh.'s rendring the last clause of the verse, *and yet is*, it is occasion'd by his following the Common Reading, of which in the following note.

V: 8. † So it is read (not *was* in *is*) in Alex. and several other MSS. and in Syr. and Arab. Versions; and in Hippolytus, Arethas and Primasius.

(†) Expositors are not agreed as to the particular Governments hereby denoted. By these five that are fallen, Mr Mede understands those of Kings, Consuls, Tribunes, Decemviri, and Dictators. By the One that is, he understands that of the Cæsars or Emperors then Heathen: By the Other not yet come, and which when he comes, was to continue a short space, he understands that of the Cæsars or Emperors after they became Christians; which might, on account of the Change caus'd by the Emperors thus becoming Christians, be esteem'd a different Form of Government, tho' in reality it was not so. Hence the Government of the Beast is esteem'd by Mr Mede to be said to be the Eighth in respect of the Seven foremention'd; and yet to be said to be of the Seven, because it is only the Seventh, if the Government of the Heathen and Christian Emperors be not reckon'd as two, but only as one, as it rather was in reality.

Mr Whiston (p. 117. of his Essay) first lays down this for a Rule to guide himself by; viz. that according to the common Notion of Mankind, the difference of Forms or Kinds of Government (especially in the same State, where the

Extent

TEXT.

TRANSLATION.

ὁ ἄλλος ἔτι οὐκ ἦλθεν· καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μέναι. 11 Καὶ τὸ θηρίον ὃ ἔστι, καὶ οὐκ ἔστι, καὶ αὐτὸς ὁ δόξας ὅτι, καὶ ἐκ τῶν ἐπτά ὅτι, καὶ εἰς ἀπώλειαν ὑπάγει.

12 Καὶ τὰ δέκα κέρατα ἃ εἶδες, δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν ἔτι οὐκ ἔλαβον, ἀλλ' ἔξουσιν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετ' αὐτοῦ τοῦ θηρίου. 13 Οὗτοι μίαν γνώμην ἔχουσι, καὶ τὴν δυνάμιν καὶ τὴν ἐξουσίαν αὐτῶν τοῦ θηρίου διδώσιν. 14 Οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσι, καὶ τὸ ἀρνίον νικήσεται αὐτούς, (ὅτι Κύριος κυρίων ὅτι καὶ βασιλεὺς βασιλέων) καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

15 Καὶ λέγει μοι· Τὰ ὕδατα ἃ εἶδες,

and the other is not yet come; and when he comes, he must continue a short space.

11 And the wild beast that was, and is not, even he is the eighth, and is of the seven, and go's into perdition.

12 And the ten horns, which thou sawest, are ten kings, who have receiv'd no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and * give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them, (for he is Lord of lords, and King of kings) and the call'd, and chosen, and faithfull, that are with him.

15 And he says unto me, The waters which thou sawest,

ANNOTATIONS.

Extent of the supreme Power is usually much the same in all, as it was particularly in the *Roman Empire*) is to be taken from the different *Number* of the supreme Governours. If the same Empire be at one time govern'd by a *single person*; another time by *two*; another time by *three*; another time by *four*; another time by *six*; another time by *ten*; and another time by *five* supreme Magistrates with equal Power, or at least absolute and full Power; these are plainly *seven* several sorts of Government in that Empire. And if, after the Change of the Government by a single person, the same Empire comes to be govern'd by a single person again, whether the Name be the same or not the same, this is not a *new* Form of Government, but the *Revival of a former*. And if after the Empire had been govern'd by ten supreme Magistrates, it comes again to be govern'd by the same Number, This is not the Introduction of a *New*, but the Restoration of that *Ancient Form* again. After which Mr *W.B.* adds by way of explication of this Passage, *Five are slain* [That under two, or of *Consuls*; that under three, or of the double *Triumvirate*; that under four, or of the former set of the *Tribuni militum Consulari potestate*; that under six, or of the latter set of the *Tribuni militum Consulari potestate*; and that under ten, or of the *Decemviri*.] *One is at present in power* [That under a single person, or of the *Cæsars*.] *The other is not yet come* [That under five, in the days of *Laetantius*.] and when he comes, he must continue but a short space; That number of Emperors reigning only three years, or a little longer than the shortest of the foregoing

P A R A P H R A S E.

present, viz. that of an Emperor or single Person, and the other or seventh is not yet come; and when he comes, he must continue a short space. 11 And the wild Beast above describ'd (v. 8.) as a Beast that was and is not, even He is to make the Eighth King or Form of Government, and altho' his Government shall be so different from any of the former Forms of Government, that it may in respect of such its Difference be esteem'd an Eighth Form of Government, yet in some respect it is to be like One of the Seven foregoing Forms; and this is to be the last Form of Antichristian Government, that shall appear within the limits of the Roman Empire, forasmuch as at the End thereof the said Beast go's into Perdition, i. e. an utter End is to be put to all Antichristianism in the World.

12 And as for the ten Horns which thou sawest on the said Beast they are, i. e. denote ten Kings, who have receiv'd no Kingdom as yet; but receive Power as Kings one or the same hour with the wild Beast in his last Estate, i. e. in the State of Antichristianism most properly so call'd. 13 These shall have one mind, and give, i. e. join their Power and Strength unto the wild Beast, or to Antichrist most properly so call'd. 14 And accordingly these shall make War (u) profess'dly with the Lamb, and the Lamb shall overcome them, (for he is Lord of lords, and King of kings) and the Call'd, and Chosen, and Faithfull, that are with him. 15 And he says unto me, The Waters which thou sawest, where the Whore

XV.
The ten Horns of the wild Beast, and the Waters where the Whore sits, what.

A N N O T A T I O N S.

foregoing Forms, that of the Decemviri. And the Beast which shall arise with seven heads and ten horns, which truly was once in Being under the Decemviri; and is not so now under the Cæsars, He is the Eighth; He is to be so exceedingly different from the former Government under the Decemviri, [because most of the Kings were to be of the Barbarous Nations, and the Empire torn into so many real parts, with separate Governors; and besides did not belong to Rome as a Common Head, as it was under the Decemviri] that it well enough deserves the Name of another distinct Form of Government: but yet being Governments in the same Countries, and over the same People that constituted the Roman Empire, and by the Union of those Barbarous Nations with the antient People of the Roman Empire, and in great part governing them by the Roman Laws, incorporated into the Roman Empire; and the principal of the ten Kingdoms, the Greek Empire being all along an unconquer'd part of the true antient Roman Empire; it is in some sense the same Empire, under the same number of Governours, as it was under the Decemviri; and so is strictly one of the other seven ancient Forms of Government; it is of the seven, and in common with the rest, shall at last go into Perdition also. Thus Mr Whiston. I have contented my self to give the Paraphrase only in general Terms, without specifying particular Governments, any such particular Interpretation being liable to many Objections.

V. 13. † So it is read (not ἀποδιδόσθαι), in Alex. and several other MSS. and in Syr. Arab. and Ethiop. Versions; and in Irenæus, Arethas, &c.

(u) For this War is undoubtedly the same, refer'd to Ch. 16. 14. and expressly describ'd Chap. 19. 19.

TEXT.

TRANSLATION.

ὅ ἡ πόρνη κἀθήται, λαοὶ καὶ ὄχλοι εἰσὶ,
καὶ ἔθνη καὶ γλῶσσαι. 16 Καὶ τὰ δέκα
κέρατα αὐτῆς εἶδες † καὶ τὸ θηρίον, ὅτοι
μισήσουσι τὴν πόρνην, καὶ ἡρεμωμένην
ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς
σάρκας αὐτῆς φάγονται, καὶ αὐτὴν
κατακαύσουσιν ἐν πυρὶ. 17 Ὁ γὰρ
Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν
ποιῆσαι τὴν γνώμην αὐτῶν, καὶ ποιῆσαι
μίαν γνώμην, καὶ δῶνα ἡ βασιλείαν
αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῇ τὰ
ῥήματα τῷ Θεῷ.

18 Καὶ ἡ γυνὴ ἣν εἶδες, ἔστιν ἡ πό-
λις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ
τῶν βασιλέων τῆς γῆς.

Κεφ. ιη'. Καὶ μετὰ ταῦτα εἶδον
† ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ
ὕψους, ἔχοντα ὕψιστον μεγάλῳ. καὶ
ἡ γῆ ἐφωτίσθη ἐκ τοῦ δόξης αὐτοῦ. 2 Καὶ
ἔκραξεν ὡς ἰσχυρῶς, φωνὴ μεγάλη, λέ-
γων. Ἐπεσε, ἔπεσε Βαβυλὼν ἡ μεγά-
λη, καὶ ἐγένετο κατοικητήριον † δα-
μονίων, καὶ φυλακὴ παντὸς πνεύμα-
τος ἀκαθάρτου, καὶ φυλακὴ παντὸς
ὀρνέου ἀκαθάρτου καὶ μεμσημένου.

where the whore sits, are peo-
ples, and multitudes, and na-
tions, and tongues.

16 And the ten horns which
thou sawest, and the wild
Beast, these shall hate the
whore, and shall make her de-
solate, and naked, and shall eat
her flesh, and burn her with
fire.

17 For God has put in their
hearts to fulfill his will, and
to agree, and give their king-
dom unto the beast, until the
words of God shall be ful-
fill'd.

18 And the woman, which
thou sawest, is that great City,
which reigns over the kings of
the earth.

Chap. XVIII.

And after these things I saw
another angel come down from
heaven, having great power;
and the earth was lightened
with his Glory.

2 And he cried mightily
with a *loud voice, saying, Ba-
bylon the great is fallen, is fallen,
and is become the habitation
of Devils, and the hold of eve-
ry foul spirit, and a cage of
every unclean and hatefull
bird.

3 ὅτι

ANNOTATIONS.

V. 16. † So it is read (and not *ἐπὶ τὸ θηρίον*) in Alex. and several other MSS. as also in Syr. Arab. and Ethiop. Versions, and in Hippolytus.

V. 1. † *ἄλλος* is read in Alex. and many other MSS. in all the four Ancient Versions, and in Hippolytus and Arethas.

V. 2. † *δαίμονιον*, not *δαίμων*, is read in Alex. MS. and Arethas; and in the Septuagint Version of *Isai.* 13. 21. to which St *John* seems here to allude.

(x) What

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Whore sits, are *i. e.* denote People, and Multitudes, and Nations, and Tongues, which shall be seduc'd by her. 16 And the said ten Kings, which are denoted by the ten Horns which thou sawest, and the wild Beast, these shall (x) hate the Whore, *i. e.* Rome, the Mother of Popery, or the Spiritual Fornication, which shall be practis'd by such as profess themselves Christians, and shall make her desolate, and naked, and shall eat her Flesh, *i. e.* kill her Inhabitants and Partizans, and give their Flesh to be eaten by the Fowls of the Air or Beasts of the Earth, and shall burn her, *i. e.* the City it self with Fire. 17 For God has put in their hearts to fulfill his Will in thus punishing and destroying Rome, and to agree and give their Kingdom unto the wild Beast, *i. e.* to agree in aiding and assisting Antichrist most properly so call'd, with all their Forces and Strength, until the Words of God foretold herein concerning Rome shall be fulfill'd.

18 And lastly, as to the Woman her self, which thou sawest, by her is denoted that great City, which at present (y) reigns over the Kings of the Earth, viz. Rome. XVI.
The Woman her self, what.

Chap. XVIII. And after these things I saw another Angel come down from heaven, having great Power; and the Earth was lighten'd with his Glory, as denoting perhaps the yet much clearer Account here given by him to Men of the Destruction of Rome. 2 And he cried mightily with a loud Voice, as denoting what he was about to say ought to be heard and taken special notice of by all, saying; Rome, mystically call'd Babylon the great, is in God's Decree faln, is faln, and is become a quite desolate Place, such as is wont to be esteem'd the Habitation of Devils, and the Hold of every foul Spirit, and to be a Cage of or Place of abiding to every ravenous and formerly accounted unclean, and hatefull Bird. XVII.
A large Representation of the great Sorrow of the Popish Princes, &c. for the Destruction of Rome.

3 For

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(x) What is said in this and the following Verse, compar'd with v. 13. contains so plain an Argument or Proof, that the Whore describ'd in this Chapter, or Popish Rome, is not the Beast or Antichrist emphatically so call'd, as that who-soever can deny or elude the force of the said Argument, seems to me prejudic'd enough to evade All the Arguments in the World. For it hence apparently and necessarily follows, that the Whore and Antichrist emphatically so call'd cannot be the Same, unless we will suppose the Whore to hate her self, to make her self desolate and naked, and to eat her own Flesh, and to burn her self with Fire.

(y) As the Description here given of this great City is look'd upon as an undeniable Proof, that by the said City is meant Rome, because no other City in St John's days reign'd over the Kings of the Earth; so it seems very strange, and owing only to Prejudice, that the great City mention'd Chap. 11. 8. and describ'd to be that where our Lord was crucify'd, should be thought by any not to be Jerusalem, since this Description of it, viz. where our Lord was crucify'd, is as particularly applicable to Jerusalem; as this other, viz. which reigns over the Kings of the Earth, is to Rome.

TEXT.

TRANSLATION.

3 ὅτι ἐκ τῆς οἴνου τῆς θυμῶς ἡ πορείας αὐτῆς πέπωκε πάντα τὰ ἔθνη· καὶ οἱ βασιλεῖς ἡ γῆς μετ' αὐτῆς ἐπόρυσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς διωάμεως τῆς σφηνούς αὐτῆς ἐπλούτησαν. (4 Καὶ ἤκουσα ἄλλου φωνῆς ἐκ τοῦ ὕδατος, λέγουσαν· Εξέλθιτε ἐξ αὐτῆς ὁ λαὸς μου, ἵνα μὴ συγκοινωνήσῃτε ταῖς ἀμαρτίαις αὐτῆς, καὶ ἵνα μὴ λάβῃτε ἐκ τῆς πληγῶν αὐτῆς.) 5 ὅτι ἡκολλήθησαν αὐτῆς αἱ ἀμαρτίαι ὡς ὕδωρ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. 6 Ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν ἡμῖν, καὶ διπλώσατε αὐτῇ διπλῶν χιτῶν τὰ ἔργα αὐτῆς· ἐν τῇ ποτηρίῳ ᾧ ἐκέρασε, κεράσατε αὐτῇ διπλῶν. 7 Ὅσα ἐδόξασεν ἐαυτήν, καὶ ἐσθηνίασε, ὅσους δότω αὐτῇ βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει· Κάθημαι βασίλισσα, καὶ χῆρα ἔκ ἐμὲ, καὶ πένθος ἔμην· ἰδοὺ. 8 Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἕξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται, ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ τρώων αὐτήν.

3 For all nations have drunk of the wine of the poison of her fornication; and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich thro' the abundance of her delicacies.

(4 And I heard another voice from heaven, saying: Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues:)

5 For her sins have reach'd up unto heaven, and God has remember'd her iniquities.

6 Reward her even as she rewarded others, and double unto her double according to her works: in the cup which she has mingled, mingle to her double.

7 How much she has glorify'd her self, and liv'd deliciously, so much torment and sorrow give her: for she says in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be burnt with fire: for strong is the Lord God who has judg'd her.

9 Καὶ

ANNOTATIONS.

V. 5. † So it is read (not ἡκολλήθησαν) in Alex. and several other MSS. as also in Syr. and Arab. Versions, and in Hippolytus and Arethas.

V. 6. † ἡμῖν is not read after ἀπέδωκεν in Alex. and three more MSS. nor in Syr. and Ethiop. Versions, nor in Hippolytus. And this Reading is most agreeable to the Scope of St John; for these Words are plainly directed to those who are to be the Executioners of God's Wrath upon Rome, and who never suffer'd themselves any thing from Rome: so that they can't be bid to reward HER, even as she

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3 For all Nations have drunk of the Wine of the Poison of her Fornication; and the Kings of the Earth have committed Fornication with her, *in following her Idolatrous Worship*; and the Merchants of the Earth are waxed rich thro' the abundance of her Delicacies, *which they have supply'd her with.* (4 And *here methought* I heard another Voice (z) from Heaven saying; Come out of her, my People, *who worship me with a true Christian Worship*, that by abiding with her, now the Time of her Visitation is come, ye be not Partakers of the Punishment of her Sins, and that ye receive not of her Plagues: *After which the Angel mention'd v. 1. went on to describe her Sin and Punishment, as follows:*) 5 For her Sins have as it were arisen to so great an Heap, as reach'd up unto Heaven, and God has remember'd her Iniquities. 6 *Do ye, who are the (a) Executioners of God's Vengeance upon her*, reward her, as she has rewarded others, viz. *the faithfull Servants of God*; and by reason of her obstinate Impenitency so long double unto her double according to her Works; in the Cup, which she has mingled to others, mingle to her double, *i. e. let her Punishment be double to the Punishment she inflicted on others, and that too in the same kind as she punish'd others.* 7 How much she has glorify'd her self, and liv'd deliciously; so much torment and sorrow give her: for she says in her heart, I sit as a Queen, *having many Kingdoms and Nations that acknowledge me as their (Temporal or Spiritual) Sovereign*, and am no ways like unto a Widow or One in a desolate Condition, and as such is my Present State, so for the Future I shall see no sorrow. 8 Therefore, *by reason of this her Impenitency notwithstanding all the Warnings vouchsaf'd by God unto her*, shall her Plagues come in one day, *i. e. altogether and in a very short compass of time*, viz. Death, and Mourning, and Famine; and she shall be burnt with fire: for strong is the Lord God, who has judg'd her, *and therefore able to bring this Destruction upon her in a very short compass*

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she had rewarded **THEM**, but as she had rewarded *Others*.

V. 8. † So it is read (not *velut*) in Alex. and several other MSS. and in Syr. and Arab. Ver. and Hippolytus. And this is agreeable to v. 20. *Expart* : Θεός &c.

(z) This Voice shall (it seems) be such an one, as was heard by the Christians just before the Destruction of *Jerusalem*, whereby they had notice given to withdraw, and so preserve themselves from the Common Ruin; which they did accordingly by withdrawing to *Pella*. In like manner, soasmuch as it is not unlikely but many that are not guilty of the Romish Fornication, may yet happen to be at *Rome* or within the *Pope's* Territories, when its final Destruction is just coming upon it; therefore God of his mercy shall warn them to save themselves from the approaching Destruction of the said City and its Territories, by withdrawing from it. And this is the rather to be so understood, because the Voice is directed to such as are already, when the Voice speaks to them, *God's People*, and therefore not guilty then of Spiritual Fornication.

(a) Namely the wild *Beast* and the *ten Kings* that are his Confederates, as appears from Chap. 17. 16, 17.

T E X T.

T R A N S L A T I O N.

9 Καὶ κλαύσονται καὶ κόψονται ἐπ' αὐ-
τῇ οἱ βασιλεῖς τῆ γῆς, οἱ μετ' αὐτῆς
πορνεύσαντες καὶ σπυρνιάσαντες, ὅταν
βλέπωσι τὴν καπνὸν τῆς πυρώσεως αὐτῆς·
10 ὁπότε μακρόθεν ἐσκήοτες, λέγοντες,
Ὁὐαί, ὁὐαί, ἡ πόλις ἡ μεγάλη Βαβυλὼν,
ἡ πόλις ἡ ἰσχυρά, ὅτι ἐν μιᾷ ὥρᾳ ἦλθεν
ἡ κρίσις σου. 11 Καὶ οἱ ἔμποροι τῆς γῆς
κλαίεισι καὶ πενθεῖσιν ἐπ' αὐτῇ, ὅτι τὸν
τόμον αὐτῶν ἔδειξεν ἀγοράζει οὐκ ἔπι·
12 τόμον χρυσοῦ, καὶ ἀργύρου, καὶ λίθου
πρίμου, καὶ μαργαρίτου, καὶ βύσσου, καὶ πορ-
φύρας, καὶ σιλικῆς, καὶ κοκκίνου καὶ παν-
ξύλου θύϊνον, καὶ παντοῦ σκεῦος ἐλεφάν-
τινον, καὶ παντοῦ σκεῦος ἔκ ξύλου πι-
μνωτάτου, καὶ χαλκοῦ, καὶ σιδήρου,
καὶ μαρμαῶν, 13 καὶ κινάμωμον,
καὶ θυμιάματα, καὶ μύρον, καὶ λίβαν.

9 And the kings of the earth,
who have committed fornication
with her, * and liv'd deli-
ciously, shall * wail and la-
ment for her, when they shall
see the smoke of her burning;

10 Standing afar off for the
fear of her torment, saying,
Alas, alas, that great city Ba-
bylon, that mighty city! for
in one hour is thy judgment
come.

11 And the merchants of
the earth shall weep and mourn
over her, for no man buys
their merchandise any more :

12 The merchandise of gold
and silver, and precious stones,
and of pearls, and fine linen,
and purple, and silk, and scar-
let, and all * sweet wood, and
all manner of vessels of ivory,
and all manner of vessels of
most precious wood, and of
brass, and iron, and marble,

13 And cinamon, & odours,
and ointments, and frankin-

yon,

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(b) We have here, and in the following Verses, another Reason for distinguish-
ing *Babylon* or *Rome* from the *Antichristian Beast*, or *Antichrist* emphatically (so
call'd. Namely because the *Kings of the Earth* that cleave to *Babylon* (or that
Spiritually commit Fornication with *Rome*) and the *Kings* that cleave to the
Beast are by no means the *same*, but *very different*. Which may be thus prov'd.
The *Antichristian Kings*, if we believe the Prophecy, shall *hate the Whore*,
that is, the Idolatrous Church : but the *Kings of the Earth*, that is, of the *Roman*
Empire, are describ'd by the Holy Ghost as affected after a quite contrary
manner towards *Rome*, the mystical *Babylon*, v. 9, 10. of this Chapter. These
Kings most certainly shall not hate her, nor wish her Overthrow, much less con-
tribute to it; but on the contrary they shall *bewail her, and lament for her, when*
they shall see the Smoke of her burning caus'd by the other *Kings*, or *Potentates*;
and shall lay in the Anguish and Horror of their Minds, standing afar off for
Fear of the same Fate upon themselves; *Alas, alas, that great City Babylon* [or
Rome] *that mighty City! How in an Hour is thy Judgment come!* Now to be-
wail and lament over any one is a Sign undoubtedly of Love and Friendship :
Therefore they shall be the *Friends of Rome*, which was to be prov'd. And by
consequence

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compass of Time, according to the Judgment or Sentence he has already past upon Her, whatever vain Imaginations she may entertain to the contrary, by the reason of the Kings of the Earth, who are her Followers. 9 And accordingly the (b) Kings of the Earth, who have committed Fornication with her, and liv'd deliciously after her example, shall be so far from being able to succour and defend her, that they shall wail and lament for her, when they shall see the Smoke of her Burning; 10 standing afar off for the Fear of her Torment, saying, Alas, alas, how suddenly is that great City Babylon, that mighty City fall! for in one hour is thy Judgment come. 11 And the Merchants of the Earth shall weep and mourn over her; for that no Man buys their Merchandise, which they were wont to sell to Rome and her Followers, any more: 12 viz. the Merchandise of Gold and Silver, and precious Stones, and of Pearls, and fine Linen, and Purple, and Silk, and Scarlet; and all sort of sweet Wood, and all manner of Vessels of Ivory, and all manner of Vessels of most precious Wood, and of Brass, and of Iron and Marble; 13 and Cinamon, and Odours, and Ointments, and Frankincense,

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consequence these are not the same with *them*, that are appointed to execute Vengeance upon her. And further, this is that which St John also expressly asserts, when according to the Heavenly Voice he says, *they committed Fornication, and liv'd deliciously with her*: whereas the Kings that adhere to the *Beast*, or *Antichrist*, shall be inflam'd with Hatred against *Rome* to the utmost degree, and shall, having first plunder'd her, after that *burn her with Fire*, as before hath been declar'd from the same Divine Revelation. Now observe here, that the Kings, who shall have committed Idolatry, which is spiritual Fornication, with *Rome*, shall be brought to a Knowledge how that by the just Judgment of God these Evils have befallen her, because of her Fornication wherewith she hath provok'd the Wrath of God against her. But if this Fornication (or Idolatry) were the very Worship of *Antichrist*, or the proper *Antichristian* Service, as some do suppose; then the said Kings seeing so great Judgments of God, and bewailing them, would for certain desert hereupon from *Antichrist* and his Service. Nevertheless these Kings that stand by *Antichrist*, shall not hereupon desert from him, or leave his Party; but even after the Desolation of *Rome*, continuing firmly to adhere to him, shall fight against Christ and his Army of Saints, Chap. 19. 19. Therefore unless *Antichrist* can be and not be at the same time; or unless he can make War, and bring a vast Army with several Confederate Kings into the Field, after that both he and his Empire hath been for some time brought to an utter End; or unless the very same Persons can be both *Friends* and *Enemies* at the same time, can be carry'd with quite contrary Affections at once to the very same Object, can love and hate together in the utmost Extreame, and can exert Revenge without all Pity, and yet at the same instant dissolve into Tears of Pity, and most bitterly lament: it follows evidently that *Antichrist* and *Babylon* are Two, not One; and that neither the Pope is properly *Antichrist*; nor the Fornication of the Church of *Rome*, the proper *Antichristian* Service or Worship. This is one of the Reasons taken notice of by Dr Grabe on this Account, and given us by the Author of *God's Judgments on the Apostatiz'd Churches of the Gentiles*, from whom I have here transcrib'd it.

TEXT.

TRANSLATION.

τοι, καὶ οἶνον, καὶ ἔλαιον, καὶ σιμιθῶν, καὶ ὄσπριον, καὶ κτήνη, καὶ θύματα, καὶ ἵππων, καὶ ῥεδῶν, καὶ σωματίων, καὶ ψυχῶν ἀνθρώπων. 14 Καὶ ἡ ὁπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπόλονται ἀπὸ σοῦ, καὶ οὐκ ἐπιμὴ εὐρήσεις αὐτά. 15 Οἱ ἔμποροι τούτων οἱ πλεθύνουσιν ἀπὸ αὐτῆς, ἀπὸ μακρόθεν ἑσθίουσι, ἄλλοι δὲ φόβον τῆς βασανισμῶς αὐτῆς, κλαίοντες καὶ πενθύντες, 16 καὶ λέγοντες· Οὐαὶ, ὦαί, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφύρῃν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν ἁρυσῶ καὶ λίθῳ πριμῶ καὶ μαργαρίταις· ὅτι μὲν ὥρα ἡρεμώσῃ ὁ κόσμος πᾶς. 17 Καὶ πᾶς κυβερνήτης, καὶ πᾶς ὁ πλοῖον πλέων, καὶ ναῦται, καὶ ὅσοι ἔγαλσαν ἐργάζοντες, ἀπὸ μακρόθεν ἔστη, 18 καὶ ἔκραζον, ὁρῶντες τὴν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες· Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; 19 Καὶ ἔβαλον χεῖρας ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πενθύντες, λέγοντες· Οὐαὶ, ὦαί, ἡ πόλις ἡ μεγάλη, ἐν ἣ ἐπλήθη πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ, ὅτι ἐν μιᾷ ὥρᾳ ἡρεμώσῃ. 20 Εὐφραίνεσθε ἐπὶ αὐτήν, ἔρατε, καὶ οἱ ἄγιοι καὶ οἱ ἀπο-

cense, and wine, and oyl, and fine flour, and wheat, and beasts, and sheep, and *the merchandise* of horses, and chariots, and *of hir'd servants*, and bond-servants.

14 And the fruits that thy soul lusted after, are departed from thee, and all things which were dainty and goodly are *perish'd* from thee, and thou shalt find them no more at all.

15 The merchants of these things, who were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was cloath'd in fine linen and purple and scarlet, and deck'd with gold and precious stones and pearls: for in one hour so great riches are come to nought.

17 And every ship-master, and *every one* that sails in ships, and failers, and as many as trade by sea, stood afar off,

18 And cried, when they saw the smoke of her burning, saying, What *city* *was* like unto this great City?

19 And they cast dust on their heads, and cried weeping and wailing, saying, Alas, alas, that great city, *whereby* were made rich all that had ships in the sea, by reason of her costliness: for in one hour is she made desolate.

20 Rejoyce over her, thou heaven, and ye saints and apo-

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cenſe, and Wine, and Oyl, and fine flour, and Wheat, and Beaſts, and Sheep, and (c) the Merchandife of Horſes, and Chariots, and (d) of hir'd Servants, and Bond-ſervants. 14 And the Fruits that thy Soul luſted after, are departed from thee, and all things which were dainty and goodly are periſh'd from thee, and thou ſhalt find them no more at all. 15 The Merchants of theſe things, who were made rich by her, ſhall ſtand afar off, for fear of her Torment, weeping and wailing, 16 and ſaying, Alas, alas, *how ſuddenly is fallen that great City, that was cloath'd in fine Linen and Purple and Scarlet, and deck'd with Gold and precious Stones and Pearls: for in one hour ſo great Riches are come to nought.* 17 And every Ship-maſter, and every one that ſails in Ships, and Sailers, and as many as trade by Sea, flood afar off, 18 and cried, when they ſaw the Smoke of her Burning, ſaying, What City was like unto this great City *in Splendor and Riches &c.*? 19 And they caſt duſt on their Heads *in token of their Sorrow for her*, and cried weeping and wailing, ſaying; Alas, alas *for that great City, whereby were made rich All that had Ships in the Sea, by reaſon of her Coſtlineſs, i. e. coſtly way of living:* for in one hour is ſhe made deſolate. 20 Rejoyce over her *on the other hand* thou Heaven, and ye Saints and Apoſtles and

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V. 14. † So it is read (not *ἐπὶ τῶν*) in Alex. and ſeveral other MSS. and in Vulg. Lat. Syr. and Arab. Verſions; and in Hippolytus and Arethas.

V. 17. † Alex. and ſeveral other MSS. alſo Vulg. Lat. Syr. and Arab. Verſions, and Arethas and Tichonius, All agree in reading *πλῆθει*, not *ὁ ὄμιλος*. But Alex. and two or three other MSS. and Syr. Verſion read *ἐπὶ τόποις* inſtead of *ἐπὶ τῶν πλοίων* and the Old Latin Verſion did ſo too, as is probable, *in locum* being ſince chang'd into *in lacum*. And in like manner Alex. MS. and Vulg. Latin read *πῶς* inſtead of *καπνὸν* in the beginning of the very next Verſe.

V. 20. † So it is read in Alex. MS. according to the Polyglot Bible. In Syriack Verſion and Hippolytus it is read *Ἀγγελοι ἔς Ἀποστόλοις*.

(c) I add here, *the Merchandife*, becauſe *ἐμπορίαν* (which is expreſſed in the beginning of v. 12.) is without doubt to be here underſtood before the Genitives *ἵππων* and *ῥόδων* &c.

(d) The expreſſion, *ψυχὰς ἀνθρώπων*, is plainly taken from the Septuagint Verſion of Ezek. 17. 13. And the difference between *σώματα* and *ψυχὰς ἀνθρώπων* is very probably that in the Paraphraſe; forasmuch as *Julius Pollux* ſaith, *Σώματα* *οὐκ ἔχουσιν, ἐπὶ δὲ ὅλοις σώματι &c.* i. e. that *σώματα*, when it is put ſimply by it ſelf, ſignifies thoſe that are *not Bond-slaves*, but *Freemen who ſell or hire themſelves for Money* (as are Servants among us.) And this, becauſe ſuch Servants or Freemen have ſuch Power over their own *Bodies* to ſell or hire them out; whereas Slaves or Bond-ſervants have no ſuch Power over their own *Bodies*, and ſo may be ſaid to have nothing their own but their *Souls*. And ſo the latter Greeks call Slaves *ψυχῶν* *little Souls*. And ſo Gen. 12. 5. *The Souls which they had gotten in Haran*, may denote their *Bond-ſervants*.

TEXT.

TRANSLATION.

τοιοὶ καὶ οἱ ποροφῆται, ὅτι ἔκρινεν ὁ Θεὸς
τὸ κρίμα ὑμῶν ἐξ αὐτῆς. 21 Καὶ
ἦρεν εἰς ἀγγελὸς ἰσχυρὸς λίθον ὡς
μύλον μέλαν, καὶ ἔβαλεν εἰς τὴν θά-
λασσαν, λέγων· Οὕτως ὁρμήματι
βληθήσεται Βαβυλὼν ἡ μεγάλη πό-
λις, καὶ ἔτι μὴ εὑρεθῇ ἔτι. 22 Καὶ
φωνὴ καθαυτῶν καὶ μουσικῶν καὶ αὐ-
λητῶν καὶ σαλπικτῶν καὶ μὴ ἀκουσθῇ
ἐν σοὶ ἔτι· καὶ πᾶς τεχνίτης πά-
σης τέχνης καὶ μὴ εὑρεθῇ ἐν σοὶ ἔτι·
καὶ φωνὴ μύλου καὶ μὴ ἀκουσθῇ ἐν
σοὶ ἔτι. 23 καὶ ὥς λύχνου καὶ μὴ
φανῇ ἐν σοὶ ἔτι· καὶ φωνὴ νυμφίου
καὶ νύμφης καὶ μὴ ἀκουσθῇ ἐν σοὶ ἔτι·
ὅτι οἱ ἔμποροί σου ἦσαν οἱ μαγιστᾶ-
νες τῆς γῆς, ἅτι ἐν τῇ φαρμακείᾳ
σου ἐπλανήθησαν πάντα τὰ ἔθνη.
24 Καὶ ἐν αὐτῇ αἷμα πεποιητῶν
καὶ ἁγίων εὑρέθη, καὶ πάντων τῶν
ἐσφαγμένων ἐπὶ τῆς γῆς.

Κεφ. ιθ'. Καὶ μετὰ ταῦτα ἤκου-
σα ὡς φωνὴν ὄχλου πολλοῦ μεγά-
λου ἐν τῷ ὑραίνῳ, ἡ λεγόντων· Ἀλλη-
λῦια· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ
καὶ ἡ δυνάμις Κυρίῳ τῷ Θεῷ ἡμῶν.
2 ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις
αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν
μεγάλην, ἥτις ἐφθаре τὴν γῆν ἐν
τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκασε

stles and prophets; for God
has aveng'd you on her.

21 And a mighty Angel took
up a stone like a great mil-
stone, and cast it into the sea,
saying: Thus with violence
shall that great city Babylon be
thrown down, and shall be
found no more at all.

22 And the voice of harpers,
and musicians, and of pipers,
and trumpeters shall be heard
no more at all in thee: and no
craftsman of whatsoever craft
he be, shall be found any more
in thee; and the sound of a
mil-stone shall be heard no
more at all in thee.

23 And the light of a candle
shall shine no more at all in
thee: and the voice of the
bridegroom and of the bride
shall be heard no more at all
in thee: for thy merchants
were the great men of the
earth; for by thy sorceries were
all nations deceiv'd.

24 And in her was found
the blood of prophets, and of
saints, and of all that were slain
upon the earth.

Chap. XIX.

And after these things I
heard * as it were a great voice
of much people in heaven, say-
ing, Hallelujah; salvation, and
glory, and honour, and power
unto the Lord our God:

2 For true and righteous
are his judgments; for he has
judg'd the great whore, which
did corrupt the earth with her
fornication, and has aveng'd

TEXT.

TRANSLATION.

τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς. 3 Καὶ δεύτερον εἶρηκαν, Ἀλληλούια. Καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τὰς αἰῶνας τῶν αἰώνων.

the blood of his servants at her hand.

3 And * a second time they said, Hallelujah. And her smoke rose up for ever and ever.

4 Καὶ

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and Prophets; for God has aveng'd you, viz. *Saints, Apostles and Prophets*, on Her. 21 And a mighty Angel took up a Stone like a great Millstone, and cast it into the Sea, saying, Thus with Violence or suddenly shall that great City Babylon be thrown down, and shall be found no more at all. 22 And the Voice of Harpers and Musicians, and of Pipers and Trumpeters shall be heard no more at all in thee; and no Craftman, of whatsoever Craft he be, shall be found any more in thee; and the Sound of a Millstone shall be heard no more at all in thee; 23 And the Light of a Candle shall shine no more at all in thee; and the Voice of the Bridegroom and of the Bride shall be heard no more at all in thee. *And of this thy sore Punishment there are three distinct Reasons, viz. first, for that thy Luxury or delicious and costly way of Living was so great, as that thy Merchants were the Great or Rich Men of the Earth: secondly, for that by thy Sorceries, i. e. Artfull Misrepresentations, pretended Miracles, and the like, were all Nations deceiv'd: 24 and thirdly and lastly, because in (e) her was found, i. e. by the Authority of the Roman Emperors first, and afterwards of the Pope, was shed the Blood of Prophets, and of Saints, and of all that were slain upon Earth, i. e. within the Roman Empire.*

Chap. XIX. And after these things I heard as it were a great Voice of much People in Heaven, saying, Hallelujah, i. e. *praise God*: Salvation and Glory, and Honour, and Power be ascrib'd unto the Lord our God. 2 For True and Righteous are his Judgments: for he has, as he foretold he would, judg'd the great Whore Rome, which did corrupt the Earth with her Fornication or Idolatry, and has aveng'd the Blood of his Servants at her hand. 3 And a second time they said, Hallelujah. And that because her Smoke rose up for ever and ever, i. e. *Rome was*

XVIII.
The Saints praise
God for the De-
struction of Rome.

now

A N N O T A T I O N S.

V. 1. † Ως is here read in Alex. and some other MSS. & in Vulg. & Arab. Verf. Ibid. † It is read λιβνταν (not λιβοντες) in Alex. and many other MSS. as also in Vulg. Latin Version and Arethas. It was probably chang'd by some one to make it agree in number with ὅχλος.

(e) Hence it appears that by Rome is to be understood generally in this Book so much as lay within her Jurisdiction at the Time refer'd to, not barely the City it self.

T E X T.

TRANSLATION.

4 Καὶ ἔπεσον οἱ ῥεσβύτεροι οἱ † εἰκοσι-
τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ ῥοσι-
κύνησαν τῷ Θεῷ τῷ χαθηνύμῳ ὅτι τῷ
θρόνῳ, λέγοντες· Ἀμήν, Ἀλληλῳία.
5 Καὶ φωνὴ ἔκ τῃ θρόνῳ ἔξηλθε, λέ-
γουσα· Αἰνεῖτε τῷ Θεῷ ἡμῶν πάντες οἱ
δούλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτόν, † οἱ
μικροὶ καὶ οἱ μεγάλοι.

6 Καὶ ἤκουσα ὡς φωνὴν ὄχλου
πολλῆς, καὶ ὡς φωνὴν ὑδάτων πολλῶν,
καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, † λεγόν-
των· Ἀλληλῳία· ὅτι ἐβασίλευσε Κύ-
ριος ὁ Θεὸς ὁ παντοκράτωρ. 7 Καί-
ρωμεν καὶ ἀγαλλιώμεθα, καὶ δώμεν
τίμὴν δοξᾶν αὐτῷ· ὅτι ἦλθεν ὁ γά-
μος τῷ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ
ἡτοίμασεν ἑαυτήν. 8 Καὶ ἐδόθη αὐτῇ

4 And the four and twenty
elders, and the four * living
Creatures fell down, and wor-
shipp'd God that sat on the
throne, saying, Amen, Halle-
lujah.

5 And a voice came out of
the throne, saying, Praise our
God, all ye his servants, and
ye that fear him, small and
great.

6 And I heard as it were
the voice of a great multitude,
and as the voice of many wa-
ters, and as the voice of mighty
thundrings, saying, Hallelujah;
for the Lord God omnipotent
reigneth.

7 Let us be glad and rejoyce,
and give honour unto him: for
the marriage of the Lamb is
come, and his wife has made
her self ready.

8 And to her was granted,
"να

A N N O T A T I O N S.

V. 4. † So Alex. and most other Copies.

V. 5. † καὶ is not read here in Alex. and most Copies.

V. 6. † So Alex. MS. and Vulg. Latin, Syr. and Arab. Versions; and some
printed Copies.

(f) Mr Mede with some others understand by this *Wife* only the *Jewish Church*
upon the Conversion of the whole *Jewish Nation*, which shall be somewhat afore
the utter Overthrow of Antichrist or the Wild Beast. Mr Mede's Reason for
this Exposition is this (p. 521. of his Works, Lond. Edit. 1677.) *Non enim GEN-
TES Sponsa illa dici posse videntur, cum illæ jam olim et à multis seculis Christo
desponsatæ fuerint. JUDÆI idcirco sunt, qui adhuc Agni Sponsa futuri expe-
ctantur.* But I can't approve of this Reason, or agree with Mr Mede in this
Opinion, on the following Account. According to this Opinion of Mr Mede
there are or shall be *two Spouses* of Christ, the *Gentile* and the *Jewish*; whereas
I think the whole Tenour of Scripture teaches us, that there is and shall be but
One Spouse of Christ, viz. the *One Church Catholick*, consisting of *Jews* and *Gen-
tiles*. Which *Catholick Church*, tho' it may be distinguish'd into the *Jewish*
and *Gentile Church*, as the two general *Parti* that constitute it; yet can't there-
fore be distinguish'd into *two Spouses*, because it is impossible for *one Spouse* (such
as is the Whole Catholick Church in respect of Christ) to be *two Spouses*. Agree-
ably hereto we do not (as I know of) read in Scripture of *Two Marriages* or
Marriage-

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now utterly destroy'd, and so could never again tyrannize over God's Servants. 4 And the four and twenty Elders, and the four living Creatures (according to Chap. 4. 9, 10.) fell down, and worshipp'd God that sat on the Throne, saying, Amen, Hallelujah. 5 And a Voice came out of the Throne, saying, Praise our God, all ye his Servants, and ye that fear him, small and great.

6 And as the Joy of the Angels and Saints for the Destruction of Rome was represented unto me, as is related in the foregoing Verses of this Chapter; so after that I had the Destruction of Antichrist emphatically so call'd likewise represented unto me, by the Effusion of the seven Vials (which, tho' set down in Ch. 16. yet according to the Order where in the Visions were probably represented, and according to the Order of Time wherein the respective Events shall come to pass, ought to have follow'd here after Ch. 19. 5.) there was represented unto me the Joy of the Angels and Saints for the approaching utter Destruction of Antichrist and his Party, now about to be actually put in Execution, and for the actual Commencing of the Reign of Christ and his Saints upon the Overthrow and Destruction of Antichrist: I heard as it were the Voice of a great Multitude, and this Voice by reason of the vast greatness of the Multitude was as the Voice of many Waters, and as the Voice of mighty Thundrings, saying, Hallelujah; for the Lord God Omnipotent reigneth, i. e. now begins that glorious Reign of Christ and his Saints on Earth. 7 Let us be glad and rejoyce, and give honour unto him: for that joyfull State of the Church denoted by the Marriage of the Lamb is come, and his Wife, (f) i. e. the Church Catholick now as it were has made her self ready for that joyfull State. 8 And therefore to her was granted,

XIX.
The Saints praise God for the Destruction of Antichrist emphatically so call'd, and the Commencing of the Kingdom of Christ and his Saints here on earth.

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Marriage-Suppers, One already past in respect of the *Gentile Church*, and the Other yet to come in respect of the *Jewish Church*. But as there is in Scripture set forth but *One Spouse* of Christ; so there is set forth but *One Marriage* or *Marriage-Supper* solemniz'd on account of this *One Spouse* of Christ, namely That mention'd in this Chapter 19. The Preaching of the Gospel is indeed *Mat. 22.* and elsewhere resembled to an Invitation to a Wedding; but the *Time of the Actual Solemnity* of the said *Wedding* is no where specify'd in Scripture, but in this Place. And no wonder, since this here specify'd is the *Only Time* proper for such a Solemnity, as is wont to be attended with the *greatest Degree of Joy and Pleasure* as can be procur'd by the Parties married together. But *no such Degree* of Joy and Pleasure has ever yet been vouchsaf'd to the *Church*, or will be, till the *Time of this Marriage-supper* here denoted shall come. Then the *Church* shall enjoy the *greatest Degree of Happiness* that it is capable of here on Earth, during the thousand Years Reign of Christ and his Church; All which Time may be esteem'd as the *glorious Solemnization of the Marriage* between Christ and his Spouse. Furthermore it is observable, that the Clause *2 Cor. 11. 2.* which we render *I have espous'd you unto one Husband*, ought, according to the true Import of the Greek *ἡ ἐκκλησία ἑαυτὴν ἑαυτῷ ἑνὶ ἀνδρὶ*, to be render'd thus, *I have prepar'd or fitted you for one Husband*: Whence we may learn, that All that has

T E X T.

T R A N S L A T I O N.

ἵνα περιβάληται βύσσινον † λεμπερὸν
 καὶ καθαρόν· τὸ γὰρ βύσσινον τὰ δικαιο-
 ματα † τῶν ἁγίων ἐστίν. 9 Καὶ λέγει μοι,
 Γέγραπτον· Μακάριοι οἱ εἰς τὸ δεῖπνον
 τοῦ γάμου τοῦ ἁγίου κεκλημένοι. Καὶ
 λέγει μοι· Οὗτοι οἱ λόγοι ἀληθινοὶ εἰσι
 τοῦ Θεοῦ. 10 Καὶ ἔπεσον ἑμπροσθεν
 τῶν ποδῶν αὐτοῦ προσκυνοῦσάς αὐτόν.
 Καὶ λέγει μοι· Οὐρα μὴ συνδουλόσ-
 ος εἶμι καὶ τῶν ἀδελφῶν σου τῶν ἔχόντων
 τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ Θεῷ προσ-
 κύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστίν
 τὸ πνεῦμα καὶ ἡ προφητεία.

11 Καὶ εἶδον τὸ ἔθρονον ἀνεωγμένον,
 καὶ ἰδὼν ἵππον λευκόν, καὶ ὁ καθήμενος
 ἐπ' αὐτόν, λευκὸς ὡς ὁ ἄλ-
 θητος, καὶ ὡς δικαιοσύνη κτείνει καὶ πο-
 λεμεῖ. 12 Οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς
 φλόξ πυρός, καὶ ἐπὶ τῷ κεφαλῷ
 αὐτοῦ ὀκτώσματα πολλά· ἔχων ὄνομα
 γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός·

that she should be array'd in
 fine linen, bright and clean:
 for the fine linen is the righte-
 ousness of the saints.

9 And he says unto me,
 Write; Blessed are they who
 are call'd unto the marriage-
 supper of the Lamb. And he
 says unto me, These are the
 true sayings of God.

10 And I fell at his feet to
 worship him. And he says un-
 to me, See *thou do it not*: I am
 thy fellow-servant, and of thy
 brethren that have the testi-
 mony of Jesus: worship God:
 for the testimony of Jesus is the
 Spirit of Prophecy.

11 And I saw heaven open'd,
 and behold, a white horse, and
 he that sat upon him was call'd
 Faithfull and True, and in
 righteousness he do's judge and
 make war.

12 His eyes were as a flame
 of fire, and on his head were
 many crowns; and he had a
 name written that no man
 knew but himself:

13 καὶ

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hitherto been done by the Preachers of the Gospel, has been only to *prepare* the Church for Christ; and likewise All that shall be done till the Time here specify'd, will be only by way of *Preparation*. When this Time is come, then the Church Catholick, the *Wife* here mention'd, shall (as it is here also said) *have made her self ready* or *prepar'd* her self for the Actual Solemnization of the Marriage. And she shall be then thus *made ready* partly by having born Wit- nesses to Christ thro' all the several States of Antichristianism, and partly by the Time Coming in or Conversion of the Whole Body of the Jewish Nation. And this being to be a *Part* of the Church Catholick, therefore she can't be said to be *made ready* for the Marriage, till *this part* of her be thus *made ready* by be- ing converted.

(ff) This Expression, *the Testimony of Jesus is the Spirit of Prophecy*, may otherwise denote also thus much; That *the Testimony of Jesus*, i. e. the bearing Witness to Jesus as the promis'd Messiah, and so to the Truth of the Gospel, is the

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granted, that she should be array'd in fine Linen, bright and clean: for the fine Linen *here mention'd* is to denote the Righteousness of the Saints. 9 And he, *i. e. the Angel that was with me*, lays unto me, Write *this as worthy of special Remark*; Blessed are they in a special manner, who are worthy to be call'd to the Marriage-supper of the Lamb, or to partake of that glorious State which is here spoken of. And he says unto me, These Sayings concerning this glorious State of the Saints on Earth, however strange they may seem to some, and incredible, are no other than the True Sayings of God. 10 And I fell at his feet to worship him, out of the great and surprizing Joy I was seiz'd with, at my being made acquainted with this glorious State of the Saints here on Earth. And he says unto me, See thou do it not: for I am no more than an Angel, and so no more than thy Fellow-servant, and a Fellow-servant of thy Brethren that have persever'd in the Testimony of Jesus, or in adhering to the Truth of the Gospel even to Martyrdom or Death it self, or at least so as to be ready to dye for the Truth of the Gospel. Wherefore worship God, not me: for the Testimony of Jesus is the Spirit of Prophecy, *i. e. (ff) He that bears Testimony to the Truth of the Gospel even unto Death, or is ready to be such a Martyr, he is acted by the same Spirit as I am, by the same Spirit which imparts unto me and other Angels the Prophecies now reveal'd unto thee by our Ministry; so that, as I said afore, I and the other Angels are no more than thy Fellow-servants.*

11 And after this was represented unto me the final Overthrow of Antichrist most properly so call'd, and all the Enemies of Christ, that were now gather'd together with Antichrist at Armagedon. I saw Heaven open'd, and behold a White Horse, and he that sat upon him was Christ, call'd by the Titles of the (g) Faithfull and True, namely Witness, and in Righteousness he do's judge and make War, particularly this War against Antichrist and all other his Enemies now gather'd against him at Armagedon. 12 His Eyes were as a Flame of Fire, denoting the Fierceness of his Anger and full Resolution now to take the utmost Vengeance of his foremention'd Enemies; and on his Head were many Crowns, denoting his being King of Kings; and he had a Name written, (b) *i. e. as Man he was entitled for his Sufferings and Merits to such a Degree of Happiness and Honour, that no Man knew or understood perfectly but Himself:*

XX.
A Representation
of the Final Over-
throw of Antichrist
emphatically so
call'd.

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the great and principal End aim'd at by the Spirit of Prophecy, *i. e. by the Holy Spirit in all the Prophecies of the Old and New Testament.* And consequently that the Angel, who was instrumental in thus making known this Prophecy to St. John, was no other than his Fellow-servant in bearing Witness to Jesus as the promis'd Messiah.

V. 8. † So Alex. and most other Copies read this Verse.

(g) Compare Chap. 13. 4. and 1. 5.

(b) Compare Chap. 2. 17. and Phil. 2. 9. &c.

T E X T.

TRANSLATION.

13 καὶ περιβεβλημένος ἱμάτιον βε-
 βαμμένον αἷματι· καὶ καλεῖται τὸ ὄνο-
 μα αὐτοῦ, Ὁ Λόγος τοῦ Θεοῦ. 14 Καὶ
 τὰ στρατεύματα αὐτοῦ ἐν τῷ ὕδατι ἡκολούθη-
 αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι
 βύσσινον λευκὸν καὶ καθαρόν. 15 Καὶ ἐκ
 τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία
 † δίτομος ὀξεῖα, ἵνα ἐν αὐτῇ πατάσῃ
 τὰ ἔθνη· καὶ αὐτὸς ποιμαίνει αὐτοὺς ἐν
 ῥάβδῳ σιδηρεῖ· καὶ αὐτὸς πατεῖ τὴν
 θύνην τῆς θυμῆς καὶ τῆς ὀργῆς τοῦ
 Θεοῦ τῶν ἀποστόλων. 16 Καὶ
 ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν
 αὐτοῦ τὸ ὄνομα γεγραμμένον· Βασι-
 λεὺς Βασιλέων, καὶ Κύριος Κυρίων.
 17 Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῷ
 ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων
 πᾶσι τοῖς ὀρνέοις τοῖς πετωμένοις ἐν με-
 σεσσηνίᾳ· Δεῦτε καὶ συνάγεσθε
 εἰς τὸ δεῖπνον † τὸ μέγα τοῦ μεγάλου
 Θεοῦ. 18 ἵνα φάγητε σάρκας βασι-
 λέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας
 ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν
 καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάν-
 των, ἐλευθέρων τε καὶ δούλων, καὶ
 μικρῶν καὶ μεγάλων. 19 Καὶ εἶδον
 τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς,
 καὶ τὰ στρατεύματα αὐτῶν συνηγμένα

13 And he was cloath'd with
 a vesture dipt in blood: and
 his name is call'd, The Word
 of God.

14 And the armies which
 were in heaven follow'd him
 upon white horses, cloath'd in
 fine linen, white and clean.

15 And out of his mouth
 go's a sharp *two-edged sword,
 that with it he should smite
 the nations: and he shall rule
 them with a rod of iron: and
 he treads the wine-press of the
 fierceness and wrath of almighty
 God.

16 And he has on his ve-
 sture and on his thigh this
 name written, KING OF
 KINGS, AND LORD OF
 LORDS.

17 And I saw an angel
 standing in the sun; and he
 cried with a loud voice, saying
 to all the fowls that fly in the
 midst of heaven, Come and ga-
 ther your selves together unto
 the *great supper of the great
 God:

18 That ye may eat the flesh
 of kings, and the flesh of *chief
 captains, and the flesh of migh-
 ty men, and the flesh of horses,
 and of them that sit on them,
 and the flesh of all *, both
 free and bond, both small and
 great.

19 And I saw the wild beast,
 and the kings of the earth, and
 their armies gather'd together

ποιῆσαι

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V. 15. † Δίτομος is here read in several MSS. and in all the four Ancient Ver-
 sions, and in Arethas and Cyprian.

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Himself: 13 And he was cloath'd with a Vesture dipt in Blood, *as denoting the Sovereignty he has attain'd to as Man by his Crucifixion*: and his Name *whereby he is commonly call'd*, is The WORD OF GOD. 14 And the Armies of Angels which were in Heaven follow'd him upon white horses, cloath'd in fine Linen, white and clean, *betokening their Purity and Holiness*. 15 And out of his Mouth go's a sharp two-edged Sword, that with it he should smite the Nations, *i. e. at his Command the Nations now gather'd together against him shall be smitten as with sharp two-edged Swords*: and he shall henceforth rule them of the Nations that shall not be destroy'd in this Battle with a Rod of Iron, so as that they shall yield perfect Obedience to his Saints that shall reign on Earth, and never give them any Molestation: and, *whereas Chap. 14. 19. an Angel was represented as gathering the Vine of the Earth, and casting it into the great Wine-press of the Wrath of God; agreeably thereto Christ is here represented as He that treads the Wine-press (bb)* of the Fierceness and Wrath of Almighty God, *as denoting that it is Christ who by his Divine Power takes this fierce Vengeance on his Enemies aforesaid; the Greatness of which Vengeance is also afore denoted Ch. 14. 20. where it is said, that Blood came out of the Wine-press even unto the Horse-bridles, viz. the Bridles of the Horses that the Heavenly Army are here (v. 14.) represented as riding on*. 16 And He, *i. e. Christ appear'd as one that has on his Royal Vesture, and also on the Hilt of the Sword hanging by his Thigh, this Name written, KING OF KINGS, AND LORD OF LORDS*. 17 And I saw an Angel standing in the (i) Sun, *to denote perhaps that the Destruction of Antichrist and his Followers should now be as Visible to all the World as the Sun it self*; and he cried with a loud Voice, saying to all the Fowls that fly in the midst of Heaven, Come and gather your selves together unto the Carcases of those that shall be slain in the Battle at Armagedon, *viz. of the Followers or Confederates of Antichrist, which may be look'd on as a great Supper provided for you of the great God*: 18 *namely, that ye may eat the Flesh of Kings, and the Flesh of Chief Captains, and the Flesh of mighty Men, and the Flesh of Horses, and of them that sit on them, and the Flesh of All that are join'd to Antichrist now to make War with Christ at Armagedon, both Free and Bond, both Small and Great*. 19 And I saw the wild Beast, *i. e. Antichrist most properly so call'd, and many of the Kings of the Earth, and their Armies gather'd together to make* War

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V. 17. † So Alex. and several other MSS. and Vulg. Latin and Syr. Versions, and Aræthas.

(bb) See note (u) in Chap. 14.

(i) Or else this may be done in allusion to the Name of *Titan*, which Antichrist will (as is thought) take. See note (i) in Chap. 16.

TEXT.

TRANSLATION.

ποιῆσαι πόλεμον μὲν τῷ καθημένῳ ἐπὶ
τῷ ἵππῳ, καὶ μὲν τῷ θραυέματι αὐτοῦ.

20 Καὶ ἐπιάθη τὸ θηρίον, καὶ μὲν τὸ
ὁ ψευδὲς προφήτης ὁ ποιήσας τὰ ση-
μεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τὰς
λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τὰς
προσκυνῶντας τῇ εἰκόνι αὐτοῦ. ζῶντες
ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυ-
ρός τιὼν χερσίνων ἐν τῷ θείῳ. 21 Καὶ
οἱ λοιποὶ ἀπεκρίναντο ἐν τῇ ῥομφαίᾳ
τοῦ καθημένου ἐπὶ τῷ ἵππῳ, τῇ ἐκπο-
ρευομένη ἐκ τοῦ στόματος αὐτοῦ. καὶ πάντα
τὰ ὄρνεα ἐχορτάσθη ἐκ τῶν σαρκῶν αὐτῶν.

Κεφ. κ'. Καὶ εἶδον ἄγγελον κατα-
βαίνοντα ἐκ τοῦ ὕψους, ἔχοντα τὴν κλεῖδα
τοῦ ἀβύσσου, καὶ ἄλυσιν μεγάλην ὑπὲρ τοῦ
χεῖρα αὐτοῦ. 2 Καὶ ἐκράτησε τὸν
δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὃς ὅτι
Διάβολος καὶ Σατανᾶς, καὶ ἔδησεν
αὐτὸν χίλια ἔτη. 3 καὶ ἔβαλεν αὐ-
τὸν εἰς τὴν ἀβύσσον, καὶ ἐκλείσεν, καὶ
ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλαν-
ήσῃ τὰ ἔθνη ἐπὶ, ἄχρι τελεσθῇ τὰ
χίλια ἔτη. καὶ μετὰ ταῦτα δεῖ αὐ-
τὸν λυθῆναι μικρὸν χρόνον.

4 Καὶ εἶδον θρόνους, καὶ ἐκάθη-
σαν ἐπ' αὐτοῦς, καὶ κεῖμα ἐδόθη αὐ-
τοῖς. καὶ τὰς ψυχὰς τῶν πεπελεχισμένων
ἀφ' οὗ τῆς μαρτυρίας Ἰησοῦ, καὶ ἀφ' οὗ τῆς λόγου

to make war against him that
sat on the horse, and against
his army.

20 And the wild beast was
taken, and with him the false
prophet that wrought miracles
before him, with which he de-
ceiv'd them that had receiv'd
the mark of the wild beast, and
them that worshipp'd his image.
These both were cast alive in-
to a lake of fire burning with
brimstone.

21 And the remnant were
slain with the sword of him
that sat upon the horse, which
sword proceeded out of his
mouth: and all the fowls were
fill'd with their flesh.

Chap. XX.

And I saw an angel come
down from heaven, having the
key of the bottomless pit, and
a great chain in his hand.

2 And he laid hold on the
dragon, that old serpent, which
is the Devil and Satan, and
bound him a thousand years;

3 And cast him into the bot-
tomless pit, and shut him up,
and set a seal upon him, that
he should deceive the nations
no more, till the thousand
years should be fulfill'd: and
after that, he must be loos'd a
little season.

4 And I saw thrones, and
they sat upon them, and judg-
ment was given unto them:
and I saw the souls of them
that were beheaded for the wit-
ness of Jesus, and for the word

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War against Him that sat on the *White Horse*, *i. e. Christ*, and against his Army. 20 And the wild Beast, *i. e. the Person most properly call'd Antichrist*, was taken, and with him the False Prophet denoted Ch. 13. 11, &c. by the wild Beast coming out of the Earth, as Antichrist himself is there denoted v. 1, &c. by the wild Beast that rose up out of the Sea; This False Prophet, that wrought Miracles before Him, *i. e. in the Behalf and for the Interest of the Beast or Antichrist most properly so call'd*, with which Miracles he deceiv'd them that had receiv'd the Mark of the wild Beast, and them that worshipp'd his Image, *i. e. the Image of the wild Beast or Antichrist*. These both, *viz. Antichrist and his False Prophet* were cast alive into a Lake of Fire burning with Brimstone. 21 And the Remnant of their Party were slain with the Sword of him that sat upon the Horse, which Sword proceeded out of his Mouth, *i. e. which Sword is not to be understood literally of a Common Sword coming out of his Mouth, but figuratively, namely as denoting, that these Enemies of Christ were slain all presently at Christ's speaking the Word, or giving the Command to the holy Angels who attended him: and all the Fowls were fill'd with their Flesh, viz. the Flesh of the slain.*

Chap. XX. And I saw an Angel come down from Heaven, having the Key of the bottomless Pit, and a great Chain in his hand. 2 And he laid hold on the Dragon himself, that Old Serpent, which is also call'd the Devil and Satan, and who all along was the Head of the Antichristian Party, or of the Enemies of Christ, and set them on to do what they did: Him the Angel laid hold on, and bound him for a thousand years; 3 and cast him into the bottomless Pit, and shut him up, and set (k) a Seal upon the Door or Cover of the Pit whereinto He had cast Him; by all this denoting that the Divine Wisdom had unalterably decreed, that He, *viz. the Devil* should deceive the Nations no more, till the thousand years should be fulfill'd: and after that, he must be loos'd a little Season.

XXI.

Satan bound during the thousand years of the Reign of Christ and his Saints here on Earth.

4 And I saw (l) Thrones, and they, *i. e. the Saints of Christ* sat upon them, and Judgment was given unto them, *i. e. they were invested with the Power of Judging and Ruling the World for the said thousand years*. And if it be ask'd, Who were the Saints that this Power was given to, I answer that I saw the (ll) Souls of them that were beheaded, or any ways put to Death for the Witness of Jesus, and for the Word of God; these Souls (I say) being united to their respective Bodies now rais'd from the

XXII.

The Martyrs &c. reign with Christ a thousand years here on Earth; which is the First Resurrection.

A N N O T A T I O N S.

V. 3. † ἄνθρωπος is not read after ἐκλήσεται in Alex. and several other MSS. nor in any of the four Ancient Versions, nor Arethas.

(k) See Matth. 27. 65, 66.

(l) Compare Dan. 7. 9, 10, 22. and it will appear that the Expressions or Description here made use of were taken from thence.

(ll) ψυχή signifies in Scripture a Carcase as well as Soul.

TEXT.

TRANSLATION.

τῷ θεῷ, καὶ οἵτινες ἔωροσεκύνησαν πρὸ
θριῶν, ἔπε τῇ εἰκόνι αὐτοῦ· καὶ ἔκ' ἔλα-
βον τὸ χάραγμα ἐπὶ τὸ μέτωπον †, καὶ
ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν, καὶ ἐβα-
σίλευσαν μετ' Χριστοῦ χίλια ἔτη. 5 Οἱ
δὲ λοιποὶ πῶς νεκρῶν ἔκ' † ἔζησαν ἕως
πλεοθῆ τὰ χίλια ἔτη. Αὕτη ἡ ἀνά-
στασις ἡ πρώτη. 6 Μακάριος καὶ ἅγιος
ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ·
ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος οὐκ
ἔχει ἔξασίαν, ἀλλ' ἐσθίει ἱερεῖς τοῦ Θεοῦ
καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ
χίλια ἔτη.

7 Καὶ ὅταν πλεοθῇ τὰ χίλια ἔτη,
λυθήσεται ὁ Σατανᾶς ἐκ τοῦ φυλακῆς
αὐτοῦ· 8 καὶ ἔξελεύσεται πλανῆσαι τὰ
ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τοῦ γῆς,

of God; & *whoſoever had not
worshipp'd the beast, neither
his image; neither had receiv'd
his mark upon their foreheads,
or in their hands; and they
liv'd and reign'd with Christ a
thousand years.

5 But the rest of the dead
liv'd not * until the thou-
sand years were finish'd. This
is the first resurrection.

6 Blessed and holy is he,
that has part in the first resur-
rection: on such the second
death has no power, but they
shall be priests of God and of
Christ, and shall reign with
him a thousand years.

7 And when the thousand
years are expir'd, Satan shall
be loos'd out of his prison:

8 And shall go out to de-
ceive the nations, which are in
the four quarters of the earth,

τοῦ

ANNOTATIONS.

V. 4. † Αὐτῶν is not read after μέτωπον in Alex. and several other MSS. nor in Vulg. Latin, and Syr. Versions, nor Arethas.

V. 5. † So it is read, and not ἀνίστησαν, in Alex. and some other MSS. and in Vulg. Latin and Arab. Versions, and in Arethas.

(m) See 1 Cor. 6. 2.

(n) To *Hallow* or *Sanctify* is, in its primary signification, to *Separate from Common use*, and therefore much more from *ill usage* or *Injury*. Agreeably whereunto Things that are esteem'd *Holy*, are likewise esteem'd such as have a *special Privilege* vouchsaf'd unto them, of being *exempted from any Injury or Affront* offer'd unto them. And this seems to be the Notion of *Holy* here; they that partake of the *first Resurrection* being so call'd, both because they shall thereby be as it were *separated* from the common lump of Mankind; and shall, during this their Reign of a Thousand years, be also vouchsaf'd the *special Privilege* of being *exempted from all Injury or Affront*.

(o) This Expression of the *Second Death* was taken (as well as several others) by St *John* from the *Jewish* Rabbies or Doctors. Thus in the Chaldee Paraphrast or *Targum* of Onkelos Deut. 33. 6. *Let Reuben live in the Life eternal, and let him not dye the Second Death*. And in the *Jerusalem Targum* on the same Text, there is added a short Explication of this *Second Death* thus: *Let Reuben live, and let him not dye the Second Death, by which the Wicked dye in the World to come*.

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the Dead, i. e. in short, the Martyrs were the First and Principal Persons, to whom methought this Power was given; and next to these in order of Dignity, as well as of Rising from the Dead, I saw all those who-soever had not worshipp'd the Beast, neither his Image; neither had receiv'd the Mark upon their Foreheads, or in their hands: and they, i. e. both the Martyrs and other Righteous Persons, being every one in his (m) proper Order arisen from the Dead, liv'd and reign'd with Christ (as being present with them not only in an Eminent, but even in some sort of a Visible manner) a Thousand years; viz. the Martyrs being rais'd from the Dead at the Beginning of the said Thousand years, shall reign All the space of the said years; and the Rest of the Righteous from the Time wherein they shall be rais'd, in their proper Order, or according to their respective Deserts. 5 But as for the Rest of the Dead, i. e. the Wicked, they liv'd not, or rose not from the Dead, until the Thousand years were finish'd. Whence it appears that the Dead will not All rise at one and the same time; but that the Righteous, tho' they shall not rise All together, yet shall All rise sometime during the said Thousand years; and consequently All the Righteous shall be rais'd from the Dead, before Any of the Wicked shall arise; they being not to rise till after the Thousand years are expir'd. Now This Resurrection of the Righteous is therefore fitly styl'd the First Resurrection. 6 Blessed and (n) holy is He, that has part in the First Resurrection: for on Such (o) the Second Death has no Power, i. e. they are out of Danger of Sinning after they are thus Rais'd from the Dead, and so are out of Danger of Eternal Damnation; but on the contrary they shall be (p) Priests of God and of Christ, i. e. shall serve God and Christ most acceptably, which is likely shall be their Principal Business, and shall also reign with Him, i. e. God and Christ, a Thousand years, namely in the Sense aforementioned in v. 4.

7 And when the thousand years are expir'd, Satan shall be loos'd out of his Prison: 8 And shall be permitted to go out to deceive the Nations, which are in the four quarters of the Earth, so as to set them at Enmity with the Saints of Christ, with whom they have for the thousand

XXIII.
Of the Final Destruction of the Power of the Devil, together with the Destruction of Gog and Magog.

A N N O T A T I O N S.

come. Whence it appears that the Condemnation of the Wicked to Eternal Misery, after that they are rais'd from their First Death, is that which was denoted in the Schools of the Rabbies by the Second Death: And very properly, since a Life of Eternal Misery and Torment is justly to be esteem'd no Better, nay rather much Worse than Death it self. And the like Explication of the Second Death is given by St John himself in the two last Verses of this Chapter, and Chap. 21. 8.

(p) This seems plainly to teach us what we are to understand by the Saints being made Kings and Priests unto God, or being a Royal Priesthood, or a Kingdom of Priests, so often mention'd in Holy Scripture: Namely we learn hence, that this Blessing particularly relates to the Happy and Royal State of the Saints, during the Thousand years here spoken of.

TEXT.

TRANSLATION.

† Γὼν καὶ τὸ Μαγὼν, συναγαγῖν αὐ-
 τὰς εἰς πόλεμον, ὣν ὁ ἀριθμὸς ὡς ἡ
 ἄμμος τοῦ θαλάσσης. 9 Καὶ ἀνέβησαν
 ἐπὶ τὸ πλάτος τοῦ γῆς, καὶ ἐκύκλω-
 σαν τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν πόλιν
 τὴν ἡραπιδμένην· καὶ κατέβη πῦρ ἀπὸ τοῦ
 Θεοῦ ἐκ τοῦ θρόνου, καὶ κατέφαγεν αὐτάς·
 10 Καὶ ὁ Διάβολος ὁ πλανῶν αὐτάς
 ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου,
 ὅπου τὸ θηρίον καὶ ὁ ψευδοπροφήτης·
 καὶ βασανισθήσονται ἡμέρας καὶ νύκτες εἰς
 τὰς αἰῶνας τῶν αἰώνων.

11 Καὶ εἶδον θρόνον τὴν μέγαν λευκὴν,
 καὶ τὸν καθήμενον ἐπ' αὐτοῦ, ὃς ἀπὸ προσώ-
 πους ἐφυγεν ἡ γῆ καὶ ὁ οὐρανός· καὶ τόπος
 ἔχεν εὐρέαν αὐτοῖς. 12 Καὶ εἶδον τὰς
 νεκράς, τὰς μεγάλους καὶ τὰς μικράς,
 ἐστῶτας ὀρώπιον ἔμπροσθεν τοῦ θρόνου, καὶ βιβλία
 ἠνεώχθησαν· καὶ βιβλίον ἄλλο ἠνεώχθη,
 ὃ ὅστις τὸ ζῶης· καὶ ἐκρίθησαν οἱ νεκροὶ
 ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις,
 κατὰ τὰ ἔργα αὐτῶν. 13 Καὶ ἔδωκεν
 ἡ θάλασσα τὰς ἐν αὐτῇ νεκράς, καὶ ὁ
 θάνατος καὶ ὁ ᾄδης ἔδωκαν τὰς ἐν αὐτοῖς
 νεκράς· καὶ ἐκρίθη ἕκαστος κατὰ τὰ ἔργα
 αὐτῶν. 14 Καὶ ὁ θάνατος καὶ ὁ ᾄδης

Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compass'd the camp of the saints about, and the belov'd city: and fire came down from God out of Heaven, and devour'd them.

10 And the Devil that deceiv'd them, was cast into the lake of fire and brimstone, where the wild beast and the false prophet are, and shall be tormented day and night, for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away, and there was found no place for them.

12 And I saw the dead, * great and small, stand before the throne, and the books were open'd: and another book was open'd, which is the book of life: and the dead were judg'd out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it, and death and hell deliver'd up the dead which were in them: and they were judg'd every man according to his works.

14 And death and hell were
 ἐβλή-

ANNOTATIONS.

V. 11. † So the words are plac'd in Alex. and some other MSS. and in Vulg. Latin, Arab. and Ethiop. Versions, and Arethas.

V. 12. † So these words are plac'd in Alex. and some other MSS. and in all the four Ancient Versions.

PARAPHRASE.

sand years past liv'd in Friendship, if not in Subjection to them. And the Nations which shall be thus deceiv'd by Satan may be fitly denoted by the names of Gog and Magog, (9) the old Enemies of the then People of God the Israelites. Such of the Nations as Satan shall thus deceive after the thousand years, He shall so far set them at Enmity with the Saints of Christ then reigning on Earth, as to gather them together to battle against the Saints. And the Number of them, whom he shall thus deceive, is or shall be as the Sand of the Sea. 9 And methought they went up out of their own Countries, on the Breadth of the Earth, or in so great multitudes as to cover as it were the face of the Earth, and they compass'd the Camp of the Saints; i. e. they on every Side or Quarter attack'd the Nations that walk'd in the Light of the new Jerusalem, or profess'd Christianity; and they prevail'd so far as to come up to, and encompass the Beloved City Jerusalem itself. And methought when they were come hither, Fire came down from God out of heaven, and devour'd them. 10 And the Devil, that deceiv'd them, was cast now into the Lake of Fire and Brimstone, where the wild Beast and the False Prophet are, and shall be there tormented day and night thenceforward for ever and ever.

11 And after this was represented unto me the General Resurrection; I saw a great white Throne, and Him that Sat on it: from whose face the Earth and the Heaven fled away, and there was found no place for them, i. e. after the last Judgment here represented (v. 12 &c.) the present Earth and Heaven were quite done away, and ceas'd to be any longer.

XXIV.
The general Resurrection and final Judgment.

12 And I saw the Dead, All in general that arose not at the First Resurrection, great and small, stand before the Throne, and the Books were open'd, wherein was noted, or an Account as it were kept of, what every Person had done. And another Book was open'd, which is that call'd in Scripture the Book of Life, because therein are written as it were the Names of Such as have by their good Works a Title to Eternal Life. And accordingly the Dead were judg'd out of or agreeably to those things which were written in the Books afore mention'd, i. e. were judg'd according to their Works noted or set down in those Books. 13 And in order to this universal Judgment the Sea gave up the Dead which were in it, i. e. such as were drown'd and afterwards continu'd in the Sea or Water, or being Dead were cast into the Sea, arose from the Dead: and Death and Hell or the Grave deliver'd up the Dead which were in them, i. e. All such as dy'd any other way than by being drown'd, whether they were buried or not, arose likewise: and they were judg'd every man according to his Works. 14 And then Death and Hell were as it were cast

ANNOTATIONS.

Ibid. † *Θεός*, not *Θεός*, is here read in Alex. and several other MSS. and in all four Ancient Versions, and Aretbas.

(9) See Ezek. 38. 2. and 39. 1. and also Mr Mede. Lib. 3. de Gogo & Magogo &c.

TEXT.

TRANSLATION.

ἐβλήθησαν εἰς τὴν λίμνην τῆς πυρός. ὅστις ὅστις ὁ δεύτερος θάνατος, † ἡ λίμνη τῆς πυρός. 15 Καὶ εἴπε ὃς ἔχει ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τῆς πυρός.

Κεφ. κα'. Καὶ εἶδον ἄραν ἑνὴν καὶ τὴν γῆν χαλινῶ· ὁ γὰρ ὁ πρῶτος ἄρατος καὶ ἡ πρῶτη γῆ πρῆλθε· καὶ ἡ θάλασσα ἔκ ἐστιν ἐπὶ. 2 Καὶ † τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ χαλινῶ εἶδον καὶ καθαίνουσαν ὑπὸ τῆς ὕδατος τοῦ ἁγίου, ἡτοιμασμένην ὡς νύμφην καθαυμένην παρὰ ἀνδρὶ αὐτῆς. 3 Καὶ ἤκουσα φωνῆς μεγάλης εἰς τὴν τῆς θρόνου, λέγουσης· Ἰδοὺ ἡ σκηνὴ τοῦ Θεοῦ

cast into the lake of fire. This is the second death, * the lake of fire.

15 And whosoever was not found written in the book of life, was cast into the lake of fire.

Chap. XXI.

And I saw a new heaven and a new earth: for the first heaven and the first earth were pass'd away; and there * is no more sea.

2 And * I saw the holy city, new Jerusalem, coming down from God out of heaven, prepar'd as a bride adorn'd for her husband.

3 And I heard a great voice out of the * throne, saying, Behold the tabernacle of God

μὲν

ANNOTATIONS.

V. 14. † ἡ λίμνη τῆς πυρός is read in Alex. and several other MSS. and in Syr. Arab. and Ethiop. Versions, and in Arethas.

V. 2. † So it is read in Alex. and several other MSS. and in Syr. Arab. and Ethiop. Versions, and Arethas.

V. 3. † Θρόνον, not ὕδατος, is read in Alex. MS. and Vulg. Lat. Verf. and Irenæus. Οὐρανὸς seems to be an Explication of Θρόνον at first.

(f) Compare *Isai.* 65. 17. and 66. 22. and 2 *Pet.* 3. 13. and *Rom.* 8. 19, 20, &c. (t) As it is probably thought that there was *no Sea* in the Antediluvian World, so hereby we are inform'd that there shall be likewise *no Sea* in the Glorious State here describ'd. And this makes it more easy to apprehend, how *Gog and Magog* shall gather themselves from the four Quarters of the Earth to Battle, and go up on the breadth of the Earth, and compass the Camp of the Saints, and the Holy City, as is said Chap. 20. 8, 9.

(u) It is not to be doubted but that this is the City referr'd to *Gal.* 4. 26. *Hebr.* 11. 10. and 12. 22. and 13. 14. and *Rev.* 2. 12. And consequently since this City is describ'd *Hebr.* 11. 10. to be a City whose Builder and Maker is God, and since it is here describ'd agreeably thereto, to come down from God out of Heaven, by these Expressions seems to be denoted that this New Jerusalem, which shall be the Regal City of the Saints during their Reign here on Earth, shall not be built by Common Ordinary Means, but by some Special and Extraordinary Means of Providence; so that what is said of it v. 18—21. may be perhaps even Literally true. It is here observable, that what is here said of New Jerusalem, viz. that she appear'd prepar'd as a Bride, adorn'd for her Husband, might be one Motive to induce Mr Mede and others to understand the Wife mention'd Ch. 19. 7.

of

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cast into the Lake of Fire, i. e. after this general Resurrection and final Judgment, there was no more Death or the Grave, or State of Separation between Soul and Body. This is that which is styl'd the Second Death in respect of Men, namely the being cast into the Lake of Fire. 15 And agreeably hereto, whosoever was not found, upon Examination of his Works written down in the several Books mention'd v. 12. to have demean'd himself so as to deserve to be written in the other single Book mention'd also v. 12. by the name of the Book of Life, He was cast into the Lake of Fire, that is, according to the Explication given in the foregoing Verse, He was adjudg'd to undergo the Second Death, i. e. He was sentenc'd to Eternal Damnation.

Chap. XXI. And as I had thus vouchsaf'd unto me a Representation of what should happen, after the Reign of the Saints here on Earth for a thousand Tears, untill the Last and General Resurrection, and the Final Consummation of All things relating to this World; so I had also a more full or particular Representation vouchsaf'd unto me of the Happy and Glorious State of the Saints or Church, during the foremention'd thousand Tears, which I come now to relate. I saw a New Heaven and a New Earth, (s) not liable to any of the Imperfections brought upon the present Heaven and Earth by the Fall of Adam: for the first Heaven and the first Earth, i. e. that Heaven and Earth which were subjected to Imperfections by the Fall of Adam were, methought, pass'd away; and there is no (t) more Sea in this State of the World. 2 And I saw the Holy City built anew, whence it may be, as well as on other accounts, styl'd New Jerusalem; and it was built in so Magnificent and Glorious a manner, as that the surpassing Fineness thereof can't be express'd in short better than by its (u) Coming down from God out of Heaven, and it shall be built in so glorious a manner, as being design'd for the Capital or Regal City of the Church now prepar'd as a Bride adorn'd for her Husband. 3 And I heard a great Voice out of the Throne, saying, Behold, what has been (x) formerly said concerning God's Tabernacle being with Men, and his Dwelling with Men; may now be said in a much higher, if not literal Sense; this New Jerusalem (y) being in a special manner the Tabernacle.

XXV.
A general Description of New Jerusalem.

A N N O T A T I O N S.

of the Jewish Nation only, which is then to be converted. But it must be remember'd what St Paul says, Gal. 4. 26. that Jerusalem which is Above (i. e. which was as it were then Above, when St Paul writ, and which is the same with this New Jerusalem which St John saw come down from God out of Heaven) is the Mother of US ALL, i. e. represents not only the Church of the Jewish Nation hereafter to be converted, but also the Gentile Church, that is, represents the Whole Catholick Church.

(*) See Lev. 26. 11, 12. Ezek. 43. 7. and 2 Cor. 6. 16.

(y) There is no express'd in the Text, and the Substantive *οὐρανὸς* seems plainly to be referr'd to *ὁ Θεός*. Namely as John 1. 29. *ὁ ἀμνὸς τοῦ Θεοῦ* &c. denotes, Behold the Lamb of God &c. that is, This is the Lamb of God &c. so here; *ὁ Θεός*

TEXT.

TRANSLATION.

μὲν τῷ ἀνθρώπῳ, καὶ σκηνώσῃ μετ' αὐ-
τῶν, καὶ αὐτοὶ † λαὸς αὐτοῦ ἔσονται, καὶ
αὐτὸς ὁ Θεὸς ἔσται μετ' αὐτῶν, Θεὸς
αὐτῶν. 4 καὶ ἔξαλείψῃ ὁ Θεὸς πᾶν
δάκρυον ἀπὸ τῶ ὀφθαλμοῦ αὐτῶν, καὶ
ὁ θάνατος οὐκ ἔσται ἔτι. ἔτι πένθος,
ἔτι κραυγὴ, ἔτι πῦρ οὐκ ἔσται ἔτι.
ὅτι ταῖς ῥέουσας ἀπὸ τοῦ θρόνου.

5 Καὶ εἶπεν ὁ χαρήμενος ἐπὶ τῷ
θρόνῳ· Ἰδὲ, χαρὰ πάντα ποιῶ. Καὶ
λέγει μοι· Γράψον· ὅτι ἔτι οἱ λόγοι
ἀληθινοὶ καὶ πιστοὶ εἰσι. 6 Καὶ εἶπε
μοι· Γέγραπτε. Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω,
ἡ ἀρχὴ καὶ τὸ τέλος. ἔγωγε τῷ διψῶντι
δώσω ἐκ τῆς πηγῆς τῆς ὕδατος τῆς
ζωῆς δωρεάν. 7 Ὁ νικῶν κληρονομή-
σῃ τὰ ῥῶτα, καὶ ἔσται αὐτῷ Θεός,
καὶ αὐτὸς ἔσται μοι ὁ υἱός. 8 Δει-
λοῖς δὲ καὶ ἀπίστοις, καὶ ἐβδελυ-
γμένοις, καὶ φονεῦσι, καὶ πόρνοις, καὶ
φαρμακεῦσι, καὶ εἰδωλολάτραις, καὶ
πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν
ἐν τῇ λίμνῃ τῇ χαομένῃ πυρὶ καὶ
θεύῃ, ὅ ἐστι δεύτερος θάνατος.

with men, and he will dwell
with them, and they shall be
his people, and God himself
shall be with them, *and be their*
God.

4 And God shall wipe away
all tears from their eyes; and
there shall be no more death,
neither sorrow, nor crying,
neither shall there be any more
pain: for the former things are
pass'd away.

5 And he that sat upon the
throne said, Behold I make all
things new. And he said unto
me, Write; for these words are
true and faithfull.

6 And he said unto me, It
is done. I am Alpha and Ome-
ga, the beginning and the end:
I will give unto him that is
athirst, of the fountain of the
water of life freely.

7 He that overcomes shall
inherit* these things, and I will
be his God, and he shall be my
Son.

8 But the fearfull, and un-
believing, and the abominable,
and murderers, & whore-mon-
gers, and forcerers, and idolat-
ers, and all liars, shall have
their part in the lake which
burns with fire and brimstone;
which is the second death.

9 Καὶ

ANNOTATIONS.

ἡ σκηνὴ τῷ Θεῷ denotes, *Behold the Tabernacle of God &c.* i. e. This (viz. the *New Jerusalem* which St John saw coming down from Heaven) is the *Tabernacle of God &c.* And agreeably hereto it seems to be said v. 22. *I saw no Temple therein &c.* Compare *I/sai.* 33. 20, 21.

Ibid. † *Λαός* (not *λαοί*) in some MSS. and in all the four Anc. Vers. and Arethas.
V. 7. † So it is read (not *πῦρ*) in Alex. and several other MSS. as also in
Vulg. Lat. and Syr. Versions, and Arethas.

(z) By

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bernacle of God with Men, and he will *now in a more eminent manner* dwell with them, and they shall be his People, and God himself shall be with them, and be their God. 4 And God shall wipe away all Tears from their Eyes; and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain *to the Saints that shall reign during this State: for the former things, i. e. all such Imperfections, as attended the State of Man here on Earth from the Fall to the Beginning of these thousand Years, are pass'd away.*

5 And He, *i. e. Christ* that sat on the Throne said, Behold, I make all things New, *i. e. It is I that (according to Isai. 43. 19.) will cause the Saints to enjoy this Happy and Glorious State, wherein the Heaven and the Earth shall be thus renew'd, or restor'd to the same Perfection they were first created in.* And he said unto me, Write this now said by me, *viz. that I make all things New: for these Words are true and faithfull, however hard Men may be hereafter to believe them in their right sense.* 6 And he said unto me, It is done, (z) *i. e. When this Time shall come wherein I shall make All things New, then will be fulfill'd the Mystery of God, as has been declar'd to the Prophets. I am Alpha and Omega, the Beginning and the End, i. e. the Eternal God, and so able to bring about what I here say. And accordingly I will then give unto him, that is truly athirst after Life, i. e. that seeks after Life by a faithfull Obedience to me, of the Fountain of the Water of Life freely.* 7 Or to speak more plainly, He that overcomes, *so as to persevere Faithfull unto me to the end of his Life, shall inherit these things mention'd afore v. 3, 4. or the Renew'd State of the World mention'd v. 5. and I will be his God, and he shall be my Son in such a more eminent manner.* 8 But the Fearfull, *i. e. such as shall renounce Christianity or the like out of Fear of its Enemies, and Unbelieving, and Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, shall have their part in the Lake, which burns with Fire and Brimstone; which is the Second Death, or whereby is denoted Eternal Damnation.*

9 And now that the Reader may know, that altho' the Description here given in Chap. 21. of New Jerusalem, be set down in Order of Place after the Description of the General Resurrection contain'd Ch. 19. 11 — 15. yet the said State of the New Jerusalem is to precede the General Resurrection in Order of Time, as belonging to the State of the Saints Reign a thousand Years upon Earth, mention'd Chap. 19. 4. during which Reign of the Saints this New Jerusalem is to be the Capital City of their Kingdom. That the studious Reader may perceive this, it is signify'd to him

XXVI.

Here it is noted, that all the Happiness of the New Jerusalem is to be attributed to Christ.

XXVII.

A particular Description of New Jerusalem.

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(z) By the *Thyons* here mention'd, we are led as by the hand into the Meaning of the *Thyon* Chap. 16. 17.

TEXT.

TRANSLATION.

9 Καὶ ἦλθεν † εἰς ὃν τ' ἐπὶ ἀγγέλων τ' ἐχόντων τὰς ἐπὶ φιάλας τὰς ῥιμύσας τ' ἐπὶ πληγῶν τ' ἐχόντων· καὶ ἐλάλησε μετ' ἐμῶν, λέγων· Δεῦρο, δεῖξω σοι τὴν νύμφην τὴν ἁγνήν καὶ τὴν γυναικῶν.

10 Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέ μοι τὴν πόλιν † τὴν ἁγίαν Ἱερουσαλὴμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ. 11 ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· καὶ ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμωτάτῳ, ὡς λίθῳ ἰάσπιδι χρυσαλλίζοντι. 12 ἔχουσαν πεντήκοντα πύλεις καὶ ὑψηλὸν, ἔχουσαν πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἄγγελοι δώδεκα, καὶ ὀνόματα ὀπίσθου ῥαμμῶνα, ἃ ὄντι τὰ δώδεκα φυλὰν τῶν υἱῶν Ἰσραὴλ. 13 Ἀπ' ἀνατολῆς, πυλῶνες τρεῖς· ἀπὸ βορρᾶς, πυλῶνες τρεῖς· ἀπὸ νότου, πυλῶνες τρεῖς· ἀπὸ δυσμῶν, πυλῶνες τρεῖς. 14 Καὶ τὰς πύλεις ἔχον ῥιμύσας δώδεκα, καὶ ἐν αὐτοῖς † δώδεκα ὀνόματα τ' δώδεκα ἀποστόλων τοῦ ἁγίου. 15 Καὶ ὁ λαλῶν

9 And there came * one of the seven angels, * having the seven vials full of the seven last plagues, and talk'd with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shew'd me that * holy city, Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a stone most precious, like a jasper-stone, clear as crystal.

12 And * it had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13 On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

14 And the wall of the city had twelve foundations, and in them the * twelve names of the twelve Apostles of the Lamb.

15 And he that talk'd with me τ'

ANNOTATIONS.

V. 9. † Πρὸς με is not read after ἦλθεν in Alex. and some other MSS. nor in Vulg. Lat. Syr. and Ethiop. Versions, nor Arethas.

V. 10. † Τὴν μεγάλην is not here read in Alex. and several other MSS. nor in all four Ancient Versions, nor Arethas.

V. 14. † Δώδεκα is here read in Alex. and several other MSS. and in Vulg. Lat. Syr. and Arab. Versions, and Arethas.

(a) It is not to be doubted, but the *Glory of God* here mention'd shall be like that so often mention'd in the Book of Exodus &c. viz. a glorious Appearance of God. Thus Exod. 16. 10. Behold, the Glory of the Lord appear'd in the Cloud. And Exod. 24. 16, 17. And the Glory of the Lord abode upon Mount Sinai, and the

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him in this verse 9. by St John's expressly taking notice, that there came One of the seven Angels, having as yet the seven Vials full of the seven last Plagues, and talk'd with me, saying; Come hither, I will shew thee the Bride, the Lamb's Wife, *i. e.* New Jerusalem (as v. 2. and 10.) the Capital City of the Saints Kingdom during their thousand Tears Reign here on Earth; the Beginning of which Reign is to be reckon'd from the Sounding of the seventh Trumpet (as Chap. 11. 15.) as being then to begin to be Actually brought about by the pouring out of the seven Vials. 10 And He, *i. e.* the Angel carried me away in the Spirit, or in an Ecstacy, to a great and high Mountain, and shew'd me that holy City Jerusalem, as it were descending (not yet descended, but then upon the sounding of the seventh Trumpet beginning to descend, and while the seven Vials were pouring forth, still descending more and more, till upon the Consummation of the seventh and last Vial, it was quite descended upon the Earth) out of Heaven from God, 11 having the Glory, *i. e.* (a) a Glorious Appearance of God for to give her Light, and her Light was accordingly like unto That of God himself, Chap. 4. 3. viz. unto the Splendor of a Stone most precious, like a Jasper-stone, clear as Crystal. 12 And it, *i. e.* this City, New Jerusalem had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels as Guards and a Watch to the City, and Names written thereon, *i. e.* on the twelve Gates, which are the Names of the twelve Tribes of the Children of Israel, mention'd Chap. 7. 5 — 8. and denoting the whole Body of the Christian Church gather'd by the Preaching of the twelve Apostles. 13 On the East, there were three Gates; on the North, three Gates; on the South, three Gates; and on the West, three Gates. 14 And the Wall of the City had twelve Foundations; and in them the twelve Names of the twelve Apostles of the Lamb, in reference to which twelve Apostles, the Number Twelve, or some Number arising from it, is all along made use of in this Description, as denoting the Original of the Christian Church from the Preaching of the Apostles. 15 And he that

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the Cloud cover'd it six days. — And the sight (or Appearance) of the Glory of the Lord was like devouring Fire. By comparing what is said in this last Text of Exodus with what is said v. 11. of this Chapter, we perceive that there shall be this Remarkable Difference between the Glory of God that appear'd formerly to the Israelites, and the Glory of God which shall appear in this New Jerusalem, viz. that the Former was Terrible to behold, being like devouring Fire, but this Latter shall have nothing of Terror in it, but only a pleasing delightfull Splendor, like unto the Splendor or Glittering of a most precious Stone, like unto the Splendor of a Jasper, clear as Crystal. And another Remarkable Difference will be plainly this; that whereas the Glory of God formerly appear'd but at certain times, and then not long together, to the Israelites; this Glory of God, which the New Jerusalem shall have, shall appear Constantly, so as that there shall be no need to the said City of the Sun, neither of the Moon to shine in it, as v. 23. of this Chapter.

T E X T.

TRANSLATION.

μετ' ἐμὲ εἶχε † κέλαμον χρυσοῦν, ἵνα μετρήσῃ † πόλιν, καὶ τὰς πυλῶνας αὐτῆς, καὶ τὸ πῆχος αὐτῆς. 16 Καὶ ἡ πόλις τετραγώνος κείται, καὶ τὸ μῆκος αὐτῆς ὅσον τὸν ὅσον καὶ τὸ πλάτος· καὶ ἐμέτρησε † πόλιν τῷ κελάμῳ ὅτι σταδίων δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ὄντι. 17 Καὶ ἐμέτρησε τὸ πῆχος αὐτῆς ἑκατὸν πεντακκοντὰ πεντάρων πηχῶν, μέτρον ἀνθρώπου, ὅ ἐστιν ἄλγελος. 18 Καὶ ἦν ἡ ἐνδόμησις † πύχης αὐτῆς, ἰακκίς· καὶ ἡ πόλις χρυσοῦν καθαρόν, † ὅμοιον ὑάλῳ καθαρῷ. 19 Καὶ οἱ θεμέλιοι † πύχης † πύλεως παντὶ λίθῳ πμίῳ κεκοσμημένοι. Ὁ θεμέλιος ὁ πρῶτος, ἰακκίς· ὁ δεύτερος, σάπφειρος· ὁ τρίτος, χαλκιδών· ὁ τέταρτος, σμάραγδος· 20 ὁ πέμπτος, σαρδόνυξ· ὁ ἕκτος, σάρδιος· ὁ ἕβδομος, χρυσόλιθος· ὁ ὄγδωτος, βήρυλλος· ὁ ἕννατος, τοπάζιον· ὁ δέκατος, χρυσόπρασος· ὁ ἐνδέκατος, ὑάκινθος· ὁ δωδέκατος, ἀμέθυστος. 21 Καὶ οἱ δώδεκα πυλῶνες, δώδεκα μαργαρίται, ἀνὰ εἰς ἕκαστος τῶν πυλώνων ἰὼν ἐξ ἐνὸς μαργαρίτου· καὶ ἡ πλατεῖα † πύλεως, χρυσοῦν καθαρόν, ὡς ὑάλῳ † διαυγής. 22 Καὶ ἰδοὺ οὐκ εἶδον ἐν αὐτῇ· ὁ ὃς Κύριος ὁ Θεὸς ὁ πᾶν κράτος ἰαὶ αὐτῆς ὄντι, καὶ τὸ ἄρνιον.

me had a golden reed, to measure the city, and the gates thereof, and the wall thereof.

16 And the city lies * quadrangular, and the length is as large as the breadth: and he measur'd the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal.

17 And he measur'd the wall thereof, an hundred and forty four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnish'd with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, * chalcidony; the fourth, emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolith; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; the twelfth, amethyst.

21 And the twelve gates were twelve pearls; every single gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God almighty, and the Lamb are the temple of it.

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that talk'd with me, had a golden *measuring* Reed, to measure the City, and the Gates thereof, and the Wall thereof. 16 And the City itself (*b*) quadrangular, and the Length is as large as the Breadth, *this four-square Figure denoting the Firmness of this City*: and he measur'd the City with the Reed, *and the measure of it was* twelve thousand Furlongs: the Length, and the Breadth, and the Height of it are equal, *such a Cubical Figure denoting likewise the Firmness of this City, or this Regal State of the Saints*. 17 And he measur'd the Wall thereof, *and it was* an hundred and forty four Cubits, *the Cubit being here taken* according to the Measure of (*c*) a Man, that is, of the Angel, *who appear'd to me in the Shape of a Man*. 18 And the Building of the Wall of it was of Jasper; and the City was of pure Gold, *only with this difference from other Gold, that it was transparent*, like unto clear Glas. 19 And the Foundations of the Wall of the City were garnish'd with all manner of precious Stones. The first Foundation was of Jasper; the second, of Sapphire; the third, of Chalcedony; the fourth, of Emerald; 20 the fifth, of Sardonyx; the sixth, of Sardius; the seventh, of Chrysolith; the eighth, of Beryl; the ninth, of Topaz; the tenth, of Chrysoprasus; the eleventh, of Hyacinth; the twelfth, of Amethyst. 21 And the twelve Gates were twelve Pearls; every single Gate was of one Pearl: and the Street of the City was *pav'd with a Pavement* of pure Gold, as it were transparent Glas. 22 And I saw no *Building set aside as a Temple* therein: for the Lord God Almighty, and the Lamb are the Temple of it, *i. e. the Throne of God and of the Lamb shall be*

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V. 15. † *Mérov* is here read in Alex. and some other MSS. and in Vulg. Lat. and Arab. Versions, and Arethas; but it seems to be an Addition to the Text.

V. 18. † So it is read (not *ἑξῆς*) in Alex. and some other MSS. and in Vulg. Lat. and Syr. Versions, and Arethas.

V. 21. † So it is read (not *ἑξῆς*) in Alex. and several other MSS. and in Vulg. Lat. Syr. and Ethiop. Versions, and Arethas.

(*b*) Our Translators render *τετράγωνος* *four-square*, which is not only not its proper or adequate signification, (forasmuch as, tho' every thing that is *four-square* must be also *quadrangular* or *four-angled*; yet every thing that is *quadrangular* is not therefore *four-square*;) but it causes also a Tautology in our English Bible, *four square* being the same in one compound Word, as what is denoted by the Sentence immediately following, *And the Length is as large as the Breadth*. Whereas St *John* wrote accurately in the point, and having first told us, that the City is *τετράγωνος*, i. e. hath no more nor no fewer than *four Angles*, and consequently *four Sides*; he then proceeds to tell us, what sort of *quadrangular* (or *quadrilateral*) Figure the City is of, viz. that *the length is as large as the Breadth*, i. e. in short, that it is of a *quadrangular* Figure having all its *four Sides equal*, that is in one word, *four-square*.

(*c*) *Measures of Length* were originally taken from the Length of the Parts of a middle-sized Human Body. Thus a *Foot* measure, from the Length of a Man's Foot. So a *Cubit* measure, from the Length between the Cubit or Elbow of a Man.

TEXT.

TRANSLATION.

23 Καὶ ἡ πόλις ἔχει αὐτὴν ἡλίου
 οὐδὲ ἡ σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ.
 ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν, καὶ
 ὁ λύχνος αὐτῆς τὸ ἄρνιον. 24 Καὶ
 οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν
 δόξαν καὶ τιμὴν αὐτῶν εἰς αὐτήν.
 25 Καὶ οἱ πυλῶνες αὐτῆς ἔσονται κλει-
 σθῶσιν ἡμέρας· οὐδὲ γὰρ ἔσται ἐκεῖ.
 26 Καὶ οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν
 αὐτῶν ἐν αὐτῇ. 27 Καὶ ἔσται μὴ
 εἰσέλθῃ εἰς αὐτήν πᾶν κοινῶν, καὶ
 ποιεῖν βδέλυγμα καὶ ψεῦδος· εἰ μὴ
 οἱ ἐγγεγραμμένοι ἐν τῇ βιβλίῳ τῆς
 ζωῆς τοῦ ἁγίου. Κεφ. κβ'. Καὶ ἔ-
 δεξέ μοι καρπὸν ποταμὸν ὕδατος
 ζωῆς, λαμπερὸν ὡς κρύσταλλον, ἐκ-
 πορεύμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ, καὶ
 τοῦ ἁγίου. 2 Ἐν μέσῳ τῆς πλατείας

23 And the city has no need
 of the sun, neither of the moon,
 to shine in it: for the Glory
 of God did lighten it, and the
 Lamb is the light thereof.

24 And the nations * shall
 walk by the light of it: and
 the kings of the earth do bring
 their glory and honour into it.

25 And the gates of it shall
 not be shut at all by day: for
 there shall be no night there.

26 And they shall bring the
 glory and the honour of the
 nations into it.

27 And there shall in no
 wise enter into it any thing
 that defiles, neither whatsoever
 worketh abomination, or mak-
 eth a lye: but they who are
 written in the Lamb's book of
 life.

Chap. XXII.

And he shew'd unto me a
 pure river of water of life, clear
 as crystal, proceeding out of
 the throne of God and of the
 Lamb.

2 In the midst of the street
 αὐτῆς,

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Man and the End of the middle Finger. Whence by this Expression, *according to the Measure of a Man*, seems denoted, that the *Cubit* here mention'd is to be understood of a *Common Cubit*.

V. 24. † Τῶν σωζομένων is not read in Alex. and several other MSS. nor in Vulg. Lat. Arab. and Ethiop. Versions, nor Arethas. It seems to have been at first only a Marginal Note. And the whole Clause is read in the said Copies as it is here set down.

(d) It is observable that it is here said, only that *the City has no need of the Sun* &c. it is not said, that during this Happy State of the Saints Reign *there shall be no Sun*. For altho' the City of New Jerusalem shall *need no Sun*, yet Other Inhabitants of the Earth will still *need the Sun and Moon*. Compare *Isai.* 60. 3, 5, 11, 19, 20, 21. and *Tobit* 13. 11.

(e) See the Paraphrase of Chap. 13. 8.

(f) It seems very Remarkable, that as the three first Chapters of the Bible contain an Account of the *turning Man out of Paradise*, and so *excluding Him from*

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be in it in a visible manner (as Chap. 22. 3.) and his Servants shall serve him before the said Throne instead of serving him in a Temple. 23 And the City accordingly has no (d) need of the Sun, neither of the Moon to shine in it: for the Glory of God did lighten it, and the glorious Appearance wherein the Lamb shall constantly appear therein is the Light thereof. 24 And the Nations, i. e. the other Inhabitants of the then Earth (besides the Saints rais'd from the dead, and living in the New Jerusalem) shall walk by the Light of it, i. e. by means of the Glorious State and Condition of this New Jerusalem and the Inhabiters thereof, such Nations shall be induc'd to become likewise Christians: and hereupon the Kings of the Earth, or of the Nations aforementioned, do bring their Glory and Honour into it, i. e. shall by all suitable ways pay all Honour and Reverence to the New Jerusalem, as to the Sovereign City of the then World. 25 And so great shall be the Dread and Reverence which the aforesaid Nations shall have for this their Sovereign City, the New Jerusalem, that it shall be free from all Danger of any Enemy to assault it, and thereupon the Gates of it shall not be shut at all by Day: I mention only Day, for there shall be no Night there, but continual Day. 26 And accordingly (as was said afore v. 24.) they, i. e. the Kings of the Earth shall bring the Glory and Honour of the Nations into it, i. e. shall bring the most precious things of their several Countries to this New Jerusalem, as Marks of their Honour and Reverence for the Saints that shall reign therein, and consequently for the God of the said Saints in a more eminent manner. 27 And, as the State of this New Jerusalem shall be thus most Glorious, so shall it be also most Holy; for there shall in no wise enter into it any thing that defiles, neither whatsoever worketh Abomination or makes a Lye, i. e. no sinfull Person whatever; but they only who are truly Pious, and as such are written in the Lamb's (e) Book of Life. Chap. XXII. And he shew'd unto me a pure (f) River of Water, the Drinking whereof may be design'd for One Means of preserving Life to the Saints that inhabit the said New Jerusalem, and this Water was clear as Cryстал, proceeding out of the Throne of God and of the Lamb which shall be in the said City (according to v. 3.) 2 In the midst of the Street of it, viz. of this New Jerusalem, and consequently

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from the happy Privilege of eating of the Tree of Life; so the three last Chapters of the Bible contain an Account of the Restitution of All things in this World to this Happy State wherein they were Created, and from which they fell by the Fall of our First Parents, and consequently of the Re-instating Man in an Earthly Paradise, and Restoring him to the happy Privilege of eating of the Tree of Life, and drinking of the River of Water of Life; which last, tho' not express'd in the Account of Paradise given us in Genesis, yet it is very probable that there was in Paradise then, as well as there shall be at the Time here denoted, a River of Water of Life as well as a Tree of Life.

TEXT.

TRANSLATION.

αὐτῆς, καὶ ὃ ποταμὸς ἐν τεύχεσιν καὶ ἐν τεύχεσιν,
ξύλον ζωῆς, ποιῶν καρπὸς δώδεκα,
καὶ ἡ μῆνα ἓνα ἕκαστον ἀποδίδει τὸν
καρπὸν αὐτῆς. καὶ τὰ φύλλα τῆς ξύλου
εἰς θεραπείαν τῶν ἐθνῶν. 3 Καὶ πᾶν
κατὰνάημα οὐκ ἔσται ἔτι. καὶ ὁ θρόνος
τοῦ Θεοῦ καὶ ὁ ἀρνίος ἐπ' αὐτῆς ἔσται. καὶ οἱ
δούλοι αὐτοῦ λατρεύσουσιν αὐτόν. 4 Καὶ
ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνο-
μα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. 5 Καὶ νύξ οὐκ ἔσται ἔτι. καὶ χρεῖαι
οὐκ ἔχουσιν λύχνους καὶ φωτὸς ἡλίου,
ὅτι Κύριος ὁ Θεὸς τὸ φῶς ἐστὶν αὐτοῦς.
καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν
αἰώνων.

6 Καὶ εἶπέ μοι. Οὗτοι οἱ λόγοι
πιστοὶ καὶ ἀληθινοί. Καὶ Κύριος ὁ
Θεὸς τῶν πνευμάτων τῶν ἁγίων προ-
φητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ

of it * and of the river, on this
side and on that side, was the
tree of life, which bare twelve
manner of fruits, and yielded
its fruit every month: and the
leaves of the tree were for the
healing of the nations.

3 And there shall be no more
curse: but the throne of God
and of the Lamb shall be in it;
and his servants shall serve
him.

4 And they shall see his face,
and his name shall be in their
foreheads.

5 And there shall be no
night there; and they need no
candle, neither light of the sun:
for the Lord God * shall give
them light: and they shall
reign for ever and ever.

6 And he said unto me,
These sayings are faithfull and
true. And the Lord God of
the * Spirits of the holy prophets
sent his angel to shew unto

δεῦξαι

ANNOTATIONS.

V. 5. † So it is read, not *καὶ*, in Alex. MS. and Vulg. Lat. and Syr. Versions.
Ibid. † So Alex. and some other MSS. and Vulg. Latin Version.

V. 6. † *Πνεύματα* is read in Alex. and several other MSS. and in all four An-
cient Versions, and Arethas.

(g) As there seems to be no Incongruity in supposing, nay on the contrary a
necessity of supposing, if our First Parents had retain'd their Innocency, they and
their Posterity would nevertheless have been liable, tho' not to Sickness and
Death, yet to accidental Hurts or Ails, which should presently have been cur'd
or heal'd by proper Medicines; so there seems to be no Incongruity in supposing,
but rather a necessity to suppose, that in like manner the Nations which shall
walk by the Light of the New Jerusalem, shall be liable, tho' not to Sickness, yet
to accidental Hurts or Ails, for the Cure or Healing of which, the Leaves of the
Tree of Life shall be then provided of God. The great Difference between the
State of Innocency, had it been preserv'd, and the State of the Nations that
shall walk in the Light of the New Jerusalem, seems to be this, that had the State
of Innocency been preserv'd, there would have been no Death or Dissolution
of Body and Soul; whereas the said Nations shall be liable to a Dissolution of
Body

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quently in the midst of the River encompassing the said Street on this side and on that side, was the Tree of (f) Life, so call'd as being design'd for the Other Means of sustaining Life to the Inhabitants of New Jerusalem, which bare twelve manner of Fruits, and yeilded its Fruit every month, or all the year round: and, as the Fruit of this Tree seems design'd for the Food of the Inhabitants of New Jerusalem, who shall be liable to no Hurt or Ail; so the Leaves of the Tree were for the Healing of the Nations, which shall walk in the Light of the New Jerusalem, and shall be liable (g) to Hurts and Ails, and to Death it self. 3 And there shall be no more Curle, or Accursed thing, or wicked Person in the said City: but the Throne of God and of the Lamb shall be in it; and his Servants shall serve him; 4 and that in so immediate a manner before the said Throne, as that it may be said they shall see (h) his Face, and his Name shall be in their Foreheads, whereby seems denoted that they who shall inhabit the New Jerusalem, and thus serve God therein, shall be those denoted Ch. 7. 3. and 14. 1. as seal'd, or having the Name of God on their Foreheads. 5 And there shall be no Night there; and they, i. e. the Inhabitants of the New Jerusalem need no Candle, neither Light of the Sun: for the Glory wherein the Lord God shall continually appear to them, shall give them Light; and they shall reign in this New Jerusalem for a Thousand Years, and after That shall be translated into Heaven, there to reign or enjoy a most Glorious and Happy State for ever and ever.

The C O N C L U S I O N.

6 And He (viz. the Angel mention'd Ch. 21. 9.) said unto me; These sayings, or the things which I have told thee, how Strange soever they may appear, are faithfull and true. And the Lord God of the Spirits of the holy Prophets sent me his Angel (i) to shew unto his Servants the

I.
An Assurance of
the Certainty of
the things contain'd in this
Book.

A N N O T A T I O N S.

Body and Soul: Concerning the probability whereof, see Mr Mede B. 4. Epist. 20. But then the Inhabitants of the New Jerusalem, the Saints risen from the Dead, and living therein, shall be free from undergoing any more Death or a Dissolution of Body and Soul. And in respect of These there shall be a Restitution of All things, not only to the same Happy State they were at first Created in, but in some respects (viz. of their Own now glorify'd Bodies &c.) to a much better State.

(b) Thus the Lord is said Exod. 33. 11. to speak to Moses face to face, when the Cloudy Pillar descended, and stood at the Door of the Tabernacle, and the Lord out of it talk'd to Moses, v. 9. And likewise the Lord is said Num. 14. 14. to be seen face to face by the Israelites, because the Cloud stood over them, and God went before them, by day-time in a Pillar of a Cloud, and in a Pillar of Fire by Night.

(i) Since it is not only said here, that the Lord God — sent his ANGEL (in the singular) to shew unto his Servants the things which must shortly come to pass, but exactly agreeably hereto it is said also Chap. 1. 1. that this Book is the Revelation

TEXT.

TRANSLATION.

διῆξαί τοις δούλοις αὐτοῦ, ἃ δὲ γινέσθαι
ἐν ταύτῃ. 7 † Καὶ ἰδὼν, ἔρχομαι ταχύ·
μακάριος ὁ τηρῶν τὰς λόγους τῆς προ-
φητείας τοῦ βιβλίου τούτου. 8 Καὶ
ἐγὼ Ἰωάννης ὁ βλέπων ταῦτα καὶ ἀ-
κούων· καὶ ὅτι ἤκουσα καὶ ἑώρακα,
ἔπεσα προσκυνοῦντα ἑμπαροῦντι τῷ πα-
δὼν τοῦ ἀγγέλου τοῦ λαλοῦντός μοι
ταῦτα. 9 Καὶ λέγει μοι· Οὐρα μὴ
συνάβησες σὺ γὰρ ἐγώ, ἢ τῶν ἀδελ-
φῶν σου τῶν προφητῶν, καὶ τῶν τη-
ρουμένων τὰς λόγους τοῦ βιβλίου τούτου·
καὶ τοῖς τοῖς προσκυνοῦσιν.

10 Καὶ λέγει μοι· Μὴ σφραγι-
σῃς τὰς λόγους τῆς προφητείας τοῦ
βιβλίου τούτου. † ὁ κρατῶν γὰρ ἐγ-
γὼς ὅστις. 11 Ὁ ἀδικῶν ἀδικησάτω
ἐτι· καὶ ὁ ῥυπαρὸν ῥυπαρευθήτω ἐτι· καὶ
ὁ δίκαιος δικαιοσύνην ἐτι· καὶ ὁ ἅγιος
ἁγιασθήτω ἐτι. 12 † Ἰδὼν ἔρχομαι
ταχύ· ἢ ὁ μισθός μου μετ' ἐμοῦ, ἵνα
δοῶμαι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται.
13 Εγὼ εἰμι τὸ Α καὶ τὸ Ω, † ὁ πρῶ-
τος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ
τέλος. 14 Μακάριοι οἱ † πλύνον-
τες τοὺς ποταμούς τοῦ σώματος, ἵνα ἔσται ἡ

his servants the things which
must shortly come to pass.

7 And behold, I come quick-
ly: blessed is he that keeps the
sayings of the prophecy of this
book.

8 And I John saw these
things, and heard *them*. And
when I had heard and seen, I
fell down to worship before the
feet of the angel, which shew'd
me these things.

9 * And he says unto me,
See thou do it not: for I am
thy fellow-servant, and of thy
brethren the prophets, and of
them who keep the sayings of
this book: Worship God.

10 And he says unto me,
Seal not the sayings of the pro-
phesy of this book: for the
time is at hand.

11 He that is unjust, let him
be unjust still: and he that is
filthy, let him be filthy still:
and he that is righteous, let him
be righteous still: and he that
is holy, let him be holy still.

12 Behold I come quickly;
and my reward is with me, to
give every man according as
his work shall be.

13 I am Alpha and Omega,
* the first and the last, the be-
ginning and the end.

14 Blessed are they * that
wash their garments, that they

δικαιοσύνη

ANNOTATIONS.

*vision of Jesus Christ, which God gave unto Him, to shew unto his Servants things
which must shortly come to pass; and He (i. e. Christ) sent and signify'd it by his
ANGEL (likewise in the singular) unto his Servant John: hence it may be rea-
sonably infer'd from comparing the two foremention'd places together, that
there was some One Angel principally employ'd in shewing these things to St. John.*

And

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the things which must shortly *begin to come to pass*. 7 And behold, *says Christ who sent me his Angel to shew these things unto thee*, I come quickly to begin to put in execution what is here foretold in this Book. Wherefore Blessed is (k) He that keeps the sayings of the Prophecy of this Book. 8 And I John saw *some of these things*, and heard *others of them*. And when I had heard and seen, I fell down to worship before the feet of the Angel, which shew'd me these things. 9 And he says unto me, See thou do it not; for I am thy (l) Fellow-servant, and of thy Brethren the Prophets, and of them who keep the Sayings of this Book: Worship God.

10 And he says unto me, Seal not the Sayings of the Prophecy of this Book: for the Time is at hand *that they shall begin to be fulfill'd*.

II.
This Book *not*
to be Seal'd.

11 He that is unjust *after these Admonitions and Predictions*, let him, *if he shall think good*, be unjust still; *it shall certainly be to his greater Damnation*: and he that is filthy, let him be filthy still, *if he thinks good; it shall be certainly to his greater Damnation*: And on the other hand, He that is righteous, let him be righteous still; and he that is holy, let him be holy still; *since by these Prophecies he has so great Encouragement given him so to do*. 12 Behold, *says Christ*, I come quickly to begin to put the things here foretold in execution, and, at the Time herein denoted, my Reward is with me, to give every man according as his Work shall be *then found to have been*. 13 I am Alpha and Omega, the First and the Last, the Beginning and the End, *and therefore am Able thus to give to every Man according to his Work*. 14. Blessed (m) are they that wash their Garments in the Blood of the Lamb by Martyrdom, that they

A N N O T A T I O N S.

And by comparing this v. 6. with Ch. 21. 9. it seems plain, that this same Angel was further One of them that *had the seven Vials*. Compare also v. 16. of this Chapter.

V. 7. † *Καὶ* is read in Alex. and sev. other MSS. & in Syr. Arab. & Ethiop. Verf.

V. 10. † So Alex. and some other MSS. and Vulg. Lat. Syr. and Ethiop. Verf.

V. 12. † *Καὶ* is not here read in Alex. and several other MSS. nor in Vulg. Lat. Syr. and Arab. Versions, nor Arethas and Cyprian.

V. 13. † *Πάντες καὶ ἕκαστος* is here read in Alex. and several other MSS. and in all four Ancient Versions.

V. 14. † So it is read in Alex. MS. and one more, and in the Ethiop. Verf. and also the Vulgar Latin; which last hath also (by way of Interpretation, as it seems) in *sanguine Agni* out of Chap. 7. 14. It is very likely that this was the Original Reading, which some Transcribers not knowing what to make of, turn'd it into *πάντες τῶς ἐντολῆς αὐτοῦ*, the now Common Reading.

(k) See the Paraphrase of Chap. 1. 3.

(l) See the Paraphrase of Chap. 19. 10.

(m) What is here said tends to induce one to believe, that only the Martyrs, and such as have some way or other actually signaliz'd their Fidelity equally with the Martyrs, shall have share in the *First Resurrection*, or inhabit the *New Jerusalem* describ'd Chap. 21 and 22.

TEXT.

TRANSLATION.

ἐξουσία αὐτῶν ἔπι τὸ ξύλον τῆς ζωῆς,
 καὶ τοῖς πυλῶσιν εἰσελθῶσιν εἰς τὴν πόλιν.
 15 Ἐξω† οἱ κύνες, καὶ οἱ φαρμακοί,
 καὶ οἱ πόρνοι, καὶ οἱ φονεῖς, καὶ οἱ
 εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν, καὶ
 ποιῶν ψεύδος. 16 Ἐγὼ Ἰησοῦς ἔπεμ-
 ψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν
 ταῦτα ἔπι ταῖς ἐκκλησίαις. Ἐγὼ εἰμι
 ἡ ῥίζα καὶ τὸ γένος τῆς Δαβὶδ, ὁ
 ἀστὴρ ὁ λαμπρὸς,† ὁ ὠραιὸς. 17 Καὶ
 τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν·
 Ἐλθέ. Καὶ ὁ ἀκούων εἰπάτω· Ἐλθέ.
 Καὶ ὁ διψῶν ἐλθέτω, καὶ ὁ θέλων λαμ-
 βανέτω τὸ ὕδωρ ζωῆς δωρεάν.

18 † Μαρτυρῶ ἐγὼ παντὶ ἀκούοντι
 τὰς λόγους τῆς προφητείας τῆς βί-
 βλης τούτης· ἐάν τις † ἐπιθῇ πρὸς ταῦ-
 τα, ἔπιθῇσιν ὁ Θεὸς ἐπ' αὐτὸν τὰς
 πληγὰς τὰς γεγραμμένας ἐν βιβλίῳ
 τούτῳ. 19 καὶ ἐάν τις † ἀφέλῃ ἀπὸ
 τῶν λόγων βίβλης τῆς προφητείας ταύ-
 της, † ἀφελεῖ ὁ Θεὸς τὸ μέρος αὐτοῦ
 ἀπὸ τῆς ξύλου τῆς ζωῆς, καὶ ἐκ τῆς
 πόλεως τῆς ἁγίας, καὶ τῶν γεγραμ-
 μένων ἐν τῇ βίβλϊ τούτῳ.

may have right to the tree of
 life, and may enter in thro' the
 gates into the city.

15 * Without are dogs, and
 forcerers, and whore-mongers,
 and murderers, and idolaters,
 and whosoever loves & makes
 a lye.

16 I Jesus have sent my an-
 gel to testify unto you these
 things* concerning the Church-
 es. I am the root and offspring
 of David, * the bright, the
 morning star.

17 And the spirit and the
 bride say, Come. And let him
 that hears say, Come. And let
 him that is athirst come: and
 whosoever will, let him take
 the water of life freely.

18 * I testify unto every man
 that hears the words of the pro-
 phesy of this book: If any man
 shall add unto these things,
 God shall add unto him the
 plagues that are written in this
 book:

19 And if any man shall
 take away from the words of
 the book of this prophecy, God
 shall take away his part * from
 the tree of life, and out of
 the holy city, and from the
 things which are written in
 this book.

20 Λέγει

ANNOTATIONS.

V. 15. † Δι is not read in Alex. and other MSS. nor in Vulg. Latin and Syr. Versions, or Hippolytus and Arethas.

V. 18. † So Alex. and some other MSS. and Syr. and Ethiop. Verf. and Arethas.

Ibid. † So Alex. and some other MSS. and Vulg. Latin Arab. and Ethiop. Versions, and Arethas.

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they may have Right to eat of the Tree of Life *mention'd v. 2.* and may enter in thro' the Gates into the City of *New Jerusalem describ'd Ch. 21.* and partake of the Happiness of that State. 15 Without are, *i. e. the Privilege of entering into the New Jerusalem, and partaking of its blessed State, is not to be granted to Dogs or profane Persons, and Sorcerers or Seducers, and Whore-mongers, and Murderers, and Idolaters, and who-soever loves and makes a Lye, i. e. propagates any false impious Doctrine.* 16 I Jesus have sent my Angel to testify unto you these things concerning the Churches. I am *He that am styl'd by the Prophets the Root of Jesse and so of David, and otherwise the Offspring or Son of David; the Bright, the Morning Star.* 17 And the Holy Spirit that directs and rules the Church, and the Church her self of the Truly Faithfull, which is the Bride of Christ, say, Come, *i. e. desire earnestly that my Coming aforemention'd v. 12. may be Quickly.* And let him that hears the Words of this Prophecy likewise say, Come, *i. e. if He be duly affected with what is here said, he in particular will earnestly desire this my Coming to be Quickly.* And on the other hand, I say, let Him (n) that is athirst truly for the Water of Life, or to be partaker of the formention'd happy State of New Jerusalem, come to me in the sincere Obedience of a Faithfull Christian; and whosoever will this, let him take the Water of Life freely, (o) *i. e. he shall of God's Bounty and Free-gift partake of the said Happy State.*

18 I Christ further testify unto every Man that hears the Words of the Prophecy of this Book, *that if any man shall add any thing unto these things here set down, God shall, by way of Punishment for such his corrupting this sacred Book, add unto him the Plagues that are written in this Book:* 19 And if any Man shall take away any thing from the Words of the Book of this Prophecy; God, *by way of Punishment for such his corrupting this Book of holy Scripture,* shall take away his part from the Tree of Life aforemention'd (v. 2.) and out of the holy City, *viz. New Jerusalem, and from the things belonging to the blessed State of the said New Jerusalem, which are written in this Book.*

III.
A Curse denounc-
ed against Any
one, that should
add any thing to,
or take any thing
from this Book.

20 He,

A N N O T A T I O N S.

V. 19. † So Alex. and several other MSS. and all four anc. Verf. and Arethas.

Ibid. † So Alex. and several other MSS.

Ibid. † εὐλα, not βίβλα, is read in Alex. and several other MSS. and Syr. and Ethiop. Versions, and Arethas.

(n) What is here said tends to induce us to believe, that whomsoever God shall see sincerely dispos'd to undergo Martyrdom, or in a like manner to signalize his Fidelity to Christ, he shall be an Inhabitant of the New Jerusalem.

(o) Agreeably to that of St Paul, Rom. 6. ult. *The gift of God is Eternal Life.*

TEXT.	TRANSLATION.
20 Λέγει ὁ μαρτυρῶν ταῦτα· Ναὶ ἔρχομαι ταχύ· Ἀμὲν, † ἔρχου Κύριε Ἰησοῦ. 21 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων † τῶν ἁγίων. Ἀμὲν.	20 He that testifies these things, says, Surely I come quickly. * Even so, come Lord Jesus. 21 The grace of our Lord Jesus Christ be with * all the Saints. Amen.

A N N O T A T I O N S.

V. 20. † Ναὶ is not here read in Alex. and another MS. nor in Vulg. Lat. Syr. and Ethiop. Versions, nor Arethas.

V. 21. † So it is read, not ἡμῶν, in some MSS. and in Syr. Version, and Arethas. Neither ἡμῶν nor † ἁγίων is read in Alex. MS. or Ethiop. Version.

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20 He, viz Christ, that testifies these things, says, for an Encouragement for Men to keep the Words of this Book, and for a Discouragement to act contrary; Surely I come Quickly to begin to put these things in execution, and at length to judge every Man according as he acts agreeably or disagreeably to the Words of this Book. To which I John adjoyn this my hearty Wish, Even so, come Lord Jesus. 21 To close all with the usual Benediction, The Grace of our Lord Jesus Christ be with all the Saints. Amen.

IV.
The Final
Conclusion.

SYNOPSIS.

E R R A T A.

N.B. The chief Mistakes, as not only Disturbing, but quite Altering the Sense, are in Pag. 91. lin. 7. of Section V. where instead of, *the End of the third Trumpet*, read, *the End of the said Trumpet*: and pag. 110. lin. ult. for, *externis literis*, read, *ex ternis literis*.

The remaining more material, or at least observ'd Errata are these that follow, viz. Pag. 9. l. 3. in Notes r. Almighty. p. 10. l. 1. r. *αὐτοῦ*. p. 14. vers. 9. r. the Blasphemy of some of them who say they are Jews; and so in the Paraphrase. p. 16. v. 13. r. *οὐκ ἔγνω*. p. 39. l. 9. in Notes r. because it is First mention'd. p. 42. v. 7. r. *ἡμεῖς* *παῖδες*. p. 69. l. 21. of Notes r. do insinuate. p. 72. v. 5. r. *ἡμῶν*. p. 73. l. 6. from bottom of Notes r. the Tenour of the Seal'd Book. p. 82. l. 9. in Notes r. As to this Wild Beast. p. 92. v. 2. r. *πῶς*. p. 91. l. 4. from bottom of Paraph. r. Feasts was directed. p. 95. l. 5. r. may be made use of. p. 135. l. 5. r. and, that is, Even as.

S Y N O P S I S.

I. The general Introduction to the whole Book. Chap. I. 1—3.

- II. The first Part containing the 7 Epistles to the 7 Churches in Asia, viz.
1. The particular Introduction to this first Part Ch. I. 4. to the end.
 2. The Epistle to the Church of *Ephesus* Ch. II. 1—7.
 3. The Epistle to the Church of *Smyrna* Ch. II. 8—11.
 4. The Epistle to the Church of *Pergamus* Ch. II. 12—17.
 5. The Epistle to the Church of *Thyatira* Ch. II. 18. to the end.
 6. The Epistle to the Church of *Sardis* Ch. III. 1—6.
 7. The Epistle to the Church of *Philadelphia* Ch. III. 7—13.
 8. The Epistle to the Church of *Laodicea* Ch. III. 14. to the end.

- III. The second Part containing the Prophecies or Visions of the Seal'd Book, viz.
1. The particular Introduction to this second Part Ch. IV. to the end of Ch. V.
 2. The Vision of the first Seal Ch. VI. 1, 2.
 3. The Vision of the second Seal Ch. VI. 3, 4.
 4. The Vision of the third Seal Ch. VI. 5, 6.
 5. The Vision of the fourth Seal Ch. VI. 7, 8.
 6. The Vision of the fifth Seal Ch. VI. 9—11.
 7. The Vision of the sixth Seal Ch. VI. 12. to the end

1. The particular Introduction to the Sounding of the seven Trumpets Ch. VII. 1—6.
2. The Vision of the first Trumpet Ch. VIII. 7.
3. The Vision of the second Trumpet Ch. VIII. 8, 9.
4. The Vision of the third Trumpet Ch. VIII. 10, 11.
5. The Vision of the fourth Trumpet Ch. VIII. 12, 13.
6. The Vision of the fifth Trumpet Ch. IX. 1—12.
7. The Vision of the sixth Trumpet Ch. IX. 13. to the end

8. The Vision of the seventh Seal, including these several Particulars, viz.
1. The particular Introduction to the Visions of the seven Vials Ch. XV. 1—XVI. 1.
2. The Vision of the first Vial Ch. XVI. 2.
3. The Vision of the second Vial Ch. XVI. 3.
4. The Vision of the third Vial Ch. XVI. 4—7.
5. The Vision of the fourth Vial Ch. XVI. 8, 9.
6. The Vision of the fifth Vial Ch. XVI. 10, 11.
7. The Vision of the sixth Vial Ch. XVI. 12—16.
8. The Vision of the seventh Vial Ch. XVI. 17. to the end.

9. Destruction of *Babylon* describ'd { in general Ch. XIV. 13—16.
more particularly or fully Ch. XVII. and XVIII.
10. The final Destruction of *Antichrist* describ'd Ch. XIX. 11. to the end.
11. The Vision of the Seal'd Ch. VII. 1—8.
12. The Joy of the Saints for the destruction of *Babylon* Ch. XIX. 1—6. of *Antichrist* Ch. VII. 9—17. and XIX. 6—10.
13. The Vision of the First Resurrection Ch. XX. 1—6. and of *New Jerusalem* Ch. XXI. 1—XXII. 5.
14. *Satan* to be loos'd after the *Millennary Reign*, and his final Destruction Ch. XX. 7—10.
15. The universal Resurrection and final Judgment Ch. XX. 11. to the end.

- IV. The third Part containing the Prophecies or Visions of the Open Little Book, viz.
1. The particular Introduction to this third Part Ch. X.
 2. The Vision of the Inner and Outer Court and the two Witnesses Ch. XI.
 3. The Vision of the Woman with Child and the Dragon &c. Ch. XII.
 4. The Visions of the Wild Beast that arose out of the Sea Ch. XIII. 1—10. and of the other that arose out of the Earth Ch. XIII. 11. to the end.
 5. A Description of the 144000 Seal'd, with the Lamb standing on Mount-Sion Ch. XIV. 1—5.
 6. Three Pre-Monitory Visions, the first in general, the second against *Babylon*, the third against *Antichrist* Ch. XIV. 6—12.

V. The general Conclusion Ch. XII. 6. to the end.